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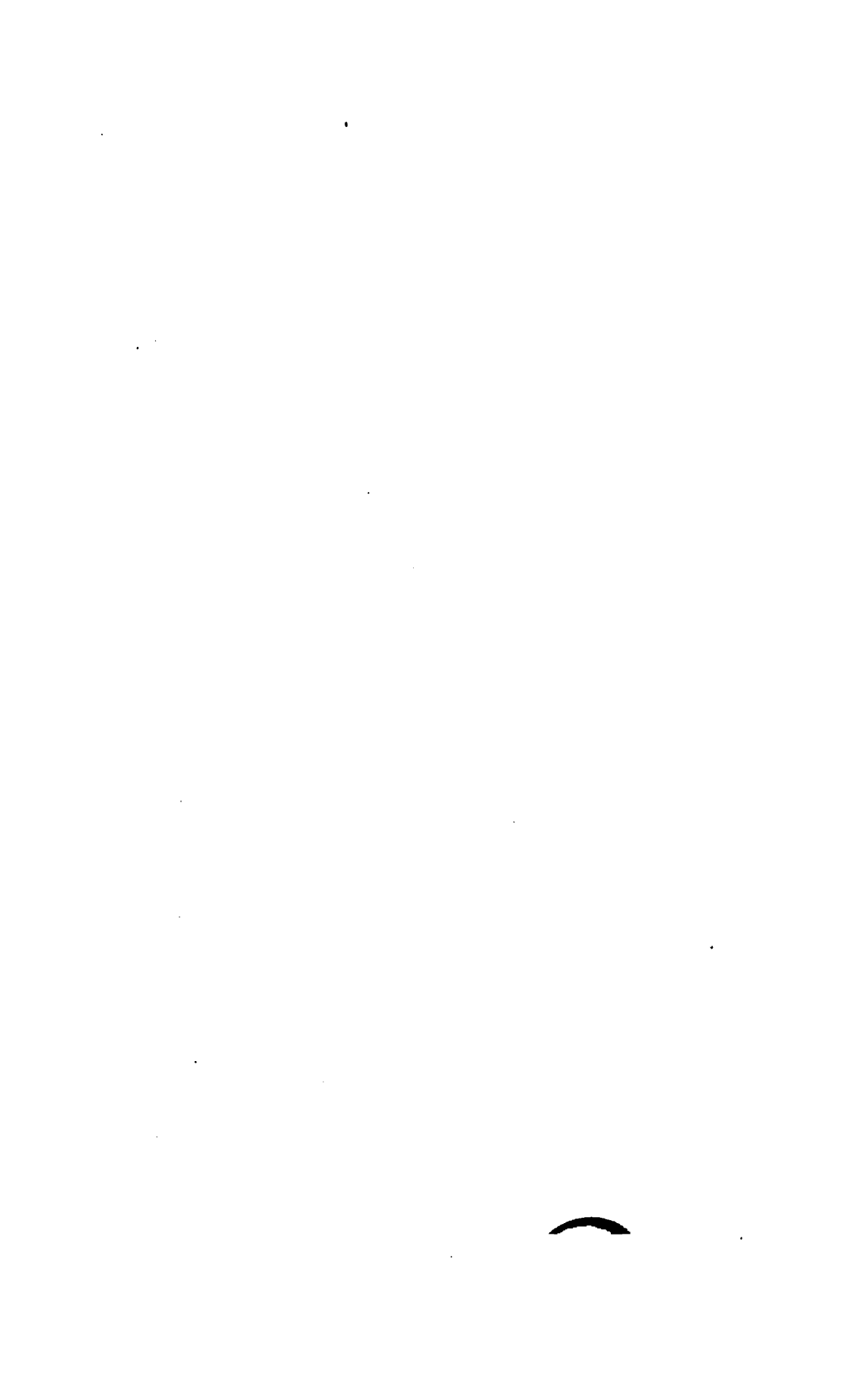


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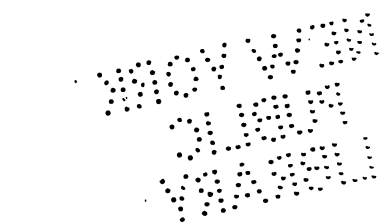








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THE

BAPTIST MISSIONARY MAGAZINE.

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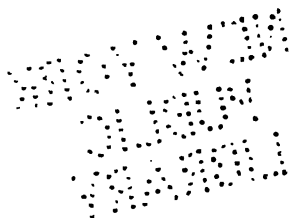
OF THE

AMERICAN BAPTIST MISSIONARY UNION.

VOLUME XXVII.

BOSTON:
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1847.

The twenty-seventh volume is closed. The plan of the Editor has been followed but partially in execution. A wider range of topics will be attempted in the next volume. The design of the work is to further the advancement of the gospel in foreign lands; and whatever will subserve this, as to motive, rule, or action, will be so far appropriate to its pages.



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THE

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NOVEMBER, 1847.

NO. 11.

NOTES ON ARRACAN.

The following **NOTES ON ARRACAN** were written by the late Rev. G. S. Comstock, of the Arracan Mission, and have been placed at our disposal. They have also appeared, in a more extended form, in the third number of the *Journal of the American Oriental Society*. We publish them here on account of their authentic character, as well as in remembrance of the faithful missionary by whom they were compiled.

General Description of the Country.

The name of Arracan is derived from *Rakaing*, the native appellation of the country, of which Mug authors give several different derivations. Of these, the most probable is one which makes it to be a euphonic change from *Rakak*, sometimes also written *Rakaik*, the name of a fabulous eater of human flesh, supposed to have been applied to the country on account of the reported cannibalism of the savage tribes who inhabit the mountains of the interior. The province extends from 15° 53' to 21° 30' north latitude, and from 92° 15' to 94° 45' east longitude, and is bounded on the north by the river Naf, and a range of mountains which divide it from Chittagong; on the east by the *Yomadoong*, or Yoma mountains, which separate Arracan from Burmah; on the south the province comes to a point, called Pagoda Point; and the western boundary is the Bay of Bengal. Its greatest breadth, at its northern extremity, is about ninety miles, and the average breadth is usually estimated at about fifty or sixty miles. Its area is about sixteen thousand five hundred square geographical miles. The general appearance of the country is hilly, and that of the coast decidedly bold. In many places, however, extensive flats intervene between the hills and the sea-shore, which are generally marshy, and near the sea covered with mangrove trees. Similar flats, but not so low, are found on the banks of the rivers and smaller streams, which intersect the province in every direction. The islands of Ramree and Cheduba are more elevated than the main land; and those inundations, which elsewhere during the height of the rains submerge the flats near the large streams, ten or fifteen feet, are scarcely known there.

From the Yoma range of mountains enormous spurs shoot out in every direction, which render the western portion of the province a confused mass of lofty mountains and deep valleys. The highest peaks of the Yoma range, at the northern extremity of Arracan, are five thousand, or more, feet above the level of the sea. They gradually decrease in height till they reach the sea at Pagoda Point, where they are only one or two hundred feet high. The princi-

pal mountain ranges run north and south, and their sides are generally steep, and covered with immense trees. Still the Kyens, and other wild tribes, find suitable places upon them for cultivation, and for the erection of their small and rude villages.

The whole coast from Akyab to Sandoway is studded with islands, some of which are large and inhabited, while others are small and only serve to give variety and beauty to the scenery. Besides the Mayu, the Koladon, and the Leymroo rivers in the Akyab district, which are navigable thirty or forty miles for vessels of two or three hundred tons, there are the Talak or Dalet, the Aing, and the Sandoway, which are navigable to any considerable distance by native boats alone. Smaller streams abound in the province, and furnish nearly the only means of communication between the different villages.

The soil near the sea-shore is sandy; but on the numerous alluvial flats, intersected by creeks, lying between the coast or the rivers and the hills, it is dark clayey mould; and on the higher lands in the interior, it is red and much mixed with stones. The most productive land yields to the cultivator more than a hundred fold, while much that is cultivated is not half so productive.

Number of the Inhabitants, and their Races.

The population of Arracan at the present time (1842) is estimated at about 250,000. Of these, about 167,000 are Mugs, 40,000 are Burmese, 20,000 are Mussulmans, 10,000 are Kyens, 5,000 are Bengalese, 3,000 are Toungmroos, 2,000 are Kemees, 1,250 are Karens, and the remainder are of various races, in smaller numbers. The Mugs are the earliest inhabitants of the country, at least of the plains, of which we have any knowledge. The name of *Mugs*, as applied to inhabitants of this country, originated with foreigners, and I never found an Arracanese who could give any account of it. The people call themselves "*Rakaingthas*," that is, "sons of Arracan." They are evidently a part of the *Myonma* family, to which belong also the present inhabitants of Burmah, including the Shans, etc., and the Karens, Kyens, and other numerous hill tribes of Arracan. The traditions of all the branches of this family refer to "the far north" as the original seat of their ancestors; and the structure of their languages, together with the Mongolian cast of their physiognomy, confirms these traditions, and indicates the Mongolian origin of the family.

Most of the Burmese, probably, came into the country while it was a dependency of Ava, although many have immigrated since. The Mussulmans are supposed to be the descendants of Bengalee slaves, imported when the kings of Ava held Chittagong and Tippera. They have retained, for the most part, the language and customs of their forefathers; but have partially adopted the dress of the country. Within a few years past, many Bengalee Mussulmans have immigrated to Arracan, to get higher wages and better living than they could procure in Chittagong: these constitute the five thousand Bengalees mentioned in enumerating the population of the province. A part of the Mussulman population, one thousand or more, residing principally in Ramree, are the descendants of some people who came from Delhi in company with one of the Mogul princes, who, having failed in an attempt upon the throne, fled for refuge to the court of Arracan. They were his guard, and as their weapon was a bow, were called *Kamonthas*, or bowmen, which name their descendants still retain. They have adopted the language and dress of the Mugs, and a part of them have become Boodhists.

"The Kyens have a tradition that they are direct descendants of some

Burmese refugees, or of the remnants of an army that was lost in the mountains, when attempting to penetrate to the westward;" and they are found in large numbers throughout the whole Yoma range, only a small portion of them being within British jurisdiction. They are evidently of the Myonma family, and it is probable that their forefathers left their original seat earlier than those of the Mugs.

The Toungnroos, who are also mountaineers, are found only in the northern part of the province. They are very slightly affected by the civilization around them, and are said to be revengeful and barbarous. They are descendants of people brought in former times from Tippera, and call themselves *Tripura*. Their language appears to be not at all allied to the Burmese.

The Kemees are hill-people, and appear much like Mugs, only in a ruder state. They give no account of their origin, but the traditions of the Mugs refer to them as already in the country when their ancestors entered it. They undoubtedly belong to the same great family of the human race of which the Mugs, the Burmese and other kindred people are also branches; and their ancestors probably settled in the mountains of Arracan before its plains were inhabited.

The Karens are a part of the race of that name so widely spread throughout the Burmese empire.

A few hundred Hindoos and Munnipoorees are also found in Arracan, and a small number of Chinese, Shans, etc.

What the population of the kingdom was in its palmy days, we have no means of knowing; but in many places, especially in the Akyab district, are traces of a far more numerous population than it now contains. "The ruins of the ancient temple of Mahâmuni, built entirely of stone,—the sites of former cities, shown by the remains of tanks and ruined pagodas,—and the extensive stone walls at the old capital, certainly tell of a more flourishing kingdom than what the British found it" (in 1825). It was then said to contain only one hundred thousand inhabitants.

Climate.

The year may be divided into two seasons, the wet and the dry; but it is more usual to divide it into three, the rainy, the cold, and the hot seasons. The rains usually set in about the first of May, though the showers for a month after that are seldom severe, and are only occasional. During the months of June and July, especially the latter, it often rains for many days together, and at times literally pours down. The greatest fall during twenty-four hours, that I have measured, was about eight inches, but in one month, July 1841, it was ninety-five inches. In August and September the rains moderate, during the latter month very considerably; and in October showers are few and gentle. There are occasionally very slight showers out of the months above named. The average annual fall of rain is about two hundred inches. The thermometer during the rainy season seldom varies much from 80°; while the rains are breaking up in October, and during the first half of November, it rises three or four degrees. The latter part of November and the months of December and January, and a part of February, are delightfully cool, particularly in the morning and evening. On some of the coolest mornings the thermometer sinks below 50°; but it usually ranges, at the coolest, between 50° and 60°; during the day it rises to 80°, and frequently from four to six degrees higher. Early in February the heat begins to increase, and continues to do so until the rains fairly set in.

At this season of the year the thermometer often rises to 95°, and occasionally higher, especially during the month preceding the rains, and the average heat for that month is about 91°. At the same time nearly all vegetation perishes, and the whole country presents a desolate and saddening appearance. The thermometrical observations here recorded were made at Ramree, where refreshing breezes from the Bay of Bengal, springing up after noon and continuing most of the night, moderate the heat very considerably, as they do every where near the sea-shore; farther in the interior the heat is doubtless more intense.

A few words as to the health of the province have their most appropriate place in this connection. Changes of temperature are frequent and sudden; and as the natives are thinly clad, much exposed both to the sun and rain, poorly housed, and indulge freely in eating crude vegetables and other indigestible and unwholesome food, their health suffers not a little. The most prevalent diseases are fevers, remittent and intermittent, especially the latter, bowel affections of severe character, enlargement of the spleen, pulmonary diseases, small-pox, and, of late years, cholera of a fatal sort.

Agriculture, Commerce, Mechanic Arts, and Professions.

Nearly all the Mugs, and a considerable portion of the Burmese and Mussulmans, are engaged in agricultural pursuits. All the land in Arracan belongs to the East India Company; but cultivators procure as much as they wish at a fixed annual rent, and retain the land which they have once leased, as long as they cultivate it and regularly pay the stipulated rent to government. "The cultivated rice lands are divided into three classes, which pay at the rate of twelve, ten, and eight rupees per *doon*. One man, with a pair of buffaloes, will cultivate a doon of land with ease."* Buffaloes are used almost exclusively in cultivating the soil; they cost from forty to sixty rupees a pair; about ninety thousand are found in the whole country. Oxen, which cost from forty to fifty rupees a pair, are used in carts, of which there are one thousand in the province, and sometimes for ploughing, etc. The whole number of cows and oxen in Arracan is about eighteen thousand. The agricultural implements of the Mugs are of the rudest construction, and cost but a trifle: a cart costs but ten rupees, yet few farmers prize them enough to purchase one; a plough and drag, both entirely wood, cost but one rupee, which is also the price of a sickle; these, together with the *dah*, or knife, which every native has, are all the implements of agriculture, except a hoe about two inches wide and a sort of spade equally narrow, which are used in gardens and tobacco-fields, worth both together about one rupee.

The staple product of the province is rice, of which only one crop is raised in a year. The seed, which is sown broadcast, usually in the latter part of June, or in July, springs up in a few days, and rapidly arrives at maturity. The harvesting commences in October and continues through November and into December, the crop being ready for the sickle earlier in some parts of the province than in others. As soon as the harvest is gathered, the grain is threshed out by buffaloes or oxen, and the dahn, or paddy, either removed to the granary for home consumption, or taken to the numerous vessels, which are waiting to receive it, for exportation. What quantity of rice is annually raised in Arracan, I have had no means of accurately determining; but some idea of it may be form-

* The value of a rupee is about 45½ cents, and a *doon* is equal to 6¼ acres.

ed from the fact, that the value of rice exported from the Akyab district alone is nearly one million one hundred and fifty thousand rupees per annum. It should be noted here, however, that not more than eight or ten vessels load with rice in any other district.

When the rice crop is gathered in, those who cultivate tobacco prepare the ground for this plant, the alluvial flats near streams being selected for the purpose. The seed is usually sown in November, and as soon as the plants are eight or ten inches high, they are transplanted. In March the most forward leaves are cut, and in April or May those remaining are gathered, when the whole crop is cured and made fit for use in a short time. How much tobacco is raised in Arracan annually, I have not been able to ascertain; but as nearly every man, woman and child in the province smokes immoderately, the home consumption must be large; and several thousand pounds are exported, principally to Calcutta, where Arracan tobacco is highly prized.

Hemp is cultivated, but only for home use; which is rendered considerable by the demand for twine to make fish nets, and the quantity of cord and rope of different sizes required for boats, etc. The seed is sown in November or December, and the hemp is usually pulled in March. Small patches of ground, here and there, are devoted to sugar cane, indigo, cotton, red and black pepper, ginger, turmeric, etc., all of good quality except the cotton, which is coarse and short. Arrow root grows wild at Cheduba, as does the black pepper in the southern part of the province. A little wheat has been raised; and, it is believed, the soil is capable of yielding in great perfection all that can be expected in a moist and tropical climate. To gardening the natives pay but little attention; nothing can be raised of any value, except in the rains, without a great deal of care and labor, of which the people of Arracan are very sparing; beside that garden land is charged with an annual rent of sixteen rupees per doon. Pumpkins, squashes of different kinds, cucumbers, brinjals, a few melons, sweet potatoes, yams and onions, are the principal vegetables cultivated; the three last are raised only to a very limited extent. A few flowers are also raised, some of which are worn by the men in their ears, some by the women in their hair, and others are offered to the gods. The principal fruits to which the Mugs pay attention, are the mango, jack, guava, plantains of various kinds, papaiia, sweet lime, cocoa-nut, pine-apple, tamarind, and a few others not very abundant. Most of those named are of good quality, and in abundance in their seasons.

Commerce is carried on principally from the port of Akyab, where sometimes one or two hundred vessels are taking in their cargoes of rice, together. The whole number of arrivals and clearances in the course of a year has of late varied but little from seven hundred. The vessels are principally from the Madras coast, and vary in size from forty or fifty tons to two or three hundred.

The rice is all sold for cash, the only article brought by most of the vessels, though a few import ghee, cocoa-nut oil and mustard oil, cloth and sugar, beside some other articles of no great value, all which are sold to merchants in the town of Akyab, and by them retailed there, or sold to traders from other parts of the province. A few vessels take in cargoes of rice at Cheduba and other places in the Ramree district. Akyab, however, is, and must continue to be, the great mart for the trade of Arracan, especially in rice. This trade, it is believed, is capable of almost indefinite extension.

After rice, the most important article of commerce is salt, of which large quantities are manufactured on the islands near Kyouk Phyo, and on Ram-

ree. The annual consumption in the province is about eight million two hundred thousand pounds; and two or three times that quantity is exported to Chittagong on account of the East India Company, by whom this article is monopolized.

Vessels rarely visit Arracan, except those above mentioned as coming for rice and salt. A considerable trade is carried on with Bengal, by large native boats, and with Burmah, principally over land. The boats are manned by twenty, thirty, forty or more oarsmen, according to their size, and make only one trip a year; they sail when the wind is favorable, and at other times are propelled by the oar. The overland trade with Burmah is carried on through passes in the Yoma mountains, of which the principal one is at Aing, the merchandize being usually carried on the backs of bullocks; but when of little weight, by men. The carriers in this trade are principally Burmese and Shans.

The natives of Arracan own no vessels, I believe, and none of them are engaged in trade to a large amount. A somewhat extended traffic is carried on within the province, the centres of which are Akyab, Aing, Kyook Phyoo, and Ramree; perhaps Sandoway also should be included, but I believe its trade is very inconsiderable. The whole stock of many of the petty shopmen is not worth ten rupees, and some, I presume, begin their business with a much smaller capital than that. A few individuals invest two or three thousand rupees in trade; and perhaps the average value of stock on hand at any one time among all the traders in Arracan is about fifty rupees. In the large towns are fish and vegetable markets.

The commerce of this province is evidently far less extensive and valuable than it might be, and speedily would be, were it prosecuted with skill and enterprise.

There are no manufactures, except that of coarse cotton cloths for home consumption. These are made in nearly every house, and constitute the chief clothing of the people. Mechanics and artisans of every sort are very scarce. A few blacksmiths, whose chief employment is to make and repair the dahs, or knives, owned in their respective neighborhoods; a few silversmiths employed chiefly in making the uncouth ornaments universally worn by women and children on their ancles and wrists, and occasionally in making idols; and a few carpenters and carvers, who make book-cases, ornamented with stick lac, colored glass and gold leaf, for the *kyoungs*, and carve idols to place upon them, are the principal artisans in the province. A small number are engaged in making the shoe or sandal, usually worn by the Burmese and Mugs; and a very few in manufacturing umbrellas of paper, coated with Burmese varnish, which are in general use among the natives. A few oil-mills of the simplest construction are found in the province, and three or four saw-pits. The natives generally understand how to make boats, with the necessary rigging, and almost every thing else required by their rude state of society, except the articles above mentioned, for which they are indebted to special artisans.

Astrologers and conjurors are numerous, and there is a sufficient number of musicians, actors, dancers, etc.

The professional men are doctors, lawyers and priests. Doctors require no license, nor is any fixed term of study, or certain amount of medical knowledge, requisite to commencing practice in the healing art. A few medical books, briefly mentioning the symptoms of different diseases, and giving prescriptions for them, are found in the country; and public sentiment demands that a person have some knowledge of these before declaring himself a doctor.

The principal medicines used are the roots, bark and seeds of different vegetables, which do not appear to be active or thorough in their operation either as cathartics or emetics, nor indeed for any other valuable purpose. Neither bleeding, nor any other surgical operation is ever performed.

It will be convenient to speak of the lawyers of the country in connection with what I have to say of its courts; and so of the priests, when its religions are considered.

(To be continued.)

PERSONAL DUTY TO THE HEATHEN:—

A WORD TO THE RISING MINISTRY, IN BEHALF OF MISSIONS;—

By a Missionary.

Numbers that have entered the gospel ministry in years past, appear to have given the subject of their personal duty to the heathen scarcely a moment's consideration. They have taken it for granted that the Head of the church had nothing for them to do among the unevangelized nations, but without doubt had designed them for some station at home. The primitive ministers evidently did not thus; and it is our solemn conviction that a large proportion of the rising ministry at the present day ought to go to heathen lands.

The last injunction of our Lord requires us to go. It is plain and authoritative, "go ye." Look at the unequal distribution of the gospel ministry. In America there are 9000 gospel ministers, or one to every 2000 souls; while the 700,000,000 of perishing heathens have only 700 ministers of all denominations! Brethren, why should this inequality exist longer? Are you willing to bear your individual responsibility in this matter? If it is your duty to enter the field as a gospel minister, is it not your duty to go where you are *most needed*? Is it so much easier to preserve *these* feeble churches from idolatry, and to spread the gospel amid discouragements and opposition of every kind, as to warrant your standing aloof from the work? Our Lord informs us *the field is the world*; and shall we please him, if, gathering around the better supplied portions of the field, we neglect the more extensive and destitute portions, to which we are invited by the earnest entreaties of dying millions?

Perhaps you reply, the home interests would suffer by such a course. I am aware the wants of our own country are represented as though the men could not be spared;—but has not God always blessed the church in proportion as she has been disposed to lengthen her cords and strengthen her stakes? Does not the practice of the Apostles substantiate the same truth? Had they understood the great commission as many at the present time seem to understand it, would they have ever extended their labors beyond Palestine? Doubtless many important posts were vacant near to Jerusalem, but they were told to "go into all the world;" and they acted as though they understood the commission. Who will say that the interests of the church would have been better subserved by their remaining at home? or who can tell but that our American Zion would have been far more prosperous, had a greater proportion of her ministry gone to the perishing Gentiles? There is a withholding more than is

meet, which tendeth to poverty. The true gospel philosophy is, "Whoso scattereth, increaseth."

Again:—Are not many of you resting at ease on the subject from considerations like the following?—"I have had no particular impressions that it is my duty to become a missionary:" Or "They have not been sufficiently deep and abiding:" Or "I lack piety." Do you then take it as an established principle, that you must be guided to your field of labor by some peculiar impressions aside from, or which do not grow out of, a prayerful view of the gospel commission? If this is acknowledged, it becomes a legitimate inquiry whether you have such impressions that you ought to remain at home? Oh, no. That you ought to remain at home, is, I fear, too generally taken for granted. But can you tell on what principle of reason? As to want of piety, are not the fountains of grace accessible to all God's children, and is not He pleased to bestow, when we ask it for the promotion of his own dear cause? And as to want of ability, whoever has talents to be useful at home, can be useful abroad; so that, in ordinary circumstances, there is no excuse for not entering the foreign field, that will not equally apply to a station at home.

And now, dear brethren, while you freely admit that many more ought to go to the heathen than do go,—let me entreat you prayerfully to examine and *settle at once* the question of *your own* duty on the subject. I know that the frequent advice is, "Make no decision until your studies are completed." But as such a course vitally affects the dearest interests of the mission cause, I am compelled to dissent from it. Neither would I encourage in any one that sickly sensibility which would hurry him rashly forward to make resolutions which more mature judgment and cool reflection might lead him to set aside. But it is the duty of every candidate for the gospel ministry to examine prayerfully his duty to the heathen, and fully to decide the question as soon as possible. By a full decision I do not mean an unconditional determination. We are not at liberty to form such a decision. "If the Lord will, we shall live and do this or that." But the question should be thus far settled fully, that unless the special providence of God shall actually forbid, our life shall be sacred to the missionary cause. If the mind of a student is settled as to his future course, he can make a much more thorough and efficient preparation for his particular work. In order to the successful pursuit of any object, that object must be kept distinctly before the mind. With the candidate for missionary labor, this principle will hold true in its full extent. Who can tell the advantage it will be to him, to carry about daily in his reflections, and to his closet, the conviction, that he is eventually, if the Lord permit, to assume the responsibilities of a missionary of the cross?

Besides, there is very little hope that those individuals will ever go to the heathen, who defer their decision to the close of their studies. Some, it is true, have gone under such circumstances; but out of scores of instances that I now have in my mind, the number has been very small. Indeed, it can hardly be expected that at the time of graduating from a college or theological seminary an individual should, for the first time in his life, come to the conclusion to leave his native land. It is not the time favorable to an unbiassed decision. A thousand voices are calling and inviting his stay on every hand; and we may confidently expect that not one in a hundred who graduate undecided, will bless the heathen world with his labors.

You may hesitate to make an immediate decision, on the ground that you cannot tell what will be your circumstances at the close of study. But will

not your circumstances at that time depend very much on the course you pursue during the time of your study? The proposed decision contemplates the condition, "*if the Lord will*;" and is not this all the condition that is necessary? Have we not the world spread out before us, and is not the language of the commission imperative and plain? Is it not, then, your imperative duty to take an enlightened view of the subject without delay, and, when decided, labor to conform your circumstances to what duty has prescribed? I beg that you will not pass by this point without the most serious and prayerful consideration; for *just here* lies the secret cause of the failure of so many students who were early impressed in regard to their duty to the heathen. Without any fixed purpose or decision on the subject, they begin to enter into active service at home. Vacations are spent in laboring for destitute churches. Attachments between them and the churches are formed; and, finally, the course of study being finished, *can* it be his duty to become a missionary? His friends often cluster around him, and suggest that he is admirably qualified for a pastoral charge;—that enlightened and educated pastors are greatly needed to sustain the cause at home. Added to this, another difficulty presents itself. Having never been decided as to his future course, he has felt at liberty to make his private arrangements for life just as inclination dictates; and the companion whom he has chosen shrinks at the thought of a missionary life; or perhaps her health will not admit of her going abroad. Now he congratulates himself how wise was it to form no hasty decision! How true that I could not tell in what circumstances Providence would place me at the end of my studies! He fancies that the providence of God detains him from the field, while the *true* cause is, that he neglected to decide the question of duty, and to conform his personal arrangements thereto. Will eternity approve such a course? Will it ratify such a conclusion?

Dearly beloved brethren, be entreated to take this subject into serious and prayerful consideration. On whom is the desire of Israel, but on you? Who are to fill the ranks of falling missionaries, but you? Yes, to you is the honor given, of unfurling the banner of the cross, extending its bloodless victories, and beholding more wonderful displays of its magic power than have been witnessed since the times of the Apostles. Gird yourselves to the work. Understand the high ground you are to occupy, and the responsibilities you are called to sustain. Settle *at once* the question of your duty to the heathen, and whatever your hands find to do in this cause, do it with your might. May the Lord bless you, and keep you in the right way,—lift upon you the light of His countenance, and grant you peace.

PHILO.

A WORLD BEFORE US.

The spectator who occupies the mountain-top, has a much more extensive and commanding prospect than he who dwells at its base. In like manner should the Christians of our day ascend into "the Mount of Vision," that they may survey the wide moral landscape, and take the dimensions of the whole mighty territory which they are summoned to invade and conquer. While remaining at a low point, we are apt to confine our aims and efforts within a narrow circle, and to think little of the far-spreading fields which distance and interposing heights shut out from our view. It is, therefore, necessary that we

should attain a loftier post of observation, whence our eye may range over a broader compass, and where we may enlarge our calculations in proportion to the enterprise to be achieved. Planting our feet on that bright eminence, let us throw our glance over the immense regions that lie beneath, stretching away in illimitable perspective. A world is before us, with all its peopled continents, its crowding millions, its darkness and woe. Upon the whole boundless expanse Guilt and Death, with raven wings, "sit brooding." Here, close at hand, we see our own favored country,—where the free word of God, proscribed or trammelled in all other lands, has found its refuge, and wrought its most signal results,—sinking into the gulf of degeneracy; menaced with the fearful domination of "the man of sin;" sapped and convulsed by giant vices; its rulers, its politicians, and its insane population, casting off the laws of Jehovah; while the church is at ease, her sentinels asleep, and the beacon-lights burning dimly on her towers. Yonder, we see Europe, the proud home of arts and civilization,—one half of it shrouded in the blackness of Papal night, and the other, a solitary kingdom excepted, covered with the huge corpse of a dead Protestantism, and its monstrous emanation, a baptized Infidelity. And even in that single nation where vital Christianity still lives, we witness a concerted and vigorous attempt to pollute or destroy it, and substitute, in its room, the exploded mummeries of a darker age. On this side, we behold Africa,—wronged, bleeding Africa,—sitting in the dust, and mantled with one wide pall of barbarism. We see her vast interior thronged with savage hordes, scarce raised above the level of the brute, and given up to the most degrading idolatry. We see the slave-ship hovering on her coasts; and hear the clanking of her fetters, the shrieks of her children, the shouts of rapine and violence, echoing along her plundered shores. And there, far in the dim and ancient East,—the hoary cradle of the world,—we look on the unnumbered myriads of Asia, plunged in heathenism, a prey to debasing passions, strangers to hope, and hurrying blindly into the abyss. Every where, we perceive the presence and the power of that relentless enemy of God and man, whose throne is on the high places of the earth, and whose trophies are murdered souls. We see Romanism deluding its countless votaries; Paganism enthralling two-thirds of our species; and the fell imposture of Mohammed blasting the fairest portions of the globe, and even lifting its foul crescent above the hallowed scenes which the Redeemer trod. We see governments, laws, society,—both in lands benighted and civilized,—constructed on principles alien to the gospel; and the spirit of ungodliness diffused through all ranks and classes of mankind; while the few, who cleave to the cause of truth and heaven, are, in comparison, but as the three bands of Gideon to the dense host of the Midianites, or as the lonely spots of verdure that gem an otherwise unbroken desert.

Such is the spectacle which, from the "high mountain," presents itself below and around us. The work which we are called to accomplish, is the moral renovation of this entire extent of sin and misery, its complete subjection to the authority of Christ, and its universal transformation into beauty and holiness. Not a corner of it is to be left unreclaimed; not a dark recess forgotten; not a remote isle of the sea unevangelized; not a wanderer of the wilderness unilluminated; not a solitary child of Adam unblessed with the tidings of peace and pardon. Over all, the loveliness and purity of Eden are again to return. Over all, Christ is to reign, and to reign through the instrumentality of his people. Here, then, let us stand, and devise our plans, and form our resolves, with a vigor and a scope commensurate with the greatness of the undertaking which devolves upon us. To this all-viewing height, let the whole church come up, and estimate the task to be performed, the evils to be removed, the obstacles to be encountered, and lay out her schemes of effort with an amplitude that shall embrace the world.

The real strength of the church has never yet been developed. Sluggish and supine, she is ignorant of her own power. She little dreams what mighty exertions are within the compass of her ability. A few efforts, feeble and uncertain as those of a sleeping man, she has, indeed, made; and a small band of missionaries, scantily sustained and slowly reinforced, has been despatched to heathen shores. But her contributions for this purpose have been only as a "drop in the bucket," to the overflowings of her abundance; and the men whom she has supplied are as nothing to that army of Christian heralds which she might and ought to have sent into all the earth. She has scarcely

begun to feel her true responsibility, or to be in earnest in fulfilling its momentous demands. Her desires are stunted and weak; her expectations vague and meagre. Her immense revenues lie unemployed, rusting in her coffers, or, squandered in selfish gratifications, corrode her graces, and become a poison and a snare. Hence, the conversion of the world lingers, and generation after generation descends into hell; while the church is idly reposing on her arms, or making slight and puny demonstrations against the march of the destroyer. O, were she to go forth in her collected might, furnished with all her numberless instrumentalities, surrounded and aided by all her sons and daughters,—love for the world burning in every heart, prayer for the world ascending from every lip, bounty for the world dropping from every hand, the message of mercy to the world gushing from every tongue,—with what wide-reaching strength would her voice be lifted up, and how like the trumpet of the archangel would her summons ring through all the dreary abodes of unbelief and idolatry!

Fathers and brethren! in what position do we stand, with respect to this delightful, this imperative duty? As members of the great Christian family, no small share of the world's evangelization devolves on us. Are we devoting to it our time and property, our strength and soul, the whole active energy of our ransomed nature? Are we occupying that high ground of religious consistency and personal holiness, which will best fit us for its successful prosecution? Only so far as we thus live, are we meeting the solemn claims of our profession. If indifferent and unfaithful here, we are but cumberers in the vineyard of the Lord,—salt that has lost its savor,—fountains whose waters are poisoned, and send forth disease instead of health. O, let us awake to the glory of Christ, and to the wants of the millions of our fellow-beings, enveloped in the shadow of death, and plunging, even while I speak, by thousands, into eternal despair. To all these perishing multitudes we are required to carry the "good tidings" of a Savior. To this enterprise we are bound to consecrate every faculty and every endeavor, while life shall last. We may, indeed, pass to our final home ere the task be finished. But other hands will take it up, and conduct it forward to its completion. Be it ours to strive, that they may have nothing to do but to perfect what we have almost consummated, and to raise the shout of victory over the total destruction of a foe which we left routed and flying. We are urged, by every impressive and cogent motive, to arouse to action. Heaven, with its authoritative commands; earth, with its guilt and sorrows; and hell, with its quenchless fires, all invoke us to do what we can for the deliverance of our species. The predictions of Scripture, the developments of Providence, the aspects of the age, the success already granted to our incipient efforts, proclaim, with trumpet-tongue, that "the harvest of the earth is ripe;" and, from every surrounded point, there comes to us the thrilling mandate, "Thrust ye in the sickle, and reap," strengthened by the glorious incentive, "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

Rev. G. B. Ide in Miss. Ent.

LENGTH OF LIFE OF PROTESTANT MISSIONARIES IN CHINA AND CHIN-INDIA.

An interesting communication from Dr. T. T. Devan of the (Baptist) Mission in China, written in the early part of the current year, furnishes several important data in regard to the ordinary length of missionary life, and specially *female* missionary life, east of Burmah. He says, "From the commencement of the evangelical missions to these countries up to the present day (Feb. 1847), twenty-six female missionaries have deceased. The average duration of their missionary life has been four years and four months." Of eleven of this number the average age, he ascertained, was just thirty years. The number of *male* missionaries among the *Chinese*, who have died since 1807, he states, in this—

teen; and their average term of service seven years and six months. Twenty-six male missionaries have been compelled to retire from the field, whose period of service averaged five years and four months. In this number are not included ten missionaries temporarily absent from various causes, a part of whom will, probably, rejoin their respective missions. Of the sixty-three missionaries in China,—thirty-nine men and twenty-four women,—the average period of missionary service to the above date, was, of males, five years and six months; and of females, three years and three months.* Of nearly one third of the twenty-six female missionaries who have died, the cause of decease was dysentery.

The mortality of missionaries in China, or, rather, the disproportionate mortality of female missionaries, has also been adverted to in a late communication from Dr. Macgowan, missionary at Ningpo. He says, Jan. 1847, "Since the treaty of Nankin, no less than ten female missionaries have fallen, besides four who were obliged to leave on account of prostrated health. During this time but one man has died, and he was a visitor, not a resident in China." The same subject, it is known to our readers, has been matter of discussion and remark in this country. Of the discouragements to a vigorous prosecution of the missionary enterprise, hardly one is more keenly felt, or is more paralyzing, than the premature shortening of the lives of missionary laborers. And the question is continually pressed upon us, Is this sacrifice of life inevitable? Are there no safeguards, expedients, alleviations, which will lengthen the term of missionary

* Dr. Deane gives the following table of missionaries, male and female, connected with the Missions to China, and resident, at the commencement of 1847.

Shanghai.	Ningpo.	Amoy.
aMedhurst and Mrs. M.	eMacgowan and Mrs. M.	eStronach and Mrs. S.
aLockhart " " L.	dWay " " W.	aMiss Stronach.
aMilne " " M.	dCalbertson " " C.	dPohlman.
fMcClatchie " McC.	dCole " " C.	dCumming.
eBoone " " B.	dLoomis " " L.	aStronach.
eSyle " " S.	gJarrom " " J.	dLloyd.
eMiss Morse.	dLowrie.	dBrown.
e " Jones.	dMcCarthy.	
	dQuarterman.	
	gHudson.	
Fu Chou.	Canton and Amoy.	Hongkong.
aJohnson.	bBridgman and Mrs. B.	eCleland and Mrs. C.
	bBall " " B.	Mrs. Marshall.
	M'Clupton " " C.	aGillespie.
	M'Percy " " P.	eDean.
	dSpear " " S.	Macey.
	bPeet " " P.	eDeane.
	aRoberts.	
	bBonney.	Married men, 29
	bBridgman.	" women, 30
	dHapper.	Single " 4
	dFrench.	" men, 12
		Total, 63
a Missionaries of London Miss. Soc.	e Missionaries of A. Epis. Board For. Miss.	
b " " A. B. C. For. Miss.	f " " Eng. Church Miss. Soc.	
c " " A. Eng. Miss. Union.	g " " Eng. Can. Eng. Board F. M.	
d " " A. Presb. For. Miss. Soc.	h " " A. Southern Eng. Conv.	

activity, and thereby remove the apprehension, prevalent with some, that missionary work in eastern countries must be little more than preparatory work, and then to die? With a view to a satisfactory solution of these and similar inquiries, we have compiled the table on the two following pages.

The subjoined table is of missionaries *invalided*, i. e. who have been compelled to retire from missionary service by ill health.

MISSIONARIES INVALIDED.

<i>Name.</i>	<i>Place.</i>	<i>Cause.</i>	<i>Age at arrival.</i>	<i>Invalided after service of years.</i>
Mrs. C. S. W. Webb	Burmah	Chronic dysentery		4
E. Kincaid	"	Liver complaint	28½	12
Mrs. B. M. Kincaid	"	" "		10
Miss J. A. Lathrop	"	Affection of head	26	1
S. M. Osgood	"	Liver complaint	27	11
Mrs. S. M. W. Osgood	"	" "	22	9
T. T. Devan	China	" "	35	2

Three males, average term of service $8\frac{1}{2}$ years.
Four females, " " 6 "

MISSIONARIES IN EMPLOY.

The missionaries now in connexion with the Missionary Union, including those temporarily absent and *excepting* all who have been sent only within the last year, are, in

	<i>Yrs. Mo.</i>					<i>Yrs. Mo.</i>			
Burmah, 18 males, av. term of service	12	3			17 females, av. term of service	8	2		
Siam, 3 " "	11		2		" "	7	6		
China, 2 " "	9		1		" "	2			
Assam, 4 " "	12	4	4		" "	12	4		
Totals, 27 " "	11	10	24		" "	8	7		

And hence, of the missionaries employed in Eastern Asia by the A. B. M. Union, with the limitations above given, the average term of service of thirty-nine men, *to this time*, has been nine years and eight months; and of forty-eight women, seven years and six months nearly. This general average, however, is valuable chiefly as shewing, by approximation, the *comparative* mortality of male and female missionaries. It must not be mistaken for the full term of missionary service, which can be ascertained, of course, only when *all* the missionaries embraced in the comparison shall have "entered into rest."

Can the ordinarily brief period of missionary service be lengthened? and by what means?

That the period may be lengthened, we cannot doubt; and among the appropriate means we note the following:—

1. More importance must be conceded, in the appointment of missionaries, to physical qualifications. Taken at the best, missionary work is hard work, and it puts to the proof the utmost capacity of endurance even of the most buoyant and sinewy. A sickly or loose-jointed frame, a temperament predisposed to indigenous diseases of southern or eastern climes, a bodily organization that does not put its possessor upon a full level with the healthier and firmer half of his countrymen around him, is ill prepared to encounter the toils, exposures and deprivations of missionary life. Exceptions there may have been, and may be; but oftener in semblance than in fact. Where one qualification

MISSIONARIES OF THE A. B. M. UNION, DECEASED, IN BURMAH, SIAM, CHINA, AND ASSAM.

Name.	Place of decease.	Time.	Cause.	Age at arrival.	Length of service.	
					Years.	Months.
BURMAH, including Arracan.						
E. W. Wheelock	Bay of Bengal	Aug. 1819	Drowning*	22	1	
J. Colman	Cox's Bazaar	July, 1822	Fever (jungle)	24	4	
Mrs. Price	Rangoon	May, "	Dysentery	?		5
Mrs. A. H. Judson	Amherst	Oct. 1826	Remittent fever	23	13	3
J. D. Price	Ava	Feb. 1828	Pulmonary consumption	25?	6	2
G. D. Boardman	Near Tavoy	Feb. 1831	"	24	6	
Mrs. A. Kincaid	Maulmain	Dec. "	Intermittent fever and dysentery	26?	1	
Miss S. Cummings	"	Aug. 1834	Jungle fever	38	1	6
Mrs. C. B. Hall	Kyauk Phyoo	July, 1837	Remittent fever	23	2	2
L. Hall	"	Sept. "	"	32	4	
Mrs. E. B. Osgood	Maulmain	Oct. "	Pulmonary consumption	26	3	
Miss E. Macomber	"	Apr., 1840	Fever	35	4	
Mrs. A. S. T. Hancock	London (Eng.)	July, 1841	Indigestion?	24?	8	
Mrs. S. D. Comstock	Ramree	Apr., 1843	Dysentery	22	9	
Mrs. C. J. H. Simons	Coromandel coast	May, "	Pulmonary consumption	22	10	
G. S. Comstock	Akyab	Apr., 1844	Cholera	25	10	
Mrs. A. P. G. Abbott	Sandoway	Jan. 1845	Childbed and fever	25	10	
Mrs. S. H. Judson	St. Helena	Sept. "	Chronic diarrhoea	22	20	
Mrs. M. D. Ingalls	Maulmain	Nov. "	"	24	9	9
Mrs. H. M. G. Mason	Tavoy	Oct. 1846	Debility after childbed		16	
E. B. Bullard	Maulmain	Apr., 1847	Cholera	30	3	

7 males, average term of service 4 years and 5 months, nearly.
14 females, " " 7 " 6 "

* Under delirium of fever contracted in Burmah.

MISSIONARIES OF THE A. B. M. UNION, DECEASED, IN BURMAH, SIAM, CHINA, AND ASSAM.—(Continued.)

Name.	Place of decease.	Time.	Cause.	Age at arrival.	Length of service.	
					Years.	Months.
SIAM.						
Mrs. M. C. Dean	Singapore, on way to S.	March, 1835	Childbed fever	26		
A. Reed	Bangkok	Aug. 1837	Dysentery	29	1	
Mrs. E. G. Jones	"	March, 1838	Spasmodic cholera	28*	5	
C. H. Slafter	"	April, 1841	Dysentery	28	2	8
Mrs. J. L. Jones	At sea, on return to U. S.	March, 1846	Liver complaint	26	4	6
Two males, average term of service 1 year and 10 months.						
Two females, " " 3 " 7 " not including Mrs. Dean.						
CHINA.						
Mrs. T. A. B. Dean	Hongkong	March, 1843	Confuent small-pox	19	5	
Mrs. H. H. Shuck	"	Nov. 1844	Childbed	19	8	
Mrs. L. H. Devan	Canton	Oct. 1846	Abdominal inflammation	26	2	
Three females, average term of service 5 years.						
ASSAM.†						
Miss E. M. Bronson	Near Jaipur	Dec. 1840	Fever and dysentery	36?		8
Totals,—9 males, average term of service 3 years and 10 months, nearly. 20 females, " " 6 " 5 " "						

*First two years in Burmah.

†Not including J. Thomas, killed by the fall of a tree, July 1837, on his way to Assam.

seems to be wanting, it may have been more than compensated in the abundant bestowal of another; or there may have existed unseen a recuperative energy, that only waited for its occasion to be developed. Where physical adaptation is not consulted and does not on the whole exist, the deficiency quickly betrays itself. Of the thirty-six missionaries above enumerated, who have deceased, or have retired from the service in consequence of ill health, four at least, probably more, were incompetent at the outset in bodily organization; and their period of continuance in the foreign field averaged but two and a third years.

2. Missionaries, on entering into their work and consecutively, must maintain a stricter regard to the laws of life and health, and especially in their application to the peculiarities of climate, food, and occupation in eastern countries. These laws, in too many instances, have been greatly outraged, through ignorance, or inconsiderateness, or an over-wrought zeal. In the earlier periods of our missionary history, the principal cause of transgression followed by its penalty of death, was the former among the three. In later times the preëminence, we fear, must be assigned to one of the latter. Missionaries, more than one or two, have not been invariably careful to abide by the principles taught them by their own or others' observation or experience, nor given due heed to the seasonable admonitions of their brethren. They have apparently acted for the time as if exempt from the ordinary operation of natural laws,—as if “a man can take fire in his bosom and not be burned.” Of five deceased missionaries, male and female, whose average term of service scarcely exceeded two years, we have to lament as the immediate occasion of death, so far as human observation can go, the inconsiderateness or the misdirecting zeal of the missionary.

3. The longevity of missionaries would be promoted by a speedier and, if need be, repeated resort to approved remedies, both for the removal of disease and to re-invigorate an enfeebled or wearied frame. The constitution that braves a direct assault, may be gradually undermined by the stealthy approaches of an adversary that never slumbers. These precautionary measures, or remedies, are well known. In repeated instances they have been put to the test, and their index has pointed as surely to added years as the shadow on the dial of Ahaz. Others, in neglect of prompt appliances, have died. To this class we must assign six female missionaries. Their average period of service exceeded ten years;—with seasonable precautions might it not have been made twenty?

4. We will suggest as a fourth means of prolonging the lives of missionaries, a more considerate and consistent *manifestation* of Christ-like sympathy on the part of Christians at home towards their brethren and sisters, “examples of suffering affliction,” in heathen lands. There is sympathy undissembled, deep, far-spread through the members of Christ's body in behalf of missionaries abroad; but its developments are not always accordant in time or measure with the demands justly made upon it. And hence an impression has been extensively made, we regret to say has been extensively received by missionaries, that Christian sympathy is less prevalent and less cherished than it assuredly is. And hence, too, missionaries have been subjected to a double evil—the withholding of succors which a prompt, effective sympathy would have seasonably administered, and at the same time a voluntary foregoing of suitable restoratives within their own power rather than expose themselves or the missionary cause to unthinking reproach. We cannot attempt here to

enumerate the ways in which this sympathy ought to show itself. They are as multiplied as the occasions that call for it. We instance two or three *classes* of ways.

1. Facilitating, in case of approaching disease, a timely use of the right preventives and remedies. There needs to be a correct public sentiment, manifested, both as to the means of health and the time for their application. And the missionary who knows when and how to use these means, ought also to know that his brethren and fellow-laborers at home will approve his so using them. He ought to know, in regard to his habitation, his food and clothing, his labors and his relaxations from labor, his journeyings by land or water and all the domestic and social arrangements which he and his missionary associates have ascertained by personal experiment to be promotive of life, health and Christian cheerfulness, that he will not be exposed to uncharitable and censorious prejudgments from his professed coadjutors; that he has to do with an enlightened, confiding and generous community, as well as vigilant; and that, if some of evil minds should start up to accuse our brethren, there are more who stand ready to vindicate and approve them.* There ought to be, especially, in regard to revisiting one's native country for sanitary purposes, a fuller manifestation of acquiescence and approval on the part of us who stay at home. Missionaries must *not be allowed* to infer that before their withdrawal from labor, to recruit their health, will command their brethren's approval, they must wait till so enfeebled as to make withdrawal unavailing. It ought to be *expected* by us, that six, eight, and ten years of exposure and labor in a torrid clime *will* make inroads upon even a hale constitution, that shall need to be repaired by a temporary sojourn in a more temperate zone.

2. Allowing missionaries, in matters strictly personal, to use secure from annoying interferences the same freedom of thought and action which we claim for ourselves. Thus in respect to the disposition which missionaries make of their children, a subject inwrought with difficulties and gathering around it some of the heaviest trials of missionary life, it is ours not to dictate but to second; to follow, not to lead. In all that pertains to the preservation of life and the training of missionaries' children, the parent is constituted both

* Dr Macgowan in the letter from which we quoted at the beginning of this article, accounting for the disproportionate mortality of female missionaries, makes the following remarks:—

"Friends of missions at home *expect too much* of female missionaries. There are very few whose days are not shortened by a residence in the Tropics; and of all people Americans generally suffer the most, and females always more than males. Now it should be known, that if a female missionary on a foreign and uncongenial soil discharges faithfully the duties of wife and mother, she has toils and cares which the most robust cannot sustain without gradually impairing the powers of her system; and if she ministers to the comforts of her husband, assists him in his labors, soothes his cares, sympathizes in his disappointments, and presents both by precept and example to the heathen what a Christian household ought to be, she is no less useful than her husband, and will be to him as his right hand. Unhappily more is expected of feeble woman, and in the fulness of her devoted heart more is attempted. I will add another circumstance unfavorable to health; it is the practice, now happily becoming less common, of placing a single family at a solitary station, so that if a change of air is required, it cannot be obtained without forsaking the work, and is therefore generally deferred, until it is too late. Perhaps the greater longevity of Romish missionaries arises from their frequent changes of locality. It should be further stated, that the wives of others than missionaries are very far from suffering in the same proportion as they do."

by nature and providence the responsible judge. But of this we have remarked in another place. (Mag. for March, p. 74.)

3. Transmitting more promptly and liberally the supplies that are needed for the vigorous prosecution of their work, and especially supplies of *men*. This, of all manifestations of Christian sympathy, is the most welcome to the missionary, and the most effective. And this is the direct and surest means to lessen the average mortality of missionary laborers. Send them helpers, and you minister to their life and health, not less than to their usefulness and joy.

American Baptist Missionary Union.

ASSAM.—Letter of Mr. Bronson.

New instances of conversion—Religious services.

It appears from the following letter of Mr. Bronson, of May 30, that the remarkable work of grace, commenced in the Orphan Institution last year, had been continued up to that date.

The duties of another day are over, and I feel it a pleasure to devote a few moments in telling you of God's goodness to us his unworthy servants in this distant land. By former letters you will have learned of the precious revival we had in our school last January. You will be rejoiced to hear that the children who were baptized, appear to be steadfast and growing in grace and in the knowledge of our Lord and Savior. Several seem never to have lost their first love. Prayer is their favored employment, and the bible their best companion; and I cannot doubt that the Lord is hearing prayer, and raising them up to labor in his vineyard. Could you and all the friends of missions in America be present to follow us through the duties of *one* day, and especially could you hear these lambs, so lately dark and ignorant heathen, telling of the preciousness of the Savior, and most earnestly and affectionately appealing to their school mates and fellow-countrymen—to receive the messages of salvation, I am sure you would all feel encouraged to labor and pray for us. But I took my pen to inform you that the Holy Spirit seems still to be in the midst of us; and others are inquiring the way

of salvation. Saturday evenings we usually spend in prayer and familiar conversation, when each one relates freely the exercises of his mind during the week; faults of the week are pointed out and confessed, their forgiveness implored, and strength besought to begin the new week aright. These seasons are frequently very solemn—and last Saturday evening was such a season. The converts seemed greatly awakened, and two others arose and confessed their sinfulness, and determination to flee from the city of destruction. In our daily season of evening worship, frequently every one wishes to speak or pray, or both;—and their humble, fervent petitions for more love, faith, knowledge of God's word, and the conversion of their countrymen, often fill my heart with inexpressible joy. I often say to myself, is it possible that these can be the ignorant little heathen children, that Christian charity enabled us so lately to rescue from vice and degradation? I hope that three and perhaps four more of them have experienced the regenerating grace of God. They certainly are changed in almost every respect; and the story of Calvary always seems to interest and affect them.

My Sabbaths are spent as follows:—from eight to nine in the morning, worship with the children and servants, who quite fill our little place of meeting; then breakfast:—from eleven to one P. M., English worship, attended by several of the residents, ourselves, and the first English class of the orphan children;—dinner, after which a congregation of some thirty or

more beggars and poor people, who listen to the word for an hour; and then each receives a small pittance for their temporal relief, obtained from a small contribution for that purpose. By this arrangement they never trouble me with single applications during the week, and the time consumed in teaching one benefits all. The Savior says, "The poor ye have always with you," and with Him the cry of distress was never unheeded. Five, P. M., is our stated hour for native worship at the school-house; at which we have not less than forty and often seventy and eighty hearers. Then comes our Sunday school and bible class, which occupies the whole of the evening, and is to Mrs. Bronson and myself one of the most agreeable and I hope usefully spent parts of the day.

School arrangements for the week—Strength overtaken.

My time during the week is spent as follows:—From six to eight in the morning the children labor; to which I must necessarily pay some attention. At eight we breakfast, and they bathe and take their morning meal. At ten o'clock the boys and girls all meet at the bungalow for morning prayers. All who can, read in turn a verse, the whole is explained, and the exercise is closed with a hymn and prayer, all in Assamese. They then divide; the girls enter their school under Mrs. Bronson's general supervision, and the boys under me. Here they remain, except with a short intermission at noon, until four, P. M.; and the evening is spent in reading the Scriptures and prayer, and hearing and answering the hundreds of questions that their lessons suggest to their minds. At these seasons I encourage them to throw off restraint and inquire freely. Some of our evenings have been spent in learning to sing,—which they have made considerable progress in; and their voices may be very frequently heard when out of school, tuning their hymns of praise.

I have found that increasing heathen teachers, and allowing heathen children to mingle in the school with our children, is a great injury to them. And I consider it my duty to cut them off from heathen influence, while young, in every way possible, until the truth has found some permanent lodgement in their minds, and they are fully settled as to the excellency of the

Christian religion; and until they have learned to despise the habits of lying, stealing, and using improper language, every where prevalent among the heathen. I have therefore the whole care of the school from ten to four daily. I allow the servants to have no familiarity with them. They never go to the bazaar or off from the mission premises without a safe and trustworthy attendant; nor out of their rooms after ten o'clock in the evening. I was obliged even to dismiss Peter, my Christian assistant, from his disinclination to conform to my wishes in these respects; since which there has been a marked improvement in the children. Half-way measures effect little or no good for the heathen. With them line upon line, precept upon precept—a kind but firm hand—is necessary. This is what makes missionary labor so harassing and fatiguing. Our work is not merely to labor a few hours daily and then throw off all care and responsibility;—but it is every hour and every moment, day and night too, that we have to watch and labor; and where the whole work falls on one individual, there is scarcely an hour left for rest or relaxation; and all correspondence, journals, daily accounts, &c., must be done after the labors of the day are over, and while nature requires rest. I make not these remarks in a complaining way, but merely that you will remember us in your prayers, and not pass us by when next you despatch missionaries to this eastern world. Almost every night Mrs. Bronson and myself sit down after the duties of the day, feeling that we have taxed our strength to the utmost, and still left undone much that ought to have been done. We are struggling to maintain our ground until assistance arrives. It is a source of inexpressible grief to me, to see Mrs. Bronson's health continuing so feeble, and increasingly so, without the possibility of relaxation, or taking means for its improvement. Our waiting eyes are unto the Lord for help. We long to be able to do more for the villages around us, but at present I do not conceive it duty to begin more than can be followed up thoroughly. I have been lately inclined to believe that here lies one error in missionary labor, at least in my own case—attempting to do more than can be efficiently and perseveringly attended to; and thereby every thing in hand suf-

fers. That will be one of the happiest days of our lives, when we can grasp the hands of fellow-laborers.

June 2, 1847.—I had just written the above when your welcome letter of Feb. 27th came to hand. Please accept our best thanks for the same. It has been a source of great pleasure and encouragement to us. Of course, we feel disappointed that your hopes have not yet been realized in obtaining a good man for us. But "Hope on, hope ever," is our motto. Our wants are as fully before the Board as they can be, and I know that you will do all you can, consistently with other claims, to send us help. I have every confidence in the Board in this respect. When you do send, let it be a man well acquainted with the sciences, who has a love for teaching, and a tact in interesting the youthful mind; one who will not shrink from the monotony of a daily round of systematic duties, a man of discretion and humility,—who can sacrifice private interests to the general good, and with whom *the desire of pleasing God is a prevailing passion*; whose greatest reward is the luxury of doing good, and the final approbation of the Master.

Letter of Mr. Barker.

The letter from which we make the following extracts, was dated at Gowahatti, March 30.

Further additions to the church.

On our last Lord's day, the 21st of this month, two more were baptized and added to this church. One of these was the school girl of Mrs. Barker's, mentioned in my last to you, who was disposed to become a Christian, and for which she was threatened, sometimes punished, and kept from school and worship by her father. He had made use of all the means in his power to turn her away from the faith, but a greater than he appears to have had a purpose to accomplish in what was transpiring. She came to our house about a month since, or rather ran away from her father's house, and, as she had been accustomed to do every favorable opportunity for the previous fortnight, was present at worship. On this day she formed the resolution, because she was not allowed the liberty to worship God as she thought she ought to worship, not to

return to her parents any more. When this became known, her father immediately sent for her; and after sending the second time, came himself. We felt a great deal of solicitude how the matter would terminate; and particularly so as he was known to be a man subject to violent passion, and had "killed his man." He tried at first to prevail on his child to return by kindness, promises and other persuasives. Finding all these unavailing, he attempted to operate on her fears. But she remained firm. She was evidently afraid to trust herself again in his hands, even though he promised to let her come back to us in the morning, after she had eaten once more with him. She had not forgotten the repeated beatings she had already received, and his threats to kill himself if she became a Christian. Finding he could not prevail on her to go with him, he turned to me, and said, if I would give him a few rupees "to make his mind well," he would leave the child, and allow her to remain with us and embrace Christianity if she chose. I immediately accepted his offer; my pundit was called, and an agreement written and the transfer formally made before he had opportunity to change his mind. She immediately broke caste. The next morning but one the father again came, and related a distressing dream which he had had about parting with his daughter; wished to give back the present, and have her go home again, &c. This not being complied with, he went away, and his mind from this time seems gradually to have become reconciled to the arrangement. After the excitement was in some measure subsided and she had been with us nearly two months, she was received by the church, and was baptized as above stated. The case of this girl is one of great interest. She has just arrived at womanhood. Great exertions have been made to keep her in the errors of Hinduism, and she thus far appears like a "brand plucked from the burning." May she be "kept by the power of God through faith unto salvation ready to be revealed in the last time." On the memorable night when she fled to us for protection, two of her sisters who had been instructed in the same school stood by, weeping, and desiring her to return. A younger brother in the mission-school and two brothers-in-law and a number of other witnesses stood around at the time of baptism, to witness the solemn trans-

action. "One shall be taken and another left."

The other candidate was a young man of the Kacharree race, about whom I believe I also spoke in my last. He had for several months been a school boy; resided in the compound, and in the same house with the first Kacharree convert mentioned before. His residence with the latter, I have no doubt, has been a great blessing to him. He thus far appears remarkably well, and we hope he may be found among the elect of God, when the harvest of the world shall be gathered in.

We are still keeping in operation the use of the means appointed of God for the conversion of souls and the extension of the Redeemer's kingdom. We have native worship morning and evening, on Lord's-days two exercises in English and one in Assamese, and one on Thursday evening in English and Assamese. We do what we do in great weakness and accompanied with great imperfection, and we think that what God has done for us may be in answer to the prayers of others rather than our own. Our faith is little, and we are "fools and slow of heart to believe all that Moses and the prophets have written" concerning Christ and the prosperity of his kingdom; nevertheless, we hope the Lord will think upon us and help us.

New Mission in Assam projected.

Capt. Gordon, one of our best friends and most liberal supporters, has withdrawn his subscription from the Nowgong Orphan school, and I do not know that he will not from our schools also; but this is to establish a mission at Tezpore, which will make a large demand on his means. German missionaries are to be employed, and the great object of it is the conversion of the Bhutias, the hill tribes north of Jaipur. He has, I believe, the promise of the support of one without, if he will secure the support of the second within, Assam. He has already obtained subscriptions amounting to 180 rs. per month, and donations to the amount of 1000 rs. for a church at Tezpore. The missionaries are expected next November.

At a later date Mr. Barker adds the following:—

The cholera has raged in Assam since last December, and great num-

bers have been swept off by it. Only one European has died of it in Gowahatti. Two civil officers have recently died of other diseases. We yesterday received the sad news of the death of our magistrate, who died at Decca on the 2d. Young, active and healthful, he left this place for a two months absence only; but in an hour when he looked not for it, the angel of death bade him depart, and he has obeyed the summons.

Capt. Gordon has now sent us his and Mrs. G.'s subscription, and says,— "Our interest in your labors is in no wise decreased." He also says, "I have received copies of your Mission report for 1846, which I will circulate as wide as possible. It is very encouraging, having nearly one thousand children under religious instruction," &c. Capt. F. told me he should close his subscription with the past year, but he still continues it. The hearts of men are indeed in the Lord's hands—and if our eyes were opened we should doubtless see wonders, like the young men with the prophet.

Extract from a Letter of Mr. Brown.

Mr. Brown writes May 28, after expressing his earnest desire for a fellow-laborer to assist in preaching, and especially in translating the Old Testament, which, excepting a few disconnected passages, has not been begun:—

Things look encouraging around us. There are several hopeful cases of inquiry, and we hope to witness some baptisms ere the close of the year. Montan, the native convert who, you will recollect, was baptized soon after we came to Sibsagar, and was excluded for bad conduct, has returned, and desires to be restored. His case is under consideration. We have heard favorable reports of his conduct and zeal in behalf of Christianity, from the people of the district where he has been living during the past year.

A native gardener, who has been living with me for several years, and who has heard a good deal of religious truth, in a late severe sickness confessed himself to have been long a secret worshipper of Christ, and now professes his desire to be an open disciple. We hope he may prove sincere.

The wife of Kolihor, one of our converts, also appears well.

News has just reached us of the death of Peter, br. Bronson's native

assistant, who was discharged from the service of the mission some time since. He died of fever soon after his arrival in Bengal.

Miscellany.

THE SECT OF TAOU.

The sect called the Taou sze, or Doctors of Reason, is now a very insignificant one, and so utterly degenerated from the doctrines of their founder, that a description of them as given in their ancient books, would not agree with their present character. Their temples are comparatively few in number, and their priests differ from the Buddhists principally in not shaving off all their hair. They suffer the hair on the back of their head to grow, and fasten it up in a knot. Their clothes are different from those of the common people, and their robes are not so long as those worn by the Buddhist priests.

This sect derives its origin from Laou-kean, a philosopher who flourished while Confucius was yet young. Many strange and ridiculous stories are told respecting him. Some say that his mother bore him for eighty years in her womb, so that when he was born he was an old man with white hair, from which circumstance the name by which he is commonly known, *Laou tsze*, "an old boy," is derived. Others say that he lived for several centuries; and others again, that he visited the earth a number of times to propagate his doctrines. It is pretty certain that in the time of Confucius he was well known and much esteemed for uprightness and probity. On one occasion Confucius, being in the country where he lived, paid him a visit. Laou-tsze received him very politely, and among other things said, "The wealthy merchant does not hawk his goods about like a common pedlar, but stores them in his warehouses, and you would scarcely know that he is a rich man. So the man of eminent virtue does not proclaim his own praise abroad, but walks forth humbly as though unconscious of possessing any merit." Confucius thought there was so much wisdom in this remark, that when he went out, he said to his disciples, "I understand how a bird flies, or a fish swims, or a boat walks, but I cannot comprehend the movements of the dragon that mounts the clouds and ascends to heaven: so the

wisdom of Laou-tsze fills me with amazement, for he is like the dragon in its upward course." When Confucius was about to return to his own country, Laou-tsze sent him the following message: "I have heard that rich men present jewels to their friends, but men of the highest virtue give them good words. Now my words to you are these: 'Acute men who are fond of spying out the defects of others, are in danger of losing their own lives, for people do not like to be harshly spoken of; and men of great intellectual power, in speaking evil of others, expose themselves to great danger.'" Confucius receiving the message, bowed and said, "I respectfully receive this instruction."

Laou-tsze was the author of the *Taou-tehking*, or "Classic of Reason and Virtue," a book much admired by the Chinese, but very little known or studied by those who now profess to be his followers. It is said to contain five thousand words. The character of this man is thus summed up in one of the Chinese books: "He did not seek after fame, nor blazon abroad his virtue, and considered parity, retirement and inaction to be the most desirable of all things."

Those who call themselves Doctors of Reason, or followers of Laou-tsze, have very little in common with their master, and in one of their largest temples his image is placed in a bare unfurnished room, with no particular marks of veneration or respect. There was a time during the Tang dynasty when this sect possessed a good deal of influence, but commonly they have been what they are now, little better than so many jugglers and mountebanks, and the most of them would find it difficult to give any account of their principles or doctrines. In the Chinese novels and historical books, they are commonly spoken of as practising magical arts and enchantments: but I have never been able to get any satisfactory account of their system of faith, if indeed they have any. On this account, and the insignificance of the sect generally, it is not worth while to trouble you with many details of what no-

body understands, and which exerts no perceptible influence on the people. The Chinese make but little distinction between the Taou and Buddhist temples, and flock to the one as freely as to the other, and even the officers of government, and the literary men, who, if they were consistent and strict in the principles of Confucianism, would never go near them, make no scruple of going to the Taou temple to offer sacrifices.

W. M. L.

in Pres. Miss. Chron.

FAIR AT ALLAHABAD.

Decrease in attendance.

Every twelfth year there is usually a larger assemblage of people here than on other years; and as this is the year, we were expecting a very much larger Mela than we have had two or three years past; but we were agreeably disappointed—this Mela really seems to be going out of fashion—bathing at this “king of junctions” seems to be less esteemed than formerly. When I first came to this place the assemblage of people was very great—I well remember being almost crushed in the press a very little way from our preaching place; and four or five years ago it was no uncommon thing to be obliged to get out of one’s buggy two or three hundred yards from the embankment on which we pitch our tents, because the crowd of people was so great that it was next to impossible to get on. But there has been a regular and great falling off ever since. It is amusing to hear the excuses given for this, at different times, by the *Pryagwals* [the Brahmins who attend as priests at the junction]. One year it was the Gwalior war; another year it was said that the pilgrims from the north and east had suffered so much from cholera the previous year, that all the people in those parts were frightened, and kept away; and last year it was the Punjabi war that made the Mela so contemptible;—what they will say now, I cannot guess.

To what is this decrease in the attendance to be attributed? It would be flattering ourselves beyond measure to believe that our preaching here has been the sole cause. But I believe this decrease is to be attributed to the efforts that are being made to enlighten the country. I take it to be an indication that the preaching here, at Hurdwar, and other great Melas, at the several mission-stations, and in preaching towns—together with the distribution of books, has not been without effect. I shall labor with more courage—shall give

out books more hopefully, as long as I am permitted to remain in India, on account of what I have seen and heard this year. Last year we could not say confidently that the Sikh war did not occasion the thin attendance; and the natives told us not to exult yet, but to wait and see the *Kumb Mela*. We have seen it—and it is not near the average of common years, at least five or six seasons ago.

Still let no one suppose that this fair was a trifling matter. It was far otherwise. I went to the summit of the embankment at the eastern angle of the fort, which commands a good view of all the Mela ground, and looked over it. The junction this year is far below the fort, between which and the Ganges is a tract of land measuring, I should think, about a half a mile (more rather than less) by a mile and a half; and this tract, usually destitute of all signs of human habitations, had been covered by a great temporary city, made of grass huts, shops of grass or cloth, tents, faqirs’ enclosures, &c.; and circulating through its dusty lanes and avenues a multitude of people, greater than are ever seen together in America on any occasion whatever. There was no lack of people to speak to, nor of work to be done.

The people were, as usual, from all parts of northern and western India; and our books are gone with them to their far distant homes. And they will no doubt go home and talk about what they have heard, and think of it, and thus become prepared in some degree for the time when the light shall be brought nearer to them, and when God, in answer to the prayers of his people, shall pour out his Spirit.

A swinging faqir—Sunyasis.

Close to our principal tent was a tree, on which a swinging faqir was exhibiting himself. Every day he swung more or less—sometimes standing, at other times head downwards with a slow fire of coddung burning under his nose. He had two ropes tied on a limb at some distance from the trunk of the tree; and at the lower ends loops for the feet, wound with red cloth. Sometimes he stood in the loops, and held the ropes with one hand; and sometimes slipping his feet through the loops hung by the ancles. He kept up the swinging motion by pulling at a small cord tied to a limb near the body of the tree. This man did not seem stupified, as one would suppose he must be by swinging with his head downwards. We preached the gospel to him, but he would not regard it. On one occasion a faqir of his own sect went with us to him, and ordered him

to come down, and told him that it was shameful to be making such an ostentatious display of his devotion; that if he wished to make *tapasiya* he ought to go to the wilderness. They had a long wrangle between themselves. We tried to teach both, but with small success. The swinger told us that he was doing this to obtain sanctification of heart, and assured us that it was a very successful contrivance.

I was witness to a very singular scene one day at the commencement of this Mela. I went down to make arrangements for pitching the tent, and having gone down to look at the bazaar below the embankment, returned; when I found all the Sunyasis collecting on the top of the embankment. Some Hindu in the city had invited all the sect to dinner, and they were gathering to set out. They had several long native bugles blowing signals, and I noticed besides a great many other instruments—amongst them an English serpent. Silver sticks were carried in front of the crowd, as before native princes. They had a very wild, and even frightful appearance. Some were totally naked; some were dressed in about six square inches of cloth (in a narrow strip) and a string; most of their heads were bare, with the hair long, clotted, tangled and sunburnt; one I noticed with long hair turned backward and plastered down all over his head tight with light colored clay; some had caps of every imaginable shape, some covered with brass knobs, brass plates and peacock's feathers; some had, instead of clothes, light clay rubbed all over their bodies; others only marks of the same clay on the body and face; some few were well-dressed. This shocking crowd kept increasing for about a quarter of an hour, and then moved off towards the city. I did not count them; but I have often seen regiments of soldiers consisting of one thousand men each, marching and manœuvring, and noticed the space of ground they occupied: and I fully believe that these men occupied closely ground more than sufficient to contain two full regiments marching in close order: from this I judge that there were at least two thousand of them. I could not help thinking what a delightful dinner party the city Hindu had chosen to entertain. While amongst them I spoke about Christ, and they listened better and were more mild than I expected. There were several boys amongst these people, and I affectionately invited them to come away with me and learn a better way; but I have often noticed that boys attached to these sects show a more hardened effrontery than the men.

Several times it has happened, that when

we were disputing with a Hindu, some man of another sect would take our part, and maintain some part of the truth with great zeal and ability. The common Brahmans and the Kabirpanthis often contradicted each other; and one day one of the latter sect took up an argument, and conducted it with such ability,—so completely prostrated his adversary,—advocated so much of truth about the nature of God and the nature of sin,—that we were astonished; and could not help thinking that this man was “not far from the kingdom of God;” but, alas! he was as much spoiled by “philosophy falsely so called” as any of them, only in a different way. We have reason to believe that some impression was made upon many minds. I noticed one old man several days in succession, sitting and listening attentively. I asked him what he thought of what he had heard; but he denied being convinced. Still, he evidently was much interested, and perhaps will not settle down into the same state of mind in which he was before. Another came to me, and asked me where my house was; and said he would come and see me, and inquire further concerning the doctrine he had heard. He said he resided but twenty miles from here, and was often in on business. I shall hope to see him again.

The seed of sin.

One day, when I was about to go home, a man came forward and begged I would stay a little while, and answer a question. He addressed me much as follows: “I know that every man is a sinner: I am so: I have tried every way that the Pundits could tell me—I have tried every thing that the Shasters recommend—in order to get rid of my sin. I was very early taught that taking the name of Ram repeatedly would destroy my sins; and I began to use that name: day and night I kept muttering Ram! Ram! Ram! and I was told by my spiritual guide that as often as I pronounced that name, so often my sins were by its power cut away from me. But when I asked how this could be true, when I found myself still so sinful, they told me that perhaps I had better try Krishen. So I called upon his name, but still remained sinful. I knew that I was sinful; I felt it in my heart. Then they told me to make offerings, first to this god, then to that; but after doing all, I still found myself sinful. Then they set me on austerities: I tried them, and soon left them off: for I found myself more sinful than ever. Then they recommended pilgrimages, and I have made three long ones, each of which I was assured had

taken away all my sins; but still I was sinful. Last of all I was sent here to bathe, and told that this ceremony is of such power that compliance with it will take away the sins of eight births. I have bathed and complied with all requisitions, but I am sinful still—I feel it in my heart. Now, I have just asked a learned Pundit why this is so; and he tells me that beyond all doubt all my sins are pardoned, but that *the seed of sin remains in the heart*. I said, tell me something that will destroy that seed or keep down the awful growth of sin that arises from it. He told me, there is no such thing! As long as the soul is connected with matter the seed of sin will remain in it! Now I have heard you—I have heard that those who really regard the Christian religion become good men, pure from lying, cheating, the dominion of evil desire, and the like. Indeed, it is manifest that a good Englishman is better than the best of Hindus; and as for the comparisons of one with the other, your people are immeasurably better than we are. Tell me, is there any place to which you go, or any ceremony with which you comply, or any austerity which you practise, or any particular mode of worship which you adopt, or any name which you repeat, that has the power to kill the seed of sin in the heart?" The poor man looked very anxious. I had listened to him in entire silence; his statement of his experience was so clear; he seemed to have such an uncommonly correct notion of the "plague of his heart"—that I was unwilling to interrupt him. When he was done, I told him that we obtain neither righteousness nor sanctification in any of the ways he had mentioned; that the sinfulness of our heart does not depend upon our connection with matter, nor can any thing within our power to do remove it; but the grace of God is freely given to all those who believe in and truly follow the Lord Jesus Christ, to enable them truly to repent of, and forsake their sins; that the seed of sin remains in pious Christians, but that its power is manifestly broken, and day by day grows less and less. I then entreated him to examine Christianity; and told him he would find all that he had been so anxiously seeking, only perhaps in a different form and way from what he had expected. He promised me that he would examine; told me his name and residence; promised that he would see me again; and, as he lives but thirty-six miles from here, I hope he will.

J. W.

in *For. Miss. Chron.*

IDOLATROUS FESTIVAL.

A missionary of the Wesleyan Missionary Society writes from Mysore, India, March, 1847 :—

The annual festival of the Goobee Appa has just now closed. The people flocked in from all the towns within many miles, to participate in the festivity of the occasion. Approaching the town from all directions was to be seen the little infant in the arms of its elder sister, both seated on a bullock, and both instructed in the sentiment that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Beside them walked the aged sire, bowing beneath the weight of years, leaning on a staff to support his tottering frame. Even to the margin of the grave he is faithful to his god, not having knowledge or understanding to say, *Is there not a lie in my right hand?* Mr. Gostick and Mr. Taylor came from Conghul to assist us in our work on this occasion; and here we were furnished with one of the most striking proofs that Providence has opened the country for the entrance of gospel truth. Morning and evening, before the car, and sometimes beneath the shadow of its flags, we took our stand, demanding silence and attention. The people flocked around to hear the word of heaven: there the claims of Jehovah were urged, his laws proclaimed, his honor vindicated, and the folly of idolatry stated with a plainness which none could misunderstand. And yet there was no visible hostility, excepting as it was manifested by a few ignorant men, who wanted to shew their wisdom to the people. Every day we had crowds of people coming to see the bungalow, and the little infant. Of course, we made it a point of conscience to preach the gospel to all. We found many who only attempted to defend their idolatrous practices on the ground that they had been performed by all their ancestors, and that they had no desire to leave the old paths. Others stoutly persisted in the absurdity that Goobee Appa, after death, had been invested with divinity by devout men, and was deserving of all the honors they had rendered; and some even said that the "linga" around their necks was the Supreme God of the universe. We distributed among those who came from distant towns many copies of the gospels and tracts; and earnestly do we pray that the light thus scattered may dispel the darkness which broods over the minds of the people.

Other Benevolent Institutions.

LONDON MISSIONARY SOCIETY.

The number of stations and out-stations supported by the Society in different parts of the world is 460 ; churches 150 ; 165 European missionaries ; and 700 European and native assistants. Number of printing establishments 15.

In the past year the Directors have sent forth, to various parts of the world, seventeen individuals, including the wives of the missionaries, and exclusive of children.

Receipts of the year, £76,319 7s. 1d. ; payments £75,724 6s. 11d.—53*d* *Ann. Report*.

WESLEYAN MISSIONARY SOCIETY.

Missionaries :—In Ireland 24, Continent of Europe 25, Western Africa 22, South Africa 38, South India 20, North Ceylon 7, South Ceylon 13, New South Wales 10, Australia 7, Van-Diemen's Land 4, New Zealand 18, Friendly Islands 10, Feejee Islands 9, Demerara District 21, Honduras 3, West Indies 65, British America 105—total 401, besides eight supernumeraries ; of whom 226 are principally connected with the heathen and converts from heathenism, and 175 labor among Europeans and British colonists.

These missionaries are assisted by 771 paid catechists and readers, and 7,074 gratuitous Sunday-school and other teachers ; of whom 4,358 labor in missions among the heathen, and 2,716 among professed Christians. The numbers given are less than those actually engaged as assistants, no returns having been made from several of the stations.

Members in Society :—In Ireland 2,980, Continent 1,809, Gambia 373, Sierra Leone 3,473, Cape Coast 869, South Africa 2,103, South India 428, North Ceylon 290, South Ceylon 1,000, New South Wales 1,526, Australia 736, Van-Diemen's Land 563, New Zealand 3,700, Friendly Islands 6,597, Feejee Islands 1,278, Demerara 13,548, Honduras 350, West Indies 13,380, British America 18,132—Total, 102,330, being a decrease of 820 ; and consisting of 76,584 chiefly among the heathen, and 25,746 from among colonists and professed Christians.

Scholars :—In Ireland 4,053, Continent 1,477, Gambia 405, Sierra Leone 2,272, Cape Coast 859, South Africa 7,938, South India 2,476, North Ceylon 1,693, South Ceylon 3,081, New South

Wales 2,200, Australia 997, Van-Diemen's Land 992, New Zealand 6,212, Friendly Islands 5,731, Feejee Islands 1,873, Demerara District 5,019, Honduras 316, West Indies 12,583, British America 11,823—Total, 72,000 ; being an increase of 376 ; and consisting of 50,658 chiefly among the heathen, and 21,542 from among colonists and professed Christians.

Receipts of the year, £115,762 3s. 2*d*. ; payments, £111,534 8s. 8*d*.

The conclusion of the Report has the following remarks in regard to

A want of missionaries.

In the review of the Society's foreign operations during the year, there is much that calls for thankfulness, and affords encouragement to continued effort. But it is matter of regret that in some of the oldest missions—namely, those in the West Indies and British North America—a diminution in the number of members has taken place ; the result of various unfavorable influences which are at work in those localities. The Mission in Jamaica, especially, is the occasion of much solicitude. The transition-state through which society is passing in that colony appears to be unfriendly, in some important respects, to the cause of piety ; and although this Society may not have suffered in consequence so much as some other religious bodies, the Committee have, nevertheless, the painful duty devolved on them of reporting a considerable decrease in the number of communicants. This is not, however, in the case of the Wesleyan Mission, to be solely ascribed to those general causes from which other societies also are suffering ; but very much to the want of an adequate number of missionaries. Be it so, that the people emerging from the condition of slavery have been so much engrossed by secular affairs, now that they are freemen, as to endanger their higher interests ; then does it follow that they need the increased vigilance and watchful care of spiritual teachers and pastors. Have religious societies and congregations been broken up, and many of the members been scattered over extensive localities in the prosecution of plans for promoting their worldly advantage ? Then is it equally apparent that a greater number of missionaries has become necessary to follow them, and supply them with the ordinances of religion in the new neighborhoods where

they have fixed their habitations. But instead of corresponding exertions having been made to meet the emergency, owing to the financial difficulties of the Society, even the vacancies occasioned in the missionary ranks, by affliction and removals, have remained so long without being filled up by the appointment of new missionaries, that chapels in some places have been entirely closed for a time, and the means of grace suspended, while; in other instances, the people emigrating to distant places have wandered as sheep without a shepherd, because the attention of the missionary, left to his own unaided exertions, has been wholly occupied with that portion of his charge which remained behind. It is not to be wondered at, that, in such circumstances, a defalcation of numbers should be the result. Notwithstanding the difficulties and temptations incident to the new state of things in Jamaica, there exists good reason to believe that, under the blessing of God, "had our societies been favored with sufficient ministerial help and pastoral care they would have prospered abundantly." This is the confident opinion expressed by the missionaries in one of the local reports; and the remark will more or less apply to the other stations in that colony, as well as to that to which it more particularly refers.

Jamaica, however, is not the only mission which has suffered. The injurious effects of the restrictions which were rendered necessary by the want of a larger amount of funds are now clearly manifest; but that loss was to be apprehended. The bounty of providence may clothe the fields of the husbandman with corn, but if he have not the means of employing a sufficient number of reapers, part of the precious fruits of the earth must perish. So the spiritual harvest, whitening in the mission field of the world under the fostering smile and influences of God, will not be fully gathered into the garner of the church, without the requisite toil and endeavors of a band of missionaries equal in number to the task to be performed.—*Rep. for 1846—7.*

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

At the late meeting of this Board, one of the papers presented and approved, was on the inexpediency of withholding missionary reinforcements for want of funds. The following is an extract.

Holding back missionaries will have no beneficial effect on the treasury, but the reverse. The detention of appointed missionaries in the year 1837, for the want of

funds, operated most disastrously on the missionary spirit in our colleges and theological seminaries, and, indeed, throughout the country; so that for eight or nine years it was exceedingly difficult to obtain missionaries; and not having the missionaries to send, and being unable perceptibly to enlarge the number of our missionaries in the field, the Christian community could not be induced to make advances in the amount of its subscriptions on the whole; and hence we stand now in our receipts nearly where we stood ten years ago. The laws of the enterprise are better understood now than they were then. It is now certain that there is no safety for us as a Board of Missions, and none for the Christian community, as engaged in the work of missions, but in going steadily forward, so far as the sending out of missionaries is concerned.

Ten years ago there were reasons for taking strong and decisive measures to *diminish* the expenditure, which do not exist now, and all will never exist again. The trade of the country was suffering a terrible reverse, threatening the receipts; and none of the missions had then been put under that strict limitation in regard to their expenditures, which they were all put under as soon as possible, and have been kept under ever since. The Committee could not then know how they stood, in respect to the pecuniary liabilities at the several missions, as they now do. Yet it has been made abundantly evident, that the retrograde movements at that time, especially the delaying to send forth appointed missionaries, and the doubts created as to the safety of increasing the number of missionaries at that time in the field, were among the greatest practical errors in matters relating to missionary finance, into which the Prudential Committee have ever fallen. Worldly maxims and rules do but partially apply to the business of conducting Christian missions. In this business it is emphatically true, that "there is that withholdeth more than is meet, but it tendeth to poverty." The Committee regard themselves as shut up by that wisdom which is from above, to the policy of calling earnestly for missionaries while they are so much needed, and of sending forth every one who offers himself, and can show what appears to be a divine call to go, till it is made certain that they will not be supported. And how shall the Committee know that the means for the support of missionaries cannot be obtained by proper representations, until it shall be found, as it never yet has been, that some one missionary in their connection must come home, or be left to starve?

American Baptist Missionary Union.

ARRIVAL OF DR. DEVAN.

The Rev. T. T. Devan, late of the China Mission, whose expected return on account of illness was announced in the Magazine for September, arrived at New York Sept. 28. We are happy to find that the change of climate has been beneficial to Dr. D.'s health, and that he holds himself in readiness to resume missionary labors whenever a suitable opening shall be presented.

DONATIONS

Received in September, 1847.

Maine.

Piscataquis Asso., C. Copeland tr., viz.—Dexter, Calvin Copeland 15,00; Guilford, ch. 2,75; Dover, Mrs. M. Adlam 2,00, 19,75
York Asso., Tristram F. Goodwin tr. 279,17

Livermore, 1st ch., viz.—Ira Thompson 1,00; Elbridge Richer 1,00; Loammi Robinson 1,00; Alanson Hinkley 1,00; Nathl. Norcross 1,44; Samuel M. Robinson 1,04; West Robinson 75c.; Phineas S. Gibbs 52c.; Bailey Hathaway 50c. 8,25

Penobscot For. Miss. Soc., J. C. White tr., viz.—Corinth, ch. 18,47; do., Fem. For. Miss. Soc. 9,50; do., Mary and Martin Gates 80c.; Bangor, 1st ch. 18,73; J. Norcross 25,00; do., 2d ch. 6,00; do., Fem. For. Miss. Soc. 25,25; North Bangor, ch. 15,92; do., Marcus Ricker 12,50; Charleston, ch. 3,79; Old Town, ch. 14,15; Passadumkeag, ch. 50c.; Etna, ch. and soc. 5,50; Hampden, 1st ch. 6,00; Levant, ch. 11,00; Enfield, ch. 18,50; do., Juv. Miss. Soc. 6,23; Patten, ch. Rev. A. Dunbar, for sup. of Rev. Mr. Jencks, 4,32; Enfield, Rev. A. Messer 1,00; Stephen H. Messer 1,00; Stephen D. Messer 50c.; friends in the vicinity of Houlton 10,40; to cons. Rev. S. L. Caldwell and Rev. T. B. Robinson L. M. 215,36
Lincoln Assoc., Saml. Libby tr., viz.—Thomaston, 3d ch. 76,45; Camden, 2d ch. 30,00; to cons. Heman Burphy L. M. 106,45
Cherryfield, viz.—Lydia Leighton 5,00; Matilda Lawrence 50c.; Miss Merrill 25c, 5,75
— 634,73

New Hampshire.

New Hampton Theol. Inst., Young Men's Miss. Soc., A. Withington tr. 4,12
New Hampshire State Conv., G. B. Porter tr., for two L. M. to be named, 200,00
Newport Assoc., T. J. Harris tr., 36,56; Dublin Assoc., Levi Willard tr., 9,50; per Rev. O. Tracy, agent of the Board, 46,06
— 250,76

Vermont.

Bennington, 2d ch. 9,19
Vermont State Conv., Rev. W. Kimball tr., viz.—Rufus Brown, "designed for benevolent purposes by his late wife," for the sup. of a scholarship in the Assam Orphan School for four years, 100,00; Hardwick, ch. 10,00; Passumpsic, ch. 45,21; Thetford, ch. 14,25; Plainfield, ch. 8,76; Barre Asso., coll. 21,78; Brookline, ch. 32,60; Jamaica, ch. 26,67; Brattleboro', ch. 35,50; Putney, ch. 8,00; Pondville, ch. 50c.; Halifax, ch. 19,25; Whitingham, ch. 20,50; Windham Co. Assoc., coll. 19,25; Saxton's River, ch. 51,64; do., Sab. school 8,36, for support of an Assamese child named Lucien Hayden; do., For. Miss. Soc. 40,00; (of which 16,64 is for sup. of the above Lucien Hayden); Townsend, ch. 32,50; Cavendish, ch. 15,00; Andover, ch. 6,00; Grafton, ch. 33,25; Mt Holly, ch. 22,15; Londonderry, 8,48; Weston, ch. 20,00; Chester, ch. 23,00; Woodstock Asso., coll. 20,66; Rev. A. Cudworth 5,00; Mrs. Cudworth 2,00; Mrs. Mary F. W. Townsend 1,00; to cons. Rev. N. W. Smith, Rev. J. C. Foster, Rev. A. Lamb, Rev. Ariel Kendrick and Mrs. Eliza W. B. Brown L. M.; per Rev. O. Tracy, agent of the Board, 651,31
— 660,54

(Of the above amount \$264,04 is from the Woodstock Assoc. towards sup. of Rev. N. Brown, and \$39,75 from Windham Co. Assoc. for Assam Mission.)

Massachusetts.

Westfield Assoc., Joseph Haskins tr., viz.—Chesterfield, ch. 30,38; West Springfield, 2d ch. 1,72; Chester, ch. 5,40; do., Rev. Silas Kingsley 2,10; Middlefield ch. 46,00; do., a lad for African Miss. 15c.; Cummington, ch. 6,37; Northampton, ch. 14,75; Plainfield, ch., Mr. Boice 1,00; coll. at the Assoc. 25,58, 133,45

Boston. South ch.	30,00
do., Bowdoin Square ch., Board of Benev. Opera- tions, W. C. Reed tr.	22,01
do., a friend,	1,00
	— 53,01
Hampden Co. Miss. Soc. "a member of Chickopee Falls church,"	7,00
Roxbury, 3d ch., Robert W. Ames tr.	46,07
New England Village, "a few individuals,"	12,00
West Acton, ch.	20,00
Littleton, ch. 68,69 and 29,84,	98,53
Claremont, Rev. Mr. Wright	1,00
Wachusett Assoc., Lewis H. Bradford tr., to cons. Rev. Leonard Tracy and Rev. Clark Sibley L. M.	240,18
Canton Fem. Mite Soc., for Ka- ren Miss.	17,00
Malden, ch., mon. con.	12,00
Starbridge Assoc., L. Barret tr., (of which \$6 is for Bur. Miss. and \$3 from Mrs. L. B. Wight of Wales, towards sup. of Rev. A. N. Arnold),	149,30
Chelsea, ch., S. Bryant tr., to cons. Joshua Loring L. M.	100,00
Woburn, ch., Bur. Bible Soc., L. H. Pearson tr., for Burmese bibles,	17,00
Hampden Co. Miss. Union, Cyrus Frink tr., viz.—Cabotville, ch., for L. M. to be named,	100,00
Chelmsford, 1st ch., M. H. Dud- ley tr., viz.—mon. con. 8,66; Fem. Karen Miss. Soc. 20,50,	29,16
Middleboro', Central ch.	61,57
South Reading, ch., to cons. Rev. William Heath L. M.	100,00
Worcester. 1st ch., Z. Berry tr.	50,00
Salem Assoc., Michael Shepard tr., viz.—Marblehead, ch. 11,35; do., Jane Nicholson 5,00; Lynn, ch., mon. con. 40,00; Salisbury and Amesbury, ch., to cons. Rev. C. W. Bradbury L. M. 100,00; do., Benev. Tract Soc. 2,75; do., sundry other colls. 45,59; Georgetown, ch. 31,25; Haverhill, 1st ch., A. W. Hammond, for sup. of a native Bur. preacher, 30,00; do., 2d ch. 12,66; Tewksbury, ch. 11,50; Reading, 1st ch. 10,91; Rowley, ch. 14,50; Danvers, ch. and soc. 14,52; do., Benj. Kent 5,00; Chelms- ford, 1st ch., Sab. sch., for translation of the bible, 8,00; Mr. Griffin, for do., 3,00; do., 2d ch., viz.—mon. con. 37,00; Bur. sch. soc. 17,50; Salem, 1st ch. 298,01; coll. at meeting at Assoc. 24,50,	723,04
Mansfield, ch., mon. con.	13,55
West Boylston, ch. 5,07; do., towards repairing Dr. Judson's loss by fire, 5,62; Three Riv- ers, Rev. A. Snell 1,00; Mrs. E. Durkee 1,00; M. Hastings 50c.; Rev. Moses G. Kelly 5,00; per Rev. O. Tracy, agent of the Board,	18,19
	— 2002,15

Rhode Island.

Providence, Brown University, Graduating class of 1847, Reu- ben A. Guild tr.,	22,00
Rhode Island State Con- vention, V. J. Bates tr., viz.—	
Providence, 1st ch., Mrs. A. 100,00; do., cash 300,00; to cons. Misses Jane R. Clapp, Susan E. Knowles, Mary Ann Augusta Yeomans and Harriet N. Shaw L. M.; do., Prof. Boise 3,00,	403,00
East Greenwich, ch. 50,00; Wickford, 1st ch. 50,00; to cons. Rev. O. C. Wheeler L. M.	100,00
Richmond, 2d ch.	4,90
Newport, 2d ch., Mrs. Ellen Shaw, for the sup. of Rev. C. Bar- ker of Assam,	3,00
R. I. Bap. Sab. Sch. Assoc., for sup. of na- tive sch. in Assam, to cons. Stephen R. Weeden L. M.	100,00
	— 610,90
	— 632,90

Connecticut.

Hartford, "a friend"	1,00
Connecticut Baptist Conv., W. Griswold tr., per Rev. O. Tracy, agent of the Board,	76,00
	— 77,00

New York.

Lansingburg, ch.	6,08
Sing Sing, Westchester and Put- nam Miss. Soc., Squire Grif- fin tr.,	30,00
Caldwell, Mrs. Ann Mott	1,00
Brooklyn, 1st ch., China Miss. Soc., for school in charge of Dr. Devan, and to cons. J. D. F. Randolph L. M.	113,46
New York city, Daniel D. Jones, to cons. him L. M.	100,00
Williamsburgh, 1st ch. 90,43; do., S. sch., to ed. a boy named Alanson P. Mason under the care of Mr. Haswell, 25,00,	115,43
Buffalo, Rev. C. P. Sheldon, to sup. a child in the Orphan sch. Assam,	25,00
Rensselaerville Asso., Andrew Onderdonk tr.,	150,00
	— 540,97

New Jersey.

Bridgeton, ch. 46,15; Salem, ch. 25,89; Jacob Flanagan 3,00; per Rev. B. R. Loxley, agent,	75,04
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Pennsylvania.

C. U. Asso., C. H. Aun- er tr., viz.—Vincent,	
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ch. 32,19; Frankford, ch. 10,18; do., S. sch., for Bur. Miss. 9,08,	51,45	
Holidaysburgh, ch. 10,00; Hartboro', ch., mon. con. 5,00; Balligomin- go, ch. 22,50; Willis- town, ch. 35,00; Lower Mernon, ch., Fem. Miss. Soc. 50,00; Ship- pensburg, Bethel Sab. school 3,77,	126,27	
Philadelphia, Broad St. ch., to cons. Adam Steinnets L. M.	110,00	
per Rev. B. R. Lox- ley, agent,	287,72	
Rev. I. P. Stalbird 1,00; Clinton, S. E. North 1,00; Bethany, ch. 12,59; young lady 35c.; Clifford, ch. 6,30; Roxana Or- vis 25c.; Mrs. Mott 50c.; S. Meylert 15,00,	36,99	
Wyoming Asso., Elijah Sturde- vant tr.,	30,00	
	354,71	
Ohio.		
Huron Asso, coll. 16,14; Peru, ch. 6,33; Sandusky city, Sab. school, for Arracan Miss., 1,10; New London, ch. 5,03; Clarksfield, ch. 4,10; do., J. J. Cobb and wife, 20,00; Berlin, ch. 2,62; Miss Emma R. Rug- gles, 16c.; Bellevue, ch. 3,61; Monroeville, ch. 7,61; Fair- field, ch. 10,92; Norwalk, ch. 13,38; Mohecan Asso., coll. 8,50; Newton, 50c.; to cons. Rev. Silas B. Webster L. M.	100,00	
Illinois.		
Chemung, Phineas C. Colver	1,00	
Alton, Mrs. B. E. Viall, towards the sup. of a native Karen preacher,	40,00	
	41,00	
Canada.		
Western Asso.	13,35	
Houghton, 1st ch., viz.—Wm. Wilkins 50c.; Eliza Merrill 1,00; Sophia Wilkins 50c.; Catharine Jackson 50c.	2,50	
do., 2d ch., viz.—Peter Caughell 1,00; Joseph Marlatt 1,00; John Maginnis 50c.; Abraham Merrill 1,00; Julia Ann Magin- nis 50c.; Miran Coughell 50c.; Elizabeth Marlatt 50c.; Han- nah Merrill 50c.	5,50	
Rayham, viz.—Thomas Hallo- wood 2,00; David Merrill 2,00; Jemima Merrill 50c.; Abraham Corporon 1,00; Sarah McDen- nand 1,00; Mary Jane McDen- nand 50c.; Susannah Edison 1,50; Moses Northrup 50c.	9,00	
Jubilee, viz.—Charles Chute 1,00; James McConnell 1,00; Walter Chute 1,00; Rev. James E. Delap 1,00; Mary Northrup 50c.; Rachel North- rup 50c.; Jacob Northrup		
1,00; Abby Northrup 50c.; El- ner Meddler 50c.; Robert Nor- thrup 25c.; Margaret Ann Sax- ton 1,00; Joseph McConnell 1,00; Mary McConnell 50c.; Harriet Saxton 1,00,	10,75	
Vienna, viz.—Snow Edison 2,00; Eliza Morse 38c.; James Hawksworth 1,00,	3,38	
Aylmer, viz.—Peter Clayton 10,00; Cornelius Bowen 1,00; Asseneth Phelps 1,00; Oliver Baker 50c.; Elijah Phelps 2,00; Lydia Baker 1,00; Charles Ford 50c.; Caroly Teepie 1,00; Hannah Ford 50c.; Ann Elsworth 50c.; G. H. Teepie 1,00,	19,00	
Yarmouth, 1st ch., viz.—John Ellison 4,00; George McCool 1,00; Merdo McPherson 1,00; Sarah Mills 50c.; Charity El- lison 1,00; Mary McIntosh 50c.; Emily Mills 50c.; Lydia Montross 50c.; cash, by J. El- lison 3,25,	12,25	
do., 2d ch., viz.—Abraham Smith 1,00; Hosea Baker 2,00; O'Neal Close 1,00; Sarah Ann Barnes 50c.	4,50	
St. Thomas, viz.—Henry Black 2,00; Mary Ann Drake 50c.; Esther Payne 50c.; Sarah Bremacombe 50c.; Maria Sells 50c.; Harriet Thompson 1,00; Adeline Blakely 50c.; Eleanor Drake 25c.; Amanda Thompson 25c.; Francis Thompson 25c.; Elizabeth Bailey 1,00; Rhoda Nevills 50c.; Mrs. P. Drake 50c.; John Wellsted 2,00; A. Olds 1,00; Barzillai Sampson 13c.; Robert Brett 25c.; Mrs. J. Barnes 1,00; Wm. Freeman 50c.	13,13	
Lobo, 1st ch.	5,25	
Walsingham, viz.—Wm. Smith, to cons. him L. M., 100,00; Hannah Troyer 1,00; Edward Bowen 2,00; John Backhouse 4,00; Hannah Backhouse 1,00; Mary Backhouse 1,00; Esther Hutchinson 1,00; Ephraim Emrick 50c.; Mary McMichael 50c.; Wm. Dutcher 1,00; Cornelius Dedrick 6,00; Nancy Dedrick 2,00; Lucas Dedrick 1,00; Catha- rine Dedrick 50c.; James El- lice 3,00; Wm. Scott 4,00; David Troyer 1,00; Mary E. Troyer 50c.; Peter Shoema- ker 2,00; Eleanor Shoemaker 1,00; Margaret McDermind 50c.; Daniel Schermerhorn 2,00; Elizabeth Killmaster 2,00; Henry Brondow 1,00; Elizabeth Brondow 50c.; Peter Brown 1,00,	140,00	
Townsend, 1st ch., viz.—Henry J. Barber 5,00; Nancy Barber 1,00; Ursula Barber 1,00; Abraham Nellis 4,00; Mary Nellis 2,00; Uriah Adams 1,00; Joseph J. Nellis 1,00; Fidelia Nellis 50c.; Wm. Olmstead 1,00; Lovicy Chur-		

chill 50c.; George Robinson 1,00; Hannah Robinson 1,00; Martha Barker 1,00; Wm. C. Smith 2,00; Anna Woodley 50c.; Richard McMichael 4,00; Mahalia McMichael 1,00; Charity McMichael 50c.; Letitia McMichael 50c.; George McMichael 10,00; M. A. McMichael 2,00; Jacob McMichael 1,00; Lavinia McMichael 1,00; James Grace 2,00; Archibald Walker 1,00; Mrs. Adams 50c.; Israel Olmstead 1,00; James Parney 50c.; Martha McMichael 50c.; Mary Olmstead 50c.; Mary Ann Olmstead 1,00; David Phelps 1,00; Joseph Johnson 4,00; Elizabeth Barber, to cons. her L. M., 100,00; John Cline 2,00; Samuel Vanbuskirk 1,00; Hannah Vanbuskirk 50c.; Richard Robinson 1,00; James McMichael 25c.; Levi Messecar 1,00; David Duncombe 4,00; Wm. Slaughter 1,00; Ezra Penney 2,00; Henry Beemer, Jr. 1,00; Esther Beemer 1,00; Hannah Barber 1,00; S. L. Corlis 1,00; David Alvord 75c.; George Couse 2,00; Catharine J. Couse 1,00; Elizabeth Phillips 38c.	175,38
Brantford, 1st ch., viz.—Wm. Buck 1,00; Brockley Whitney 1,00; John Russell 5,00; John Jackson 5,00; Samuel Currie 2,00.	14,00
do., 2d ch., viz.—Catharine Sharp 50c.; Mary Jones 1,00; Rhoda Jones 50c.; Thomas Newnick 2,00; Caleb Merritt 2,00; Lewis Whitney 1,00; George Malcomb 50c.; J. B. Flanders 1,00; Mary Newnick 50c.; Sarah Whitney 50c.; Wm. Skelley 1,00.	10,50
Charlottesville, 1st ch., viz.—Peter Mabec 5,00; Abigail Mabec 1,00; Joseph Webb 50c.; Nancy Shearer 2,00; Hannah Shearer 5,00; Martha Ryerse 2,00; P. G. Bailey 2,00; Nancy Ryerse 2,00.	19,50
do., 2d ch., viz.—C. Kern 2,00; Charles Bowbrie 1,00; James Dees 1,00; S. Dees 1,00.	5,00
Oxford, 1st ch., viz.—W. B. Mabec 2,00; Philander S. King 1,00; Charles H. Brown 50c.; Sophia King 50c.; Elizabeth Burtch 25c.	4,25
do., 2d ch., viz.—Hiram Bodwell 1,00; Isaac Elliot 2,00; John Edwards 1,00; Wm. Edwards 1,00; Beriah Wright 1,00; cash 38c.	6,38
Townsend, 2d ch., viz.—Robert Young, for his L. M., 100,00; Hiram Schuyler 1,00; David McIntosh 1,00; James Smith 1,00; Ann Slater 2,12; R. Jameson 13c.; a friend 1,00; 106,25	
Hartford, viz.—Isaac Howey 50c.; G. C. Shepard 50c.; Levi Churchill 50c.; Adam Doxie 50c.; Barzilla Beal 5,00;	
James Wymer 1,00; Samuel Merrill 1,00; John Vanloon 50c.; Asa Shepard 25c.; Isaac Vanloon 50c.; James Ruth 25c.; John Burke 1,00; Mary A. Cole 25c.; Catharine Shanks 25c.; Lucy Shepard 50c.	12,50
Beverly, 1st ch., viz.—Hartman Freland 50c.; Joseph Lemon 50c.; Thomas West 1,00; James Skinner 50c.; Mary Smith 25c.; Margaret Traner 50c.; Mary Herron 50c.; James Traner 50c.	4,25
Goshen, viz.—Abraham Havens 1,00; B. Smith 25c.; Delia Smith 25c.; H. Howey 25c.; Margaret Leach 25c.; Daniel Leach 25c.; H. Mabec 50c.; W. Mabec 50c.; J. Mabec, Jr. 50c.; Simeon Rouse 50c.; J. Truefitt 50c.; J. Mabec, Sen. 50c.	5,25
Grand River Asso., coll.	10,50
Ancaster, viz.—Philip Stenabough 4,00; Barbara Ann Stenabough 1,00; David Stenabough 50c.; John Drake 1,00; Mary Drake 50c.; Mary Kitchen 50c.; Phebe Drake 50c.; Jacob Stenabough 4,00; J. T. Stenabough 50c.; Samuel Stenabough 50c.; Delia Stenabough 50c.; Mary Stenabough 50c.; Elizabeth A. Stenabough 25c.; Jacob Andrews 50c.; J. N. Crandall 2,00; Samuel Crandall 1,00; Rev. John Misner 5,00; Eda Misner 25c.; Wm. Misner 50c.; Elizabeth Crandall 50c.; Peter Vansickle 2,00; Isaac Vansickle 1,00; Temperance Drake 13c.; Esther Misner 50c.; Fanny Bailey 25c.; P. W. Misner 50c.; M. H. Howell 1,00; Wesley Howell 50c.; Isaac Drake 1,00; John Trobridge 1,00; Martha Trobridge 25c.; Beriah Phelps 1,00; Lydia Phelps 25c.; Henry Shaver 1,00; John Stenabough 4,00; Mary Stenabough 50c.; Henry Boughner 1,00; cash 25c.	40,13
Blenham, viz.—Coll. 4,00; a friend 4,00; A. H. Fitch 8c.; John Maynard 3,00; N. V. Cora 5,00; cash 5c.	16,13
Middleton, viz.—Rev. D. W. Rowland 1,00; F. Savreen 1,25; W. Savreen 50c.; W. McLellan 1,00; D. Olmstead 25c.; Martin Robinson 25c.; F. Reach 25c.; two friends 38c.; Mrs. McLellan 50c.; Elizabeth McLellan 25c.	5,63
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liett McIntire 50c.; Catharine Henry 50c.; Mary Holland 25c.; Francis Fairchild 50c.; Dorah Deving 25c.; Ann Deving 50c.; Hugh Deving 50c.; Jane Fairchild 25c. 13,75
 Eastern Asso., coll. 12,45
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 Haldemand Asso. 15,19
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 \$6462,50
 Total from April 1, to Sept. 30, \$35,328,01.
 R. E. EDDY, Treasurer.

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NO. 12.

NOTES ON ARRACAN.

(Continued from p. 381.)

Religions of the Inhabitants.

The Mugs and Burmese are Boodhists, and of course images of Guadama and pagodas erected to his honor are the objects of their worship. The moral precepts to be observed by all the worshippers of Guadama are these five: "Thou shalt not steal: thou shalt not kill, (a commandment understood to forbid the killing of all animals, as well as of men): thou shalt not violate thy neighbor's wife, or daughter: thou shalt not lie: thou shalt not drink any intoxicating liquors." Were these requirements but obeyed, how different would be the state of society in Boodhist lands! Other precepts are enjoined upon priests, and all those who wish to acquire the highest degree of merit. The days of worship, of which there are four in every month, one at each quarter of the moon, are observed by very few in Arracan; and the same may be said in reference to all the Boodhist rites. The Mugs are far more parsimonious in expending money in honor of Gaudama, than their neighbors on the eastern side of the mountains. While great numbers of pagodas, temples and idols are fast going to decay, new ones are seldom erected. The reason often given for this is, that idolatry flourishes only when supported by government; and it is true, that many of the pagodas, etc., in Arracan were built by the king and his officers, as is still the case in Burmah. The people here, however, frequently give another reason. They say that a man under the former rule had no security for his money, as it was liable to be seized at any time by the officers of government, so that those who had money preferred to expend it in "works of merit," hoping to reap a corresponding reward in their next state of existence; but that now, as every man is secure in the possession of all he has, the people prefer to invest their money in trade, etc., and make sure of their profit in the present state. Both of these reasons undoubtedly operate, and together, perhaps, go far to account for the decay of Boodhism in this country. I would, however, add another, which is the lack of confidence and interest in the religion of Gaudama, clearly discernible more and more among the people. Sects and parties also are multiplying; and many of the more intelligent and thoughtful of the natives acknowledge that they see indications in the signs of

the times, that Boodhism is soon to lose its influence here entirely. The Mugs are more ignorant and superstitious than the Burmese. The worship of Nats is far from being done away with among them; many, who at other times are strictly orthodox, when visited by alarming illness, which bids defiance to the skill of their doctors, turn to those who profess the art of expelling these supposed authors of disease: Nat feasts are very common. A large part of the population have recourse to amulets, to ward off and heal diseases; use charms to protect them from evil spirits; and practice many other puerile and superstitious ceremonies, which are seldom known among the Burmese. On the whole, Boodhism is evidently far from flourishing in Arracan. There are, however, about six hundred *Poongees*, or priests, in the province, for whom the inhabitants erect comfortable dwellings, called *kyoungs*, and to whom they make offerings of rice, vegetables, etc., sufficient for their comfortable support. The priests attend funerals, and perform other religious rites, and teach the children of their parishioners to read and write: they profess chastity, poverty, and severe self-denial; and are greatly revered by the people, insomuch that parents bow down before their own sons, and treat them as vastly their superiors, the moment they assume the yellow robes of the priesthood. When a priest divests himself of his sacred garment, as he is at liberty to do whenever he chooses, he "becomes a man," and is treated like other men.

The Mussulmans in Arracan profess the same faith as the followers of Mohammed elsewhere; but their practice is very lax and far from orthodox. They have the Koran only in Arabic, which none of them understand, though a few can read it; they are very ignorant of the tenets of their own faith, many knowing only the name of Allah; and the notions and practices of the idolaters around them are adopted by great numbers; indeed, several have entirely renounced the religion of their fathers, and embraced Boodhism. On the other hand, a few mosques are found here and there; Mohammedan festivals are usually observed; and there are, I think, one hundred or more ministers of the Mussulman faith in the province. Still the Muslem prophet has no very strong hold here, and not a few of his followers are ready to acknowledge, that the worship of the Eternal will soon become extinct in Arracan, unless preserved by Christianity. Most of the Mussulman ministers of religion pursue secular callings, and exercise their clerical functions only occasionally.

The Kyens appear to vary very little from Karens in their religious belief and practice. They have a confused idea of a great self-existent Being, subject neither to disease, old age, nor death, who is the creator of all things; but I never heard that they offer any worship to him. They make propitiatory sacrifices to the Nats, and all the friends of the offerer meet to eat the animal sacrificed, in company, as is supposed, with the Nats. It is said that the Kyens also sacrifice dogs and eat them, imagining thus to regain some of the religious knowledge which dogs took from their fore-fathers, by eating their sacred books, written on dried skins! Of a future state, in which there will be a difference between the condition of the good and the bad, they have some vague ideas.

I have learned nothing of the religion of the Toungmroos; but it must be of the rudest kind.

The religious notions and practices of the Kemees appear very much to resemble those of the Kyens, though their ideas of the great Being, superior to all others, are more vague. They too confine their worship to the Nats, whom they suppose to reside in the mountains, and to have an influence over their

health, lives and crops. To propitiate these spirits they sacrifice buffaloes, hogs and fowls, especially at seed-time and harvest. When a Kemees is ill, a fowl is offered to the Nat supposed to cause the illness, not by killing it, but by sending it loose into the jungle. The Kemees have no definite ideas of a future state of retribution, though they believe in transmigration. Their mode of providing for the wants of the departed, after their bodies are burned, is peculiar. Near the burning ground they select for every deceased person a small spot of land, where they erect a neat miniature house, in which they deposit a portion of all the goods of the deceased, cooking utensils, spinning-wheels, fishing-nets, tobacco-pipes, etc.; adding a small portion of rice, and even a few fowls in a little cage, with paddy enough to keep them alive a few days.

The religion of the Karens in Arracan is identical with that of the same race in Burmah and the Tenasserim provinces.

Education.

While the Burmese held Arracan, the Mugs were oppressed and degraded to such a degree that they are far less inquisitive and intelligent than the Burmese. The proportion of men here who cannot read is far greater than in Burmah. Intelligent Burmese have told me that in their country nine out of every ten can read; but in Arracan, I should think that less than one half of the men can read, and am not sure that one fourth can. Few women learn to read in either country; not one in a thousand, I should say, among the Mugs. Under the milder rule of the East India Company the Mugs are rising from their degradation, and more of their children are taught. There is still, however, a distressing neglect of the education of children on the part of their parents; and this remark applies to all classes.

The mountain tribes have no written language, and have not learned to read Burmese, so that they are of course immersed in the grossest ignorance. But the circumstances of those who can read only Burmese, are not much better, for they have access to no books which teach true science, or any thing scarcely that is true; absurd tales of Gaudama, Nats, Beeloos, Nigban, etc., are all that there is to read. A learned man, in the Burmese sense, is one who can repeat Pali by the hour, the meaning of which not one in five thousand understands.

Some of the more intelligent natives here are beginning to perceive the errors and absurdities of their systems of astronomy and geography; but the great mass most firmly believe that the sun goes in a circuit over the four great islands, and that night is occasioned by his passing behind Myenmo mount; that the stars are a sort of spangles stuck upon the sky; that we live upon the great southern island, which is nearly four hundred thousand miles in circumference; and other things similar, stated in their sacred books. Some of the people profess to be very acute metaphysicians respecting a man's different minds, their several powers, etc.; others are subtle casuists, and apportion guilt to different acts with the utmost precision. Many of the Mugs are fond of discussion, but they are very apt to jump to conclusions, without having established their premises, and for hours together will reason in a circle, even after their fault has been clearly pointed out to them; it must be confessed, however, that some are rather able in argument, and shrewd to detect faults in the reasoning of others. Although books are tolerably abundant, and there are not a few men here who consider themselves very learned, and are so considered by others, yet ignorance the most profound reigns throughout the province.

The government has made some provision for the education of its subjects, which promises to do a little good, and ultimately, perhaps, will prove an essential benefit. In 1838, two schools were established, one at Akyah, and the other at Ramree, the Honorable Company appropriating five hundred rupees per month to their support. The Akyah school has had a head master and a junior master, both of whom were English, with several native teachers, and from eighty to one hundred scholars, but it is now entirely broken up, principally on account of the unfitness and unfaithfulness of the English teachers. The Ramree school, of which a son of the Rev. Mr. Fink is now the head master, is flourishing; it contains one hundred scholars, the full number allowed by the committee in charge of it, of whom forty study English, thirty-five the vernacular, and twenty-five Oordu. The first English class study grammar, geography, arithmetic, and history, translate from English into Burmese, and vice versa, are improving their reading and writing, both in English and Burmese, and pay some attention to original composition. In all schools under government in India, Christian books are systematically withheld from the English classes, and the teachers are forbidden to communicate to their scholars the knowledge of God, or any of the truths of the Christian religion; at the same time, in some schools, all books in the vernacular languages are heathen, and consequently teach only what is fitted to becloud and degrade the mind of the learner. These restrictions exist in Arracan.

Domestic Relations.

Domestic happiness is scarcely known among the Mugs. Marriage contracts are frequently made by parents for their children while yet very young. Widowers, and young men of full age, however, usually choose for themselves whom they will marry, and seek to secure some return of affection by a regular suit, before the consent of the parents is solicited. Among the Mugs as well as the Burmese, the suitor is always expected to pay a certain price to the parents, and to make a present of clothing and jewelry to his betrothed, according to his ability. After all the preliminaries have been settled, a day is fixed for the wedding, and the relatives and friends of the parties are invited to a feast, at the house of the bride's father, when the bride and groom eat out of the same dish, and are declared to be husband and wife by that act. In many cases marriage has taken place but a few days, before those violent family quarrels commence, which are so common in Arracan. It is not very unusual for the husband, in a fit of rage, to drag his wife about the house by the hair, at the same time kicking or beating her most brutally, even to such a degree, at times, as to endanger her life; and on the other hand, the wife often uses to her husband the most loathsome and irritating language. One cannot be surprised, therefore, that divorces are extremely common; and there is scarcely any obstacle in the way of procuring them, whether both parties or only one of them desire to break the marriage bond. If both parties desire a divorce, they have only to go before a village assembly, and make a declaration of their wishes; their property is then equally divided, and they separate, probably to re-unite as soon as their displeasure at one another abates. Should the husband desire to divorce his wife, he must give up to her all their property, assume the wife's debts, and leave the house with nothing but the clothes he has on. Should the wife desire a divorce from her husband, she has only to tender him twenty-five rupees before some of the village authorities, which in ordinary cases he is bound to

accept; or at most, she returns the ornaments given to her by her husband, and restores the money he paid to her parents; after which the divorce is completed by the wife's breaking a pawn leaf into two parts, eating one of them, and giving the other to her husband. In all these cases, the children are allotted according to their sexes, the boys being given to the father and the girls to the mother. As might be expected, considering the character of parents, the children grow up passionate and vicious. A parent occasionally chastises his child, but only in anger, by stamping upon him, or cruelly beating him with whatever comes first to hand, and the child is usually rescued from the enraged parent, either by the other, or by the neighbors; if he can manage to run away, and keep aloof till the passion of the parent subsides, he has nothing to fear, whatever may have been his fault.

Polygamy, although perfectly lawful and respectable, is not generally practiced in Arracan.

Parents and children, both married and unmarried, often live in the same house, and not unfrequently three generations constitute but one family. But too many causes of discord exist to permit such a family, or indeed any in Arracan, to be truly and permanently happy.

Dwellings, Dress, and Mode of Living.

The houses of all classes in this province are built of bamboo, and covered with leaves. The posts are set in the ground, about two feet, and the floor is usually raised five or six feet above it. In each house is an eating-room of considerable size, a small cooking-room, one or two sleeping-rooms, and frequently a small room or two, in which rice and other things are stored. The average cost of these houses may be estimated at about thirty or forty rupees; and although they are in many respects wretched habitations, yet the natives having never been accustomed to better, appear to be satisfied with them. A full and very decent dress for a man costs three or four rupees, and that usually worn, not more than half so much; the expense of a woman's dress is about the same. Children do not usually wear clothes, till they are six or eight years old. Men, women and children generally have but two suits of clothes a year, and are most of the time very filthy in their dress. The expense of food varies slightly in different places, but I think it is on an average three or four rupees per month, for a man and wife with three or four children. Of course, many expend for house, clothing and food far more than the amounts mentioned, while not a few spend even less. All the household furniture of a respectable native is, in general, not worth more than five or six rupees.

Many of the people who live near streams, have boats which cost twelve or fifteen rupees, and several have those that are worth four times that amount. A few, about twenty I believe, have large boats that cost one hundred and fifty or two hundred rupees, in which they go to Calcutta, Rangoon and other distant places, to trade. Most farmers own one or two pairs of buffaloes, or oxen, though many do all their work with hired cattle. A few cows are kept for breeding, which are milked only where there is a foreign population to whom milk can be sold; in such places, a few goats are also kept. Around most of the houses a few fowls are found, which are raised to sell to foreigners, as Boodhists seldom kill animals, particularly domestic ones.

Beside the above mentioned articles, few of the people of Arracan possess any property of value; nearly all complain of their poverty, and the complaint

is to a very considerable degree well founded. Still, most families keep a string of rupees to ornament the necks of their naked children, and also furnish them with silver ornaments for their wrists and ankles; and when the children are ten or twelve years old, an expensive feast, with music and dancing, is made, at the ceremony of boring their ears; considerable expense too attends the marriage feasts, as well as those made when boys assume the yellow cloth, for the purpose of pursuing the more advanced studies at the *kyoungs*. Feasts are often made on other occasions also, and those who can afford it, sometimes give theatrical entertainments, which consist of an exhibition of puppets on the stage, while the dialogue is recited by players behind the scenes. With these entertainments the natives are delighted, and they often sit the whole night to witness them. Most persons are sure to lay by a sufficient sum of money to ensure them a decent burial or burning,—the latter being the more common, at least in the case of persons of much respectability. This money is expended in gilding and ornamenting the coffin, hiring musicians to attend the funeral, purchasing offerings for the attending priests, and making a feast a few days after the funeral. Some leave to their heirs a few hundred rupees, and a very small number some thousands; the majority have nothing to leave. On the whole, while it must be acknowledged that most of the inhabitants of Arracan are poor, they seldom suffer for any thing which their habits have rendered necessary to them, and the circumstances of many are yearly improving.

The British Government in Arracan.

The civil administration of the British government in Arracan is conducted by a Commissioner, with four senior assistants and one junior assistant. The Commissioner has a general supervision over the whole province, and his recommendations usually decide the amount of taxes, and all other questions pertaining to revenue, as well as the expenditures for improvements within the province, and almost every point touching its interests. He resides at Akyab, and holds a court there daily for the trial of appeals from the decisions of his assistants; and in cases of murder, arson and some other crimes, he has original jurisdiction.

The province is divided, for the purposes of government, into four districts, the Arracan, more frequently called the Akyab, and the Ramree, Aeng and Sandoway. Of these, Akyab is far the most populous and important; it contains about 136,000 inhabitants, and 950 villages; the Ramree district contains 63,000 inhabitants, and 424 villages; the Aeng, 24,000 inhabitants, and 156 villages; the Sandoway, 34,053 inhabitants, according to the census taken at the close of 1842, and 116 villages. The town of Akyab, containing 5,000 inhabitants, is the capital of the district of the same name. The civil courts of that district are held there, as well as the commissioner's court, and there are the head quarters of the Arracan local battalion. The capital of the Ramree district is a town of the same name containing 6,580 inhabitants. The town of Aeng, near the foot of the Yoma mountains, was formerly the residence of the assistant in charge of the Aeng district, but a few years since, Kyouk Phyoo, which now contains about two thousand inhabitants, was added to that district, and made its capital; this town is also the head-quarters of the regiment of sepoys stationed in the province, and of the departments charged with the superintendence of the marine, and of the manufacture of salt. Sandoway, a town of 1,658 inhabitants, is the capital of the district of that name.

The people generally are well pleased with British rule, and often contrast the security of property and life which they now enjoy, with the extortions and violence so common in former days. As far as the intentions and efforts of the English functionaries are concerned, little complaint is made by the people, but they still suspect the native officers, from the highest to the lowest, of bribery and injustice, and I fear, in very many cases, with good reason. Still, that a very decided change for the better has been manifest since the province fell into the hands of the East India Company, no one can deny. At that time, agriculture was limited by the wants of the inhabitants, and commerce was unknown. Now, there is rice grown for exportation, which gives employment annually to sixty or seventy thousand tons of shipping; a considerable trade in salt is carried on; and commerce in several other articles is begun. The effect which these changes must have to increase the wealth and happiness of the people of Arracan is apparent; and the rice exported to the Madras coast furnishes most desirable relief to the inhabitants of that part of India, sometimes actually saving them from starvation; the trade in salt, too, confers substantial benefit upon the people of Chittagong, Dacca, etc. Gang robberies and other acts of violence and bloodshed, so frequent in former days, are now almost unknown; taxes are for the most part moderate and uniform; trade is unfettered. The Yoma mountains are so distinct and indisputable a line of demarcation between the Company's territories and Burmah, that border difficulties are scarcely possible. These and other causes combine to give the people confidence in the stability and protection of the government, and the consequence is a marked improvement in the condition of the inhabitants, and a rapid increase of the population.

"Numbers of the descendants of those who fled in troublous times from their country, and settled in the southern part of Chittagong, the islands of the coast, and even the sunderbuns of Bengal, are gradually returning. During the northeast monsoon, boats filled with men, women and children, with all their worldly goods, may be seen steering south along the eastern coast of the bay of Bengal, to the land their fathers abandoned thirty or forty years before." Individuals and families are also constantly coming in from Burmah, and numerous Bengalee emigrants from Chittagong are every year settling in the Akyab district. The ratio of increase by births I have had no means of ascertaining. In the Ramree circle, containing 7,600 inhabitants, the births for the year ending Dec. 16, 1837, were,—of males 128,—of females 159, that is, 287 in all. The deaths during that year were a hundred and thirty-three, of which thirty-nine were of persons five years old, or under, twenty-five of those between five and ten years of age, and sixteen of those between ten and twenty. It is to be remembered that the census is taken by native officers, who, though very correct in their returns of taxable inhabitants, are very lax and careless in giving the number of the old and infirm, and of bachelors, women and children. These are always rated, as I think, far too low. Probably the present population of the province is not far from three hundred thousand. Very liberal measures have recently been sanctioned by government, which are adapted greatly to extend the cultivation of wild lands; and a better quality of rice and cotton has been introduced. These improvements will conspire with other causes already mentioned to increase the population, wealth, and happiness of the province.

NOTE ON THE MAP OF ARRACAN.

The Map of Arracan on the opposite page is reduced from one prepared by the Rev. L. Stilson, now of Maulmain Mission. Mr. S. has also annexed the following remarks :—

The coast from Chittagong to Sandoway, including numerous creeks, is a very carefully reduced copy, from the best charts yet published. For that part below Sandoway, as no regular and accurate survey has yet been made, a tolerably correct map by Pemberton and others has been mainly followed. For sundry additions and corrections in that part I am indebted to notes by Captain A. P. Phayre and Rev. Mr. Abbott. To the former gentleman I am also indebted for the best sketch of the Koladon, above the mouth of the Mee river, and for the source of the Mee river. In filling out the interior, a score of maps have been consulted, some of which were drawn by Europeans, and others by natives. Consultation with natives who are familiar with the numerous creeks and islands, has served to correct some mistakes as to names, and in some cases as to the positions of small rivers; yet I seldom trust to their judgment for distances. It will of course be understood, that no accurate survey of the interior beyond the deep waters of the creeks has ever been made.

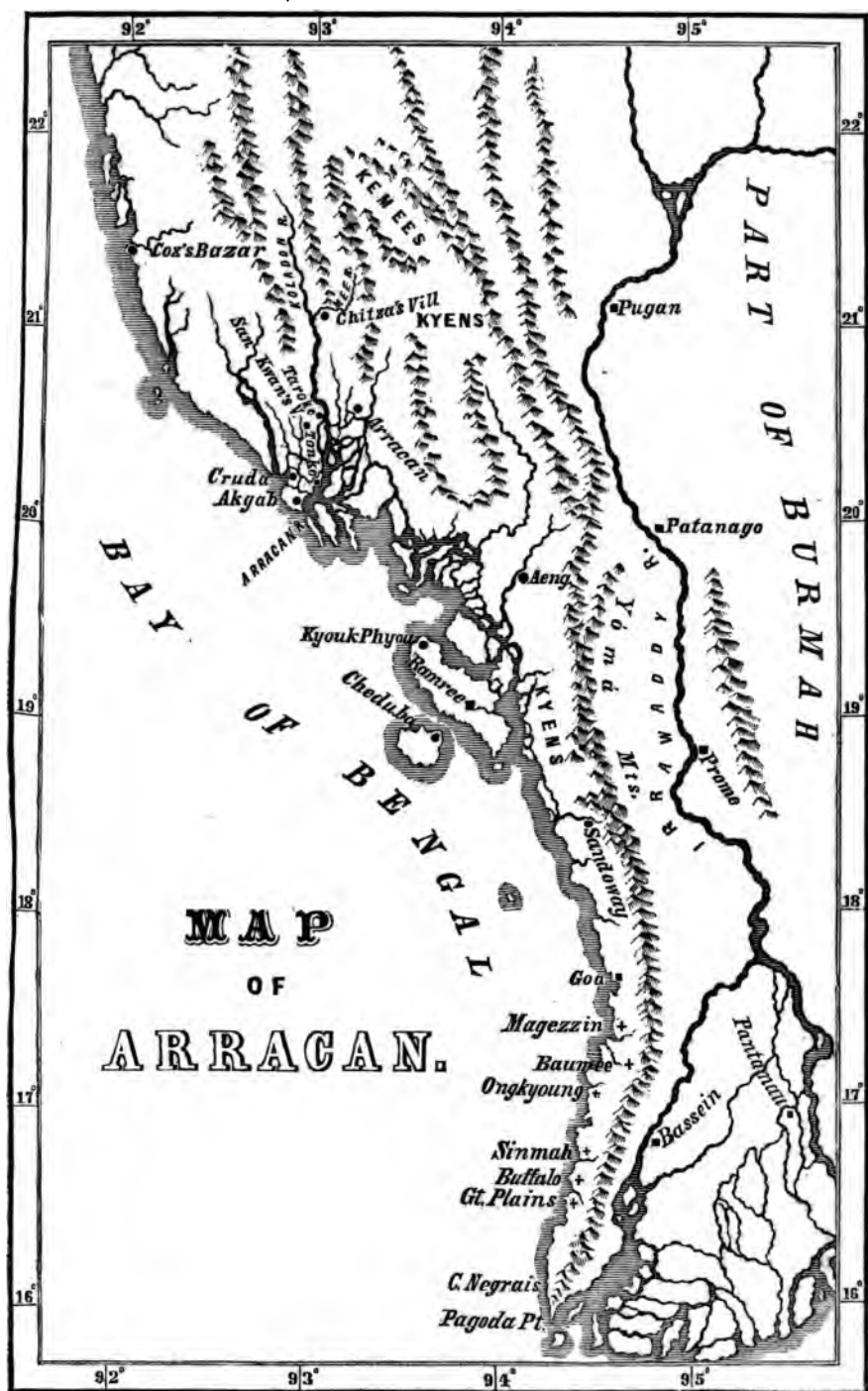
With a view to fixing points in the map as to latitude, I have always improved every opportunity, when visiting different parts of the province, to take a meridian altitude of some heavenly body, and thereby to determine the latitude of the place. But my travels have been too limited to enable me to add much to the map, from personal observation. With care, I have obtained among others, (not important to be mentioned,) the following latitudes :—

Chitsa's Village,	21° 6' 30" N. Lat.
San Kwan's Village,	20° 32' 00" "
Taroke,	20° 34' 00" "
Arracan,	20° 35' 00" "
Tonko,	20° 15' 30" "
Cruda,	20° 18' 00" "
Sandoway,	28° 28' 19" "

The following latitudes and longitudes are given in the chart of D. Ross, corrected and published in 1839 :—

Akyah,	20° 8' 12" N. Lat.	92° 56' 00" Long.
Kyook Phyoo,	19° 26' 23" "	93° 35' 00" "
Ramree,	19° 5' 35" "	93° 54' 00" "
Sandoway,	18° 28' 40" "	94° 56' 30" "
Arracan,	20° 35' 00" "	93° 3' 30" "
Aeng,	10° 49' 35" "	94° 4' 30" "

On the whole, much care has been taken to render every part of the map as correct as possible; but that it contains no error, it were folly to pretend, since only a minor portion of the province has yet been surveyed, or even visited, by Europeans. It was drawn in compliance with the special and urgent request of our departed friend, Rev. Mr. Comstock, and was designed to accompany his Notes on Arracan.



MUTUAL CONFIDENCE AND SYMPATHY GROUNDS OF MUTUAL ENCOURAGEMENT.

An Address by Rev. S. B. Swaim, pastor of the First Baptist Church in Worcester, Mass., to Rev. A. H. Danforth, missionary of the A. B. Missionary Union; presented on the ordination of Mr. D. to the Ministry of the Gospel, Worcester, Oct. 26, 1847.

MY DEAR BROTHER—

It may seem hardly fitting that the same presbytery who have laid these official responsibilities upon you, should also tender to you a fraternal recognition of them. What knows a minister in Massachusetts of the toils or trials incident to the life of a Christian teacher, in so different and far distant a field of destination as what you anticipate? On these shores, the light of Christianity has shone for more than two centuries. Under its benign influences have grown up every where Christian churches, Christian laws and usages and public sentiment, civil and religious freedom, benevolent as well as free institutions, and, in the corresponding progress of art and science, numberless facilities for the wider dissemination of the blessing—all advantages in our favor which you will hardly presume to expect.

And yet the work of true and faithful Christian teachers is every where essentially the same. No local circumstances can so modify or affect it, as to prevent their mutual appreciation of its responsibilities, or a fraternal interchange of sentiment and feeling touching its brighter or darker aspects. The original instance indeed, which is claimed as divine precedent for this ceremony, was not unlike what this congregation now behold. "When James and Cephas and John perceived the grace that was given unto Paul, they gave unto him and Barnabas the right hands of fellowship, that *they* should go unto the heathen," while remaining themselves with the "circumcision:"—thus declaring them *fellow-laborers*, bound to them by fellow feelings, though destined to a quite different field; and thus declaring confidence in their qualifications for it, sympathy with their benevolent and adventurous aims, and the sincerest concern for their welfare and success.

It is not without such meaning, I trust, that I proceed, my brother, to give you in like circumstances the like cordial expression of our confidence and affection. From the clear and consistent narrative we have had of your conversion to the truth, of your belief in what it embodies essential to godliness and to salvation, of your reasons for wishing to proclaim it among the Gentiles; from what we know of you personally, and by report of them who know you better, we are ready to declare our unqualified regard for you as a Christian ambassador. We believe that the love of Christ has constrained you to inquire seriously for duty in this matter, and that, in view of the appalling condition of a world yet lying in wickedness, you feel "a necessity laid" upon you to engage in this particular department of ministerial effort for its redemption. We are the better satisfied from knowing that this decision is the result of no sudden or impulsive feeling, but of an early choice, which you have adhered to and cherished during a long and laborious mental preparation; and that it still animates your bosom as a ruling passion, unperturbed by temptations to a lucrative calling, unaffected by many easier and more alluring situations of usefulness in this your native state, or even by the pressing demand for laborers in our great western harvest. How can we do otherwise than accord to you honor and love for decision and denial, for piety like this? How dare we hesitate to bid you

God-speed in your benevolent work? Receive then, my brother, this appropriate token of our regard for you in this capacity and endeavor.

I bid you welcome to this ministry. You have manifestly been called to it by the Great Head of the church, and separated by the Holy Ghost, that you "should preach among the Gentiles the unsearchable riches of Christ." In the name of all these pastors and brethren I salute you. They are rejoiced to have the churches of the county of Worcester represented by another minister of the Cross on distant shores. And I bespeak for you a no less glad reception in behalf of all your brethren in this Commonwealth, and of the faithful and true throughout our wide-spread denomination. Many whose faces you have never seen, and whose personal greeting and farewell you will never have, will be made by this day's transactions familiarly acquainted with you, and will feel inspired with the liveliest sympathy for you, from month to month, until you shall have fulfilled your course. And will not the men of God already in the field, falling prematurely under accumulated toils, likewise begin to thank God and take courage, with this fresh evidence that their repeated appeals for the perishing are not altogether in vain? But, my brother, I bid you a still heartier welcome in the name of Nidhi Levi, and his little company of Assamese brethren, who but a few months ago made the affecting appeal;—"We are sorry to say that we have waited to see new missionaries, and have not seen them. The harvest is great and the laborers few. We beseech you to send more laborers to this field, that these poor precious souls may live, and they who are now the slaves of Satan, may be accepted in the kingdom through the means which American Christians may employ. O thou man of God, why art thou so slow to help! Didst thou not know that the Lord hath raised thee to preach the gospel in every nation? Who will cast in his lot with these few missionary servants, saying, with a ready mind like Isaiah the prophet, 'Here am I, Lord, send me,' to declare thy truth to the poor Assamese. Now, O people of God, take your sharp sickle in your hand, and come over and reap, for the harvest is fully ripe. When Mrs. Brown returns from America, we hope to see four or five new missionaries with her."

And you, my brother, are one of that number who have responded to the call. You are *not* the "man of God who is slow to help." A year sooner than you would have felt justified under other circumstances to leave your country, you are willing to cast in your lot, sickle in hand, with the Assamese. So be forward to do. In that field of your choice and cherished expectations you will meet a more than brother's welcome. That faithful band of native disciples, though now strangers to your very name, will hail your arrival as the coming of Titus, and will give you the hand of fellowship with an intenseness of cordiality which our hearts can never feel.

But be reminded, my brother, it is the *labor* of the harvest to which you are invited, and for which you go; yes, a labor, a work, and not of magnitude only, but of difficulty. Oh how arduous, how exhausting, and to the eye of sense how discouraging this work any where! How difficult even in Christian New England to persuade men to turn from their evil ways, to believe in Jesus Christ and be baptized! What errors must be uprooted, what prejudices overcome! What prayer, and patience, and solicitude, are required at every point to save even the hopefully converted from apostasies, and to present them blameless in Christ Jesus! Strange truly, if you think to find sinners in Assam all obedient to the faith, or find any thing but strong holds of unbelief, not to be pulled down without a struggle and weapons made mighty through

continue to believe when far separated from you; and it will add to our occasions of thanksgiving to God, that the spirit of primitive and true Christianity, which would "disciple the nations," and preach the gospel where Christ has not been named, is not extinct. Let this be *your* conviction, free of every suspicion or regret, and in any hour of affliction, trouble, adversity, or other trial of your faith, be your consolation and support.

You are liable, however, to anxieties of a deeper and more serious character. You feel, with the devoted Dean, but little solicitude for what personal inconveniences, trials, or reproach may attend you, compared with that growing out of the cause, the *cause* which has brought you to this position. Though you doubt not whether yourselves will be sustained in this enterprise, at least as far as dollars and cents can do it, you may be disposed to query, and certainly with too much occasion for it, whether the spirit of missions will continue to prevail at home, and so mightily *grow* and prevail, as to meet your appeals for new laborers, new means and appliances, as the fields around shall begin to whiten unto harvest—to meet at least your appeals for reinforcements, who may enter into your labors, perpetuate the influence of your hands, and save your dying moments the bitter apprehension of having laid foundations at all this sacrifice, upon which no superstructures may ever rise. Could I insure you on this point, I am confident it would be imparting to you all the consolation you desire.

But, beloved, I am no prophet, to foretell what certainly shall be. Nor can I guaranty that the denomination, or even a solitary church, will do all that duty may require; nor guaranty any thing but the faithfulness and loving-kindness of God. And yet there is something in the visible, and actual, which seems to warrant this high degree of faith, and this unreserved missionary outlay. Since our denomination began to act on the divine plan of entering "regions beyond," the tide of their successful experiment has rolled back upon them with signal fulness. Their numbers have increased beyond all precedent, and their resources, intellectual and pecuniary, have been multiplied a thousand fold. They are undeniably *able* to meet the most extensive demand, which the Providence of God would seem likely to make upon them. And *will* they not do it? Standing on this high vantage ground already gained, with all the successes of the past, with so many facilities now at hand, literary, mechanical, commercial, and with a highway to "the nations" opening all over the world, will they "not come up to the help of the Lord, to the help of the Lord against the mighty," aye, the mighty, still entrenched in their strong holds upon every hill-top of heathendom, and defying the yet timid assaults of Christian heroes?—then will curses more fearful than ever threatened Meroz await them, and they shall not escape. Then, with fulness of bread, will they have leanness of soul; then will heresies, and strifes, and pride that goeth before destruction, infest them;—then will He, who is the Alpha and Omega, remove their candlestick out of its place, and give their now fair heritage to others better worthy to occupy it.

But, beloved, I am persuaded otherwise, though I thus speak. The cause of missions, so plainly and preëminently the cause of God, and truth, and salvation, has deeply infixed itself in the hearts of the churches; and their hands are committed to it, and they cannot go back. The results of thirty years' experiment, notwithstanding incipient difficulties, and besetments, and various adverse influences from unreasonable men, have rebuked their unwilling faith, and demonstrated the entire practicability of the missionary enterprise.

Too many members of the body of Christ, I admit, have all this time been merely lookers on ; and, at a time when they ought to be teachers, have need to be taught what be first principles on this subject. They, virtually, forbid you to speak unto the Gentiles that they might be saved, unless they expect you to go on this warfare at your own charges ; and they constitute perhaps a numerical majority in the denomination, if not in every church. I say it with weeping, yet with truth. Those, however, who constitute the main reliance and hope of the cause any where, are all identified in spirit and work with you. Pastors, with scarcely an exception, are with you, and evince a sanction and sympathy in your favor quite different from that which first attended Judson and his pioneer associates. Among them are men of wisdom and experience, and tried worth, who have borne the heat and burden of the day ; not weary of it, but the more patient and faithful and true. Their counsels and example have been enlisting a large amount of youthful energy in the churches, ready to push on their matured plans with redoubled vigor. Men of industry and enterprise are with you, and they bring in their hard earnings from the field, and the workshop, and counting-room, with a liberality of which their fathers never dreamed. Even tiny hands are taught to open for the missionary collection, as their first lesson in benevolence. Men of influence and eloquence are with you. They write and speak and devise and execute, with the energy of men determined on success. And then honorable women, not a few, for works of mercy and affection always to be relied on, "last at the cross and earliest at the grave," are ready to cast their "two mites" into the treasury, or to break the alabaster box, to honor their Lord. All these will meet you regularly at the mercy-seat, spread out your appeals before God, rejoice in your successes, sorrow in your sorrows, and feel anxieties second only to yours—anxieties they cannot relieve without giving you substantial aid.

But, beloved, the best of all is, God is with you. His is "the kingdom and the power." Hath he said and will he not do it? "Alway, even unto the end," is His explicit assurance at whose bidding you depart. He is a friend who sticketh closer than a brother.

"Which of all our friends, to save us
Could or would have shed his blood?"

And he was a propitiation not for our sins only, but also for the world. He came as a light to the Gentiles, and numbered them among the sheep of his fold. Be the glad tidings of his love

"Armed with the Spirit's power ;—
Ten thousand shall confess his way
And bless the saving hour.

Beneath the influence of his grace
The barren wastes shall rise,—
With sudden greens and fruits arrayed,
A blooming Paradise."

The hour is rapidly wasting to close this interesting interview. Your fields of operation have been designated, your work is before you. Be your thoughts hence directed to it,—as a work you are straitened to accomplish. You may all, like Carey and Judson, enjoy the distinguished honor of long and extensive usefulness. How full of comfort will be the reflection upon it, how full of joy your anticipation, when you shall have finished your course, and the time of your departure shall be at hand! Or, like Colman and Wheelock, Boardman

and Martyn, Ann Judson and Harriet Newell, your suns may go down while it is yet day! Or, like the devoted Thomas, and Munson and Lyman, a mysterious Providence may arrest your steps, ere you scarcely reach your destination. If such be the will of the Lord, be it so. No less acceptable to Him, no less honorable in our eyes, to your zeal, your loftiness of purpose, and your well-spent life, will appear the offering you make to-day. Not less certain your reward, or brighter your crown.

Go then, beloved, bearing the precious seed of gospel grace. Cast it upon the waters. In due season ye shall reap, if ye faint not. Bought yourselves with the precious blood of Christ, how reasonable the service to glorify him in turn, with a living sacrifice. And how can you better fulfil this duty, than by this strictest obedience to his commandment? Go then with rejoicing. Teach the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost;—teaching them to observe all things whatsoever he has commanded you.

As we now bid you adieu, we commend you to the word of his grace, that unerring directory of your faith and obedience, that all-sufficient source of consolation and counsel. We commend you to the special keeping of the Shepherd and Bishop of your souls. May his kind Providence bear you safe on the billow, and bring you to your desired haven. May his grace keep your minds in peace, your hearts from every evil, make you faithful unto death, and give you a crown of life. And when the drama of this world shall be closed, the wickedness of the wicked brought to a perpetual end, all their noise of revelry gone, and when the children of this world, with all *Christian* devotees of pleasure, shall in their life-time have received their good things, yours will be the unspeakable felicity, having suffered with Christ, to reign with him forever and ever.

American Baptist Missionary Union.

BURMAH.—Letter of Mr. Judson.

The letter from which we make the following extracts was dated at Rangoon. We leave it to make its own impression, assured that its thoughtful perusal must compel many hearts to prayer, and, in view of its closing statement, to deep humiliation.

Suspension of public worship—"The heathen rage."

May 20, 1847.—This is the first Lord's-day on which I have had no regular worship. A private order of government was issued day before yesterday, to have the house I occupy watched by police officers, in order to apprehend any who might be liable to

the charge of favoring "Jesus Christ's religion." Seasonable information was communicated to me and the disciples by friends at court, so that they have all escaped for the present. None came near me, except two from the country; and with them I had a very interesting and affecting time, in a private room; and they got off undiscovered. Four Karen lads, who had been waiting for a passage to Maulmain, decamped before light this morning, for their native jungle.

The vice-governor of the place, who is indeed the acting governor at present, is the most ferocious, blood-thirsty monster I have ever known in Burmah. It is said, that his house and court-yard resound, day and night, with the screams of people under torture.

Even foreigners are not beyond his grasp. He lately wreaked his rage on some Armenians and Mussulmans; and one of the latter class died in the hands of a subordinate officer. His crime was quite a venial one; but in order to extort money, he was tortured so barbarously that the blood streamed from his mouth, and he was dead in an hour.

I am afraid, that, while the present monster is in power, I shall not be able to convene the disciples for worship, as hitherto. He is, however, only acting on the orders which are understood to be in force all over the country, proscriptive of the Christian religion. I feel the blow most deeply, for I had just succeeded in reorganizing a little church out of old materials and some lately baptized, amounting in number to eleven, nearly all pure Burmese; and last Sunday I had an assembly of above twenty. Several new ones were expected to-day; and two would probably have been baptized. I had become so attached to the little church and assembly, and so glad on every returning Lord's-day to lay aside my tedious dictionary labors, and spend all the day in obtaining and communicating spiritual refreshment, that the present interruption seems almost too hard to bear. However, I hope to do something yet in private, to aid a few perishing souls, who are struggling through darkness and terror, to find a way of escape from the more dread darkness and terror of eternal death. But every thing must be done in private. Not even a tract can be given publicly. That point I ascertained a few years ago, on a visit to the place, which, I believe, I never mentioned in writing home. In order to test the real extent and efficiency of the king's order, prohibiting the distribution of books at Ava, I opened a box of tracts in the front part of the house where I was a guest for a few days. The people took them greedily; but in less than an hour my assistant Ko En was arrested and placed in confinement. It cost me a great deal to get him free; and when he was released, it was on condition that he would give no more tracts. This time, therefore, I brought no tracts for distribution, and have confined myself to private conversation, except convening an assembly for worship (and that in an "upper room") every Lord's-day.

Baptism of a convert—Respite for a season.

Mr. Judson again writes:—

June 6. Lord's-day. No formal worship; but a fine young man whom we had concluded to receive into the church, son of one of the oldest converts, spent the day with me, in company with two or three others; and just at night we repaired to the remote side of the old baptizing place, and under cover of the bushes perpetrated a deed which I trust our enemies will not be able to gainsay or invalidate to all eternity.

8. Yesterday morning, the young man, on returning to his residence, a few miles distant, met his father under arrest, in the hands of the myrmidons of government, on their way to the court of the governor,—not, I was glad to learn, the ferocious vice-governor above mentioned. One of the converts ran to give me notice; and for two or three hours I sat expecting the worst. But the blow was averted as suddenly as it was aimed. "What have you brought the man before me for?" said the officer. "To be examined on a charge of heresy and frequenting the house of Jesus Christ's teacher," said the leading accuser. "On what authority?" "Here is your written order." "What—who—I have given no order. It must be one of my petty clerks. It is all a mistake. Go about your business." "I thought it strange," rallied the arrested, "that you should summon me on a charge of heresy, as it is well known that I worship the true God." "God," said the officer, rather nettled, "worship any god you like"—"or the devil," promptly added a virago sitting on an official cushion, at his side,—"if you villagers just pay your taxes, what more do we want of you?"

As near as we can ascertain the truth of this strange affair,—the officer, after sending off the order early in the morning, not entertaining the least doubt that the measure would be approved, as the religion of Jesus Christ is understood to be universally proscribed, stepped, however, into the government house and reported what he had done; and the governor, remembering his pledge to me on my first arrival, quashed the proceedings. Thanks be to God.

And this is not the first favor he has done me, as I have just learned by a very private confidential communication from a sworn employee of govern-

ment, a friend of mine, though not of the cause. A few days since, one of the highest members of government represented to His Excellency, that two or three years ago, under the administration of his predecessor, three of these heretical teachers (he meant brethren Ingalls, Stevens and Vinton) came from Maulmain, with the intention of effecting a settlement in the empire; that he mentioned their arrival to the then governor, who left their disposal entirely in his hands, on which he ordered them out of the country; and that the said teachers then pretended they had not come to stay, and immediately took their departure. On hearing this, the governor kept his head bent over his breakfast and made no reply. And the officer, feeling that he had not sufficient encouragement to bring forward my case, withdrew to wait for a more convenient season. But the term of this governor's rule is drawing to a close; and it is expected by many, that he will be succeeded by the ferocious vice-governor.

Projected visit to Ava—The project abandoned, and its cause.

13. Lord's-day. Not an individual ventures to come near me. I am advised to make friends with the vice-governor, by whose orders the house is watched, and whose authority is now paramount to that of the governor, a weak old man, who suffers himself to be set at defiance; but I think that an attempt of that sort would but expose the cause to greater danger.

I am persuaded, as I have been for years past, that the only way to keep footing in Rangoon, is to obtain some countenance at Ava. My principal object in coming hither was to ascertain the practicability and probable advantage of proceeding to the capital. The present governor has given his permission, and the season favorable for going up the river is not far distant. But at the approaching crisis, I find myself destitute of the requisite means. The Board have approved the measure, but have not been able to accompany their approval with the needful remittance. On the contrary, I learn from my last letters from Maulmain, that the annual appropriation for the Burman mission is 10,000 rupees less than the current expenses require! The brethren have been obliged to retrench in every department, instead of being able to make an appropriation for a new enterprise. My extra expense in Rangoon for as-

sistants and house-rent is eighty-six rupees a month, and they have been able to allow me seventeen and a half only! The mission secretary writes me, that for any thing beyond that sum I must look, not to their treasury, but to the Board. Instead, therefore, of entering on a new and expensive undertaking, I find myself unable to remain in Rangoon. But no,—I might hope that an appeal home would provide means for remaining here; but in present circumstances, unable to remain to any advantage without making friends at Ava, and having no hope that the Board will be able to commence a new station, or even sustain the old ones much longer, there remains nothing for me but to fall back upon Maulmain.

It is my growing conviction, that the Baptist churches in America are behind the age in missionary spirit. They now and then make a spasmodic effort to throw off a nightmare debt of some years' accumulation, and then sink back into unconscious repose. Then come paralyzing orders to retrench; new enterprises are checked in their very conception; and applicants for missionary employ are advised to wait, and soon become merged in the ministry at home. Several cases of that sort I encountered during my late visit to the United States. This state of things cannot last always. The Baptist missions will probably pass into the hands of other denominations, or be temporarily suspended; and those who have occupied the van, will fall back into the rear.

GERMANY.—Letter of Mr. Oncken.

Mr. Oncken, under date of 17th August, gives the following cheering statement of the

Continued prosperity of Hamburg church.

Our prosperity has been unprecedented; if the conversion of sinners and external peace and harmony stand among the highest blessings in the kingdom of Christ. Not less than forty-five believers have been baptized and added to the church here since January, and others will be added soon. A spirit of love and concord has bound the hearts of the disciples closer together than ever. Our assemblies continue to be numerous visited, and we have enjoyed seasons when

God displayed his grace with such irresistible power that the effects in the conviction and conversion of sinners were truly astonishing. Our external peace has been as great as our internal happiness; and to crown the whole, the Lord has at last given us the desire of our hearts, in reference to a place of worship, of which I have already apprized you; and which, on some occasions since it was opened, has been nearly filled. Up to the present moment, the authorities have taken no notice of this, though the law and special enactments of the Senate are against us. I trust we appreciate these gifts of our Heavenly Father in some measure, and our hearts are filled with bright hopes for the future.

Churches in Denmark—Increase in Mecklenburg, &c.

As the churches in Denmark had been thrown into an unsettled condition through the influence of two heretical Swedes who had gone among them, and we were prevented from visiting them by the Danish laws, we invited six of the leading Danish brethren to visit us. We have spent six days with them in discussion, conversation and prayer, and have reason to bless God for the result with which he crowned our efforts. We hope that matters will go on more prosperously in Denmark, than has been the case during the last two years; but we want a devoted and judicious brother for that country, to labor as a missionary and visit the churches frequently. Brother Foster, a Dane by birth, and for several years a member of the Baptist church under the pastoral care of br. Rothery in London, would be the man.

I have made a short tour, since my last, into Mecklenburg, and baptized three believers at Boitzenburg, and since then two individuals have applied from Ludwigslust. The little flock at Boitzenburg has been called before the authorities since I visited them, and threatened with severe measures, if they do not desist from their illegal meetings. Our brethren are, however, not daunted by these threats, and continue to assemble regularly and spread the truth as far and wide as they can. I have also baptized four believers at Pinneberg, where we have now a little branch church of twenty-one members, under the care of our valuable brother Mahr.

Religious liberty assailed, yet vindicated.

The last baptisms have again roused the ministers of the State church, and, through their influence br. Mahr supposes, the authorities have announced to him, that if he shall not have quitted Pinneberg in four weeks, he will be expelled by force. (Br. M. is not a native of P.) In consequence of these measures he has applied to the king of Denmark in person, and obtained an interview last week on the island of Föhr. Br. M. presented to his majesty a memorial signed by about forty of the most opulent and influential inhabitants of P., in which the highest testimony was given to the moral character of the Baptists, and the assurance that br. Mahr's removal from P. would be felt as a general calamity. Br. M. was well received, and though the king could not do any thing against the law, he yet intimated that the great changes now taking place every where, must in due time make a change necessary as to religious liberty. Br. M. was however reminded by his majesty's minister, Count Molke, that he must obey the laws; to which Mahr replied, that the apostles had taught a contrary doctrine, when the laws infringed on a man's conscience; and that, acting on what they taught, they had to pay for it with their life. Mr. M. received the assurance, however, that the threat of banishment from Pinneberg would not be carried into execution. We now look forward with deep interest to the way in which our gracious Lord will protect and deliver the infant cause at Pinneberg. We may, however, rejoice even now in the certainty that the truth will triumph there also.

Holstein—Hanover—Gothenburg.

I have just now appointed an interesting and zealous brother for Holstein, as colporteur for the A. and F. B. S., from whose labors I expect the most happy result. Brother Lange has again made two tours into Hanover, in which he baptized several believers; but on the last, from which he returned only a day or two ago, he only just escaped imprisonment. Our Female Missionary Union has quite recently appointed a brother at Wittingen in Hanover, where his labors have been already blessed in the conversion of several individuals. I had also the satisfaction of baptizing, a fortnight ago, a brother from Gothenburg, who is engaged there as colporteur of the American Sea-

men's Friend Society. His wife and another individual are also desirous to follow Christ in all his ordinances; and br. Köbner will most probably visit Gothenburg in autumn. On his return, touching at Copenhagen, he will attempt to land there, and by previous appointment have an interview with the pastors of the Danish churches. When the above fact—the baptism of the Swedish brother—becomes known in Sweden, we may expect the application of the most rigorous measures; for, according to the laws of that country, every individual leaving the National Lutheran church is to be banished from the land.

Progress and prospects in Hungary.

We have again sent two of our most trustworthy brethren into Hungary, to strengthen and encourage our feeble band there, who have passed recently through much fear on account of the threatening attitude which the authorities assumed. The dreaded storm has however passed by, or has been averted. The brethren looked for nothing less than three years' imprisonment and labor at the fortifications, but the Lord raised up a friend for them in a pious Lutheran minister, through whose interference the tracts and books which had been taken from them were restored. Our brethren meet now regularly on the Lord's-day for the worship of God and the observance of the solemn ordinance, by which his death is to be commemorated by his redeemed family till he come. They cherish the hope, that ere long their prayers and efforts for the conversion of sinners around them will be heard and crowned with success, and that the little band will be increased by such as are and shall be saved. As it is attended with difficulty and much expense, to introduce tracts into the country, they propose that we should get them printed there; and if our means will admit of it, we shall act on their advice.

Bible and Tract operations—Churches in Stettin.

Our Tract issues this year have amounted already to 235,000 copies, and the very liberal and prompt assistance of the American and Foreign Bible Society has greatly strengthened our missionary labors generally.

Brother Köbner left us for Stettin nearly a fortnight ago, to assist brother Hinrichs for a short time in most im-

portant events which are transpiring there. The other Baptist church in that town, from which our body seceded on account of its unsoundness in doctrine and practice, has been gradually convinced of its errors, many of its most valuable members have joined the church connected with us, and proposals have now been made to join us *en masse*; but as such a measure may be fraught with danger to the church, I thought it prudent to acquiesce in br. Hinrich's request and send br. Köbner. I hope that under God's direction these brethren and the church will act with prudence in this matter. The conversions at Stettin are most encouraging. Br. H. had quite recently baptized nine persons. From a physician, at that place, I have also had an interesting letter, in which he states his intention to join our body; he only wished to have some further information on several points, which br. Köbner will doubtless have given him before now. The prospects at Stettin are, thus, most promising. Br. Lehmann is so much engaged both at Berlin and in the vicinity, visiting the out-stations, that he could not possibly have gone to Stettin.

Accessions in Berlin, &c.—Progress of the cause in Pomerania.

The latest intelligence from br. Lehmann is of a most gratifying nature. They had valuable accessions in the capital and at four or five different places in the country recently visited by br. L.; a number of believers had been added to the little bands already existing, whilst new connections had been formed at other places. I have appointed another laborer, under br. Lehmann's direction, at Frankfort Oo., having received a donation of £100 from a Presbyterian friend in Glasgow, for missionary efforts.

From the brethren in Pomerania I had a letter quite recently, and the intelligence which it contains is as cheering as the statements I have made in the preceding part of this letter, of Hamburg, Berlin, &c. Fourteen believers had been quite lately baptized and added to the churches, and the most encouraging fields of labor were opening before them.

Projected tour to Southern Germany, Switzerland, &c.

Though my presence is here very desirable, I feel it, notwithstanding, my duty to set out on a missionary tour to

the south of Germany, Elsass, &c., from which we have received repeated invitations, and where we hope the Lord has gathered materials for the organization of churches. I intend to leave here the 19th instant, in company with brother Kruger, one of our deacons, *via* Bremen, Elberfeldt, and up the Rhine to Strasburg, Colmar and Mülhausen; where we hope to meet some of our brethren from Bavaria, with whom we intend to consult what can be done for that part on a larger scale than what has been attempted before. We shall most likely visit Switzerland, and on our return shall remain some time at Stuttgart, where many things are to be set in order. As no pastor has been yet appointed over any of the increasing churches in Hesse, we are anxious that all things

should be set in order there also, but such is the vigilance of the police and *gens d'arms* that I fear we shall not be able to enter there, and this places us also under the necessity of meeting the brethren somewhere on the frontier.

We shall require much wisdom, prudence, decision and boldness on this tour; and when remembering what man is at his best, I am ready to ask, "Who is sufficient for these things?" But remembering that our sufficiency is of God and that we are going at our Lord's command, I am encouraged, even with the fact before me that we shall not be without much opposition and probably persecutions and imprisonment. Remember us, therefore, beloved brother, and pray that *great* grace may rest upon us.

Miscellany.

THE "CHURCH OF GOWHATTY" AND "APOSTOLICAL SUCCESSION."

We take the following article from the March number of the *Oriental Baptist*.^{*} With the matters rehearsed and commented on we were previously conversant, although, from reluctance to give publicity to them beyond their immediate neighborhood, we had not adverted to them in the *Magazine*. But they have come abroad; and as there is no motive on our own part for concealment, they are republished with the single remark, in regard to the occasion of the circulars, that ample grounds exist for believing that no unjustifiable attempts at proselyting were at any time made by the "person" referred to; those who requested baptism having acted on their own independent convictions, and in "the answer of a good conscience toward God."

^{*} The "*Oriental Baptist*" is a monthly periodical, 32 pp. 8vo., including the "*Calcutta Missionary Herald*;" and is edited and printed by the Rev. J. Thomas, at the Baptist Mission Press, Calcutta. The first number was issued in January, and with the others following gives promise of much interest and usefulness.

The American Baptist brethren, laboring in Assam, have lately been favored with an encouraging measure of success. Seven persons have been baptized during the last three months. The success of their efforts amongst the nominal Christian inhabitants appears to have greatly alarmed the resident assistant chaplain, who, seemingly fearful of losing his congregation, has issued certain documents in the shape of circulars. Having been favored with copies of some of these productions, we have resolved to submit them to the judgment of our readers; and, in the first instance, solicit their attention to the following, dated "*Gowhatty, Festival of St. Andrew, 1846*," and addressed

"To the Members of the Church of Gowhatty; especially those who are solicited to become Dissenters.

"BRETHREN,—As I am aware that some of the congregation have lately been unsettled upon some religious questions, and been tempted to quit the communion of the church, I feel it to be my duty to address you, to prevent your taking any steps which you may afterwards regret; and I pray that this letter may be useful and satisfactory to your minds.

"Before our blessed Lord ascended from this earth he constituted His Church, which is to last in spite of all opposition until His coming again. He appointed apostles as governors of His Church, who

in turn laid their hands on successors, and these again ordained others, until you come to our present bishops. Of these heads of the Christian Church the apostle says, 'Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account,' (Heb. xiii. 17,) and our Lord himself says, 'If he neglect to hear the church, let him be unto thee as an heathen man and a publican.' (St. Matt. xviii. 17.) The Church has authority to ordain rites and ceremonies, and pronounce in matters of doctrine, and has power of absolution and excommunication.

"Into this catholic church you have been admitted by baptism, and remember there is only one baptism for the remission of sins, (Ephes. iv. 5.) The English prayer book provides for immersion and for adult baptism; and for people to break up order and union for any such like pretexts is 'straining at a gnat while they swallow a camel.'

"Therefore I beseech you, brethren, mark them which cause divisions and offences, and avoid them,' (Rom. xvi. 17;) and do not join with those who instead of an ordained minister, 'after their own lusts, heap to themselves teachers, having itching ears,' (2 Tim. iv. 3,) nor be of the number of those who '*separate themselves*,' whom St. Jude mentions as sensual, having not the Spirit (Jude, 19). Let me caution you against paying much regard in religious matters to newspapers or such like publications. Let us continue frequent in the Lord's house, 'not forsaking the assembling ourselves together, as the manner of some is,' (Heb. x. 25), but when we can, attending daily service, if not all, yet some part; do not stay away because you will be too late, or because you cannot remain until the end. Come to church and join in one psalm, or hear one lesson or offer one prayer. Especially in days when the Cutcherry is closed, I may ask in the words of Nehemiah, 'Why is the house of God forsaken?' (Ch. xiii. 2), and if you cannot hear so as to understand, occupy yourself with some good book, or in private devotion. When any person is sick do not fail to give me notice, that I may visit you according to the injunction of St. James. Finally, my brethren, I exhort you that ye should earnestly contend for the faith which was once delivered to the saints, (Jude,) praying sincerely that the Lord will be pleased to heal the schisms between Christians, and endeavoring to keep the unity of the Spirit in the bonds of peace.

"Your faithful servant in Christ,

(Signed) "ROBERT BLAND.

"Gowhatty, Fest. of St. Andrew, 1846."

We do not, for one moment, question the right of this gentleman to adopt measures for staying the progress of what he deems an evil; nor can we condemn the zeal and energy displayed on behalf of what he no doubt conscientiously believes to be truth. We will not question the sincerity of his belief that "the Church" is invested with the attribute of infallibility; but when he charges "people" with causing divisions and offences, we must take the liberty to tell him that there are persons in Assam, beyond the pale of the "Church of Gowhatty," who, with the bible in their hands, believe that the doctrines above propounded are not the doctrines of the church of Christ, and hence they are apt to conclude that the "church of Gowhatty" is not the church of Christ, although there may be members of Christ's body in it; hence, too, the very natural conclusion that separation from such doctrines is not the separation condemned by Jude. Further than this, these persons believe that the teaching of such doctrines, as that "the church has authority to ordain rites and ceremonies, and pronounce in matters of doctrine, and has power of absolution and excommunication,"—is destructive to the souls of their fellow-men, leading them away from the Savior of the bible, who alone can save, to put their trust in some mysterious absolving power, called "the Church." Now with such views, it would say but little for their compassion did they not present to those around them the glorious gospel of the blessed God, with a full and free salvation,—a salvation unfettered by any human authority—untarnished by any human channel of communication,—to all who believe in the Lord Jesus Christ.

But the grand defect, in this gentleman's estimation, of these teachers and preachers is that they are not "ordained ministers,"—that is, they know nothing of the virtues conferred by the laying on of the hands of a modern bishop. Certain awful and incomprehensible powers are supposed to have been communicated by the contact of the hands of the apostles with the heads of their successors, "who, in turn laid their hands on successors," and thus the mysterious influence is said to have been communicated from hand to hand in an unbroken chain to the present day. If the "ordained minister" of the "Church of Gowhatty" has no better authority than the baseless fabric of Apostolical succession on which to rest his claim to a ministerial monopoly in Assam, the "unauthorised teachers" in his vicinity will find but little difficulty in maintaining their position. That the apostles could have had no suc-

cessors, is evident from the qualifications required in the case of one chosen by the assembled brethren to fill the place of the traitor Judas. "Of these men," says Peter, speaking under the guidance of the Spirit of God,—“who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.” (Acts, i. 21, 22). Or, as in the case of Paul, who was as “one born out of due time,” a special revelation was needful, the visible presence and personal teaching of the Lord Jesus Christ attesting the validity of his apostleship. Let the assumed successors of the apostles bring us these scriptural credentials, and we will receive them: but nothing less will suffice. Either they must have been amongst those who companied with the apostles from the baptism of John to the period of the ascension of our Lord;—or they must have been invested with their apostleship by the Lord Jesus Christ personally and visibly present to them. Less than this did not suffice in the days of the apostles; are we to be satisfied with less now?—Again, the Scriptures teach us that the apostles occupied the position of foundation stones in the spiritual building, Jesus Christ himself being the chief corner-stone. But this strange figment of apostolical succession involves the absurdity of carrying up the foundation to the top of the building. If the salvation of sinners is dependent on the administration of certain ceremonies by men possessed of mysterious prerogatives communicated to them through a succession of apostolic men from the days of the apostles, then Christ died in vain; for not only are the evidences of power absent, but the existence of the necessary chain of communication has nothing better to support it than visionary legend and fable. A clergyman of the establishment, the Rev. Carus Wilson, thus writes:—“I defy any one to prove, clearly, an unbroken line, from the apostles to the clergy of our church. But, supposing it can be proved ever so satisfactorily, I maintain that the clergy have no ground for self-importance because of such a discovery. If apostolical spirit be wanting, what avails apostolical succession? The churches of Asia can fully trace their pedigree; but what avails such a distinction, amidst all the wretched ignorance, superstition, and ungodliness under which they are lying?” The silence of Scripture on so important a doctrine is sufficient to place the matter beyond doubt. Can we for a moment entertain the supposition that a subject affecting vitally the

eternal interests of the whole human race, would have been left in a state of uncertainty and conjecture?—Impossible. But enough. The evidence of the falsity of the doctrine is so plain and so overwhelming that did we not know the power of prejudice and the deceitfulness of the human heart, it would be matter of wonder how educated men could possibly be led away by such a “cunningly devised fable.”

We question not the *antiquity* of these pretensions. The seed of every corruption in the church is to be found in the times of the apostles. To the praise of the Ephesian church it is written, “Thou hast tried them which say they are Apostles, and are not, and hast found them liars.”

But, says our ministerial monopolist, “The church has authority to pronounce in matters of doctrine.” Well, let us “hear the church,” and we bring forward a witness whose right to be heard, even the “ordained minister” of the “church of Gowhatty” himself cannot question. The BISHOP OF NORWICH, in a visitation charge to the clergy of his diocese, thus speaks,—and in his views on this point we most cordially concur:

“He would earnestly advise the clergy not to bring before their hearers a tenet that would not bear minute inquiry, and was certainly calculated to deter close thinking men from uniting with the church, rather than attract them to it. Let him refer them for a moment to the supposed chain of apostolical succession. Its first origin had no foundation in Scripture, and its first links were involved in obscurity and perplexity that it was impossible to disentangle. That consideration alone should make them pause before they made such a slender basis the ground of their opinions; and, if they looked to the manifest corruptions that had crept into the Greek and Roman churches, it was very difficult for Christians to say how they could regard these through the dark ages as lights to guide to life. Their own experience would suggest what might be the consequence when such a doctrine was held by men covetous of power, imbued with the love of intrigue, and influenced by worldly ambition. But beyond these considerations, he would remind them that this doctrine was not to be found in any part of the liturgy, or in any of the articles of the Established Church. It was opposed not once only, but repeatedly. Indeed, the only true apostolical succession was the succession of apostolical doctrine.”

Our friends in Assam may take courage. IF THE ONLY TRUE APOSTOLICAL

SUCCESSION be THE SUCCESSION OF APOSTOLICAL DOCTRINE, as "pronounced" by "the church" through the Bishop of Norwich, then there can be but one opinion on the question, whether the superior claim to this prerogative rests with the missionaries in Assam, or with the gentleman who denies their right to preach the gospel.

The Circular above given enunciates certain general principles; we now come to their practical application. The following letter was handed to a young man on the morning of his baptism. The writer seems to have been misinformed; the party "about to be re-baptized" was the person addressed, and not his sister. The letter, as we learn from the note prefixed, having been intended "for circulation," there can be no breach of confidence in its insertion.

"My dear Sir,—If the enclosed letter is acceptable to you or any of our congregation, I hope you will read it, and, if you like, copy it, and show it to others also of the community, as I mean it for circulation.

"Yours truly,
(Signed) "R. BLAND.

"Mr. L. S.—, Jun.

"My dear Mr. S.,—As I have been told that your sister is about to be re-baptized tomorrow by some person of the sect of Anabaptists, I cannot omit writing you a few lines, if perhaps I may be the means of hindering such a proceeding. I wish that you had given me timely notice that I might have written a fuller letter—or have conversed with your sister upon the subject. But I hope you will see her and at least advise her to wait and pause till she has more time for information and reflection. I have myself several times administered the Lord's supper to Miss S.; was she then not a Christian when she presented at the communion table? Has she up to this time been an unbeliever? or a heathen? Has she not already been baptized? There is but one baptism—and by seeking for a second she is throwing discredit upon her first—and she is making herself responsible for having attended the Holy Communion before she was a member of Christ's Church. Then I ask who are they who have been trying to entice her away? Who is going to un-

dertake to re-baptize her? Where is his commission to baptize at all? Who sent him? What is he sent for? Was he introduced into Assam to make quarrels and divisions among the Christian community? to draw them away from Church and join them to his own sect? Is this like the behavior of a true minister of Christ? Pray, if it be in time, try to open the eyes of your sister, and prevent her being led astray in taking a very improper step—and may God forgive me if I have been too negligent in warning my flock against these and other errors, and may he have mercy upon and bless us and all his people for Christ's sake.

"Your faithful Minister,
(Signed) "ROBERT BLAND.
"Saturday evening, Dec. 12, 1846."

Misrepresentation is a commodity that cannot be used too sparingly; the party who wields this weapon generally ensures his own defeat. "If a man strive for masteries, yet is he not crowned except he strive lawfully." The effort designated "trying to entice her away," is, we doubt not, neither more nor less than the simple proclamation of the truths revealed in the New Testament,—something after the manner of the apostles, and the disciples at Jerusalem, who, when they were scattered abroad, although "unordained ministers," "went every where preaching the word," (Acts, viii. 4). The separation of God's people from the world and from the mere form of godliness is the legitimate effect of such preaching. The enlightening influences of God's Spirit frees the soul from that yoke of superstitious bondage—the "authority of the church," falsely so called. Then faith in the "blood of Jesus" is found to be more precious and life-giving than a belief in ecclesiastical "absolution." The Bible takes precedence of the Prayer-book, and the laws and commandments of Christ have assigned to them the place previously occupied by the "traditions of men." How unwise, then, to quarrel with the results of free inquiry. How futile the attempt to stifle conscientious conviction. "If this counsel, or this work, be of men, it will come to nought. But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

American Baptist Missionary Union.

DESIGNATION AND DEPARTURE OF
MISSIONARIES.

In the Magazine for August, p. 308, we had the pleasure to announce the appointment of several missionaries to Asia, and among others Messrs. Danforth and Stoddard to Assam and Mr. Moore to Maulmain. The public services of designation of these brethren were held at Worcester, Mass., Oct. 26, in connection with the ordination of Mr. Danforth to the Christian ministry. Sermon on the occasion by Rev. Dr. Sharp, Instructions of the Executive Committee by the Foreign Secretary, Address with hand of fellowship by Rev. S. B. Swaim (p. 416). The following Wednesday, Nov. 3, the missionaries with their wives, Mrs. Frances A. Studley Danforth, of Worcester, Mrs. Drusilla C. Allen Stoddard, of Collins, Erie co., N. Y., and Mrs. Elizabeth W. Forbes Moore, of Cincinnati, O., set sail from Boston for Calcutta in the ship *Cato*, Plummer commander, with every prospect of a pleasant and speedy passage. Rev. Messrs. Simons and Brayton of Maulmain and Tavoy Missions, returned to their stations by the same opportunity. Mrs. Brayton remains for a time in this country for the recovery of health. Mr. and Mrs. Greer, appointed to Arracan Mission, are also detained by personal engagements, in hope of embarking next spring.

MISSIONARY REINFORCEMENTS OF
1847.

The sending forth of the above named missionaries and of others who have left us since the beginning of the year, together with the departure of some temporarily withdrawn from their labors, seventeen in all, is a just occasion, in many of its aspects, for devout rejoicing and thankfulness. It is an onward movement in the prosecution of our work. It provides at some points for exigencies that could no longer brook delay. It favorably contrasts

with results of former years, and gives token of better years to come. It reassures us that the God of missions has not forsaken us; and with our best thoughts and soberest emotions, we are ready to say, in review of the whole, "O give thanks unto the Lord, who remembered us in our low estate; for his mercy endureth forever."

But thanksgiving and congratulation are not alone our pleasant work. The good we rejoice over is not unmingled. To some extent it has been secured at a painful sacrifice, and that sacrifice wrung from brethren and missions who ought rather to have obtained commiseration and enlargement.

To those who are familiar with the history of the year it needs not be stated, that the means for sending out these new supplies of missionaries were derived, in part, from the painful withholding of *pecuniary* supplies from the Missions. The Executive Committee could find no alternative to the breaking down of missions and stations but to send more laborers. *Men must be sent.* And they accordingly consecrated to this purpose such portion as might be needed of the contributions made by the churches during the fiscal year, and said to their youthful brethren, ready to give *themselves* to the missionary work, "You shall not be held back; the funds to send you shall not fail." And these brethren have been sent:—but only because what was lacking from the churches, the Missions have supplied; in other words, the *addition* has been, in part, a *substitution*. As one illustration of several, see Mag. pp. 124 and 338.*

* Mr. Ingalls, referring to the appropriation for Arracan, and having particularized the objects to which it was to be applied—chiefly the support of native preachers—says, June 30, "I can do nothing effectually with the amount, and request the Executive Committee to reconsider," &c. See also Dr. Judson's statement, p. 124 of this number.

vis.—Waterborough, 1st ch. 25.00; Alfred, ch. 9.47; Alfred Gore, ch. 11.00; Lyman, 1st ch., two friends 1.25; Limington, ch. 4.37; Parsonfield, 1st ch. 7.47, 58,56	
Damariscotta Assoc., B. W. Plummer tr., viz.—Coll. 11.53; bequest of Ann Woodbridge 5.00; New Castle and Alna, ch. 21.73; Waldoborough, ch. 46.29; Wiscasset, Fem. For. Miss. Soc. 5.00; Thankful Arrell 2.00; Damariscotta Mills, ch. 2.50; Woolwich 50c; Nobleboro', 2d ch. 177.00, 271,46	
per Rev. Joseph Wilson, Agent of the Board, to cons. Rev. Charles Miller, J. R. Loomis, Wm. Stockbridge, Rev. William Johnson, Rev. Arthur Drinkwater, Rev. Samuel Field, Rev. Edward Freeman, Rev. David Nutter, Rev. S. G. Sargent, Rev. Obed Walker L. M. and one to be named. —1100.00	
North Haven, ch. 1.75	
East Thomaston, J. Wakefield 10.00	
Wiscasset, John Sylvester 5.00	
—1116,75	
New Hampshire.	
Milford, Mrs. Anna H. Bolles 5.00	
New Hampshire State Conv., George Porter tr. 450.00	
Fitzwilliam, P. Howe 5.00; Mrs. Louisa Howe 5.00, 10.00	
—465,00	
Vermont.	
Addison Co. Asso., J. P. Huntington tr. 34,33	
East Windsor, towards sup. of Rev. N. Brown, 10.00	
—44,33	
Massachusetts.	
Boston, a friend, 1.00	
do., "a friend," 50.00	
do., Tremont St. ch., Sab. sch. for Mrs. Wade's sch., 9,35	
do., Charles St. ch., mon. con. 7.00	
do., Bowdoin Sq. ch., Board Benev. Operations, W. C. Reed tr. 18,38	
do., Union ch., Geo. W. Chipman tr. 19,65	
do., 1st ch., viz.—towards the sup. of Rev. F. Mason, 100.00; for sup. of a pupil in Mrs. Bullard's sch. named William R. Collier, 7.00; Mrs. Prudence C. Loring, for sup. of a pupil in do. named James Loring, 18.00; Mrs. Elizabeth	

Reeves, for sup. of a scholar in do. named Melissa Y. Neale, 10.00, 135.00	
do., Baldwin Place Infant sch., for Mrs. Bullard's school, 2.50	
do., Rowe St. ch., "a few ladies," for the sup. of nat. preachers under direction of Rev. Mr. Wade, 80.00	
—322,88	
Brookline, ch., mon. con., for Sept. and Oct., 43,62	
Chelmsford, Bap. Fem. Jews Soc., Mrs. Sarah Osgood tr., "for the spiritual benefit of the Jews at the German Mission," 7,20	
Lowell, 1st ch., J. A. Brabrook tr., mon. con. 56,47	
do., 2d ch., Mrs. N. Richards 10,00	
Old Colony Assoc., John Collamore tr. 131,73	
Newton Upper Falls, Miss Eliza Jameson, for the French Mission, 10,00	
North Attleboro', Mrs. Mary E. Arnold, for sup. of an orphan to be named Mary E. Arnold in the Assam Orphan sch. at Nowgong, 25.00	
Andover, Rev. Benjamin Corbett 8,23	
South Reading, Miss E. Wetherby 5.00	
West Scituate, Mrs. John Collamore 5.00	
Kingston, ch. and soc. (\$25 of which is for Shawanoe meeting-house) to cons. Rev. Thomas F. Keely L. M. 100.00	
West Cambridge, Mrs. Ruth Yates 5.00; a female friend 10.00, 15.00	
Taunton Assoc. 30.16	
Wendell, ch. 1.52	
Granville, Jennett Granger 1.00	
South Yarmouth, "a few individuals, for Mr. Bronson's Orphan School, Assam," 8.00	
Worcester, coll. at designation of missionaries held in the 1st ch., C. Berry tr. 56,65	
—837,46	
Rhode Island.	
Old Warwick, ch., mon. con. 3.00	
Fruit Hill, ch., Sab. sch., for Sab. schools in foreign lands, 2.50	
Providence, Bible class in Pine St. ch. 46.00	
—51,50	
Connecticut.	
New London, coll. at a union meeting of the churches, 41,22	
North Stonington, Levi Meech 10.00	
Groton Bank 3.00	
Woodstock, 1st ch., to cons. Rev. Henry Bromley L. M. 100.00	
—154,22	
New York.	
Unadilla Forks 10.37	
Madison Assoc., W. Cooledge tr. 26.00	
Brooklyn, South ch., mon. con. 75.00	
Benton, ch. 5.25; Mrs. Joel Wheeler 1.00; Miss Catharine	

L. Wheeler 1,00; Mary Ann Hoyt 1,00; Elizabeth Finn 1,00, 9,25
 Ithaca, Bcrean ch., Bap. Fem. For Miss. Soc., to ed. a boy in the Nowgong Orphan Institution, Mrs. Sarah W. Bower sec'y, 12,00
 Lake George Assoc. 8,50
 Dutches Assoc. 90,26
 Stephentown Assoc., to cons. Rev. Stephen Jones and Rev. Salmon Hatch L. M. 203,00
 Niagara Assoc., per tr. 55,00
 Orleans Assoc., viz.—Albion ch., to cons. Rufus Reed L. M. 100,00
 Genesee River Assoc., per tr., 110,69; do., Castle ch., for Rev. Mr. Stoddard's outfit, 26,05, 136,74
 Genesee Assoc., per tr. 130,40
 Livingston Assoc., per tr., to cons. Rev. Samuel M. Bainbridge and Rev. Daniel B. Purington L. M. 201,34
 Cattaraugus Assoc., per tr. 54,05; do., Hinsdale, ch. 8,00, 62,05
 Steuben Assoc., per tr., to cons. Rev. Simon Sutherland and Rev. Alonzo W. Sunderlin, Rev. Jonathan Ketchum and Rev. Edward W. Martin L. M. 400,29
 Chemung River Assoc., per tr., to cons. Rev. R. B. Swick L. M. 155,95; Campbell and Erwin, ch., for outfit of Mr. Stoddard, 19,25; Elmine, ch., to cons. David Howell L. M. 100,03, 275,23
 Yates Assoc., per tr., to cons. Asa B. Miner L. M. 100,00
 Buffalo Assoc., per tr. 65,19
 Seneca Assoc., per tr., (of which \$10 from Mrs. M. Chapman of Reading, towards sup. of Rev. J. G. Oncken, and \$6,25 from Farmersville Fem. Karen Soc., for Karen Miss.) to cons. Rev. Howell Smith and Jas. McLallen L. M. 200,97
 Monroe Assoc., per tr., (\$75 of which is from Alva Strong and William E. Arnold towards sup. of a native assistant in China under the direction of Rev. W. Dean and \$50 from 2d ch. Rochester for sup. of two children in Tavoy Miss.) to cons. Alva Strong, Epaphroditus Wolcott, William E. Arnold, Charles Tenney, Ashbell A. Hosmer, Rawson Harmon, Jr., Rev. Martin Colman, Rev. A. C. Kingsley,

Rev. W. D. Corbin, Rev. S. S. Parsons, and Wm. N. Sage L. M. 1100,00
 Wayne Assoc., per tr., to cons. Mrs. Clarissa Spear L. M. 101,40; Palmyra, ch. 29,00; 130,40
 Canisteo River Assoc., per tr. 21,64
 Avon, Samuel Allyn 3,00
 Lima, Humphrey Briggs 5,00
 Pike, Martin Allyn Smith 7
 Little Valley, Miss Sarah A. Pierce 5
 Brockport, R. W. Gould 1,00
 Greece, C. B. Hoyt, for Arracan Miss. 25
 Penfield, Miss F. Fuller 1,25
 A friend 25
 per Rev. S. M. Osgood, agent of the Board, 2990,12
 Gouverneur, Fem. Miss. Soc., Miss J. King tr. 15,00
 Madison, Ladies' Benev. Soc., for Nowgong Orphan School, 10,00
 Fredonia, ch. 19,00
 Collins, ch. 5,73
 Busti, ch. 4,25; do., Mr. Dolly 1,00, 5,25
 Hamilton, Ladies' Benev. Soc., for Nowgong Orphan School, 25,00
 ————— 3504,48

Pennsylvania.

Jackson and Gibson, ch. and Rev. I. B. Worden, to cons. him L. M. 100,00
 Bridgewater Assoc. 35,00
 ————— 135,00

Ohio.

Andover, A. Gillett 1,00
 New Lyme, C. M. Gillett 1,00
 Dayton, Ladies in Cooper Fem. Sem., for Nowgong Orphan School, per Rev. S. M. Osgood, agent of the Board, 3,50
 ————— 5,50

Illinois.

Rock Island Assoc. 6,17

Iowa.

Iowa State Conv. 11,79

Sundry articles of jewelry sold by Rev. D. L. Brayton, 8,73
 ————— \$6340,93

Legacies.

Hubbardston, Vt., Sarah T. Wood, James Barlow administrator, for the Burman Miss. 25,00
 New Haven, Vt., Mrs. Louisa Langdon, Helem Stuart administrator, 100,00
 ————— 125,00
 \$6165,93

Total from April 1, to Oct. 31, \$11,793,94.

R. E. Eddy, Treasurer.

☞ A list of boxes, &c., lately received, next number.

THE
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NO. 4.

"THE GLORIOUS GOSPEL OF THE BLESSED GOD."—1. TIM. 1:11.

(Continued from p. 73.)

WHAT IS THE GOSPEL?

In indicating the true answer to this momentous inquiry, we do not deem it necessary to enter into any formal dissertation upon the doctrines of Christian theology, or upon what is termed the philosophy of Christianity. Our object is to seize upon a few *characteristic* features, and so present them that some just conception of the whole may be caught by the hearer. The gospel in its proper sense, as distinguished from the whole body of revealed truth, may be comprehensively termed that series of facts and system of doctrines narrated and set forth in the writings of the evangelists and apostles, together constituting what we call the New Testament.

THE FACTS OF THE GOSPEL.

A great portion of this wonderful book is occupied by a simple narration of facts;—the principal of which relate to the *birth*, the *life*, the *doctrine*, the *death*, the *resurrection*, and the *ascension* to heaven, of Jesus of Nazareth, and the subsequent spread of his doctrines through the instrumentality of his chosen apostles and disciples. Let us look at some of the more prominent of these facts. And that we may have a nearer and more vivid view, let us in imagination transport ourselves back in the history of our world somewhat more than eighteen centuries, and to the land of Palestine, then nearly the geographical centre of the civilized portion of the globe. In the vicinity of Bethlehem a group of pious shepherds are watching their flocks in the solemn stillness of the night. Suddenly a dazzling radiance bursts from the dark skies above them. And as every eye is turned upward to the brilliant phenomenon, a glorious being from the upper world is revealed to their astonished gaze. Every heart sinks congealed with terror; but hear that voice in tones of seraphic melody, "Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, who is Christ the Lord." And as the sign is given by which the reality of the vision might be tested, around the celestial messenger and stretching away on either side thronged a vast concourse of shining ones robed in the splendors which heaven alone can furnish. Hark! they are singing. What words are these

which come floated down on waves of heaven's music? "Glory to God in the highest, and on earth peace, good will towards men." The wondering and ravished shepherds hasten to Bethlehem to see with their own eyes the thing which the Lord had thus made known to them. There, precisely as the angel said, they find the *babe*, but in all external circumstances how great the contrast to the scene they had just witnessed. Here the human eye sees nought but poverty, obscurity, desertion and humiliation. Let us pass on some twelve years. The babe of Bethlehem has grown into a manly and ingenuous lad. We see him sitting modestly, but independently, among the renowned doctors of the nation in the then hall of instruction in the temple, filling them with unutterable astonishment at the profoundness and reach of his understanding, and his familiar acquaintance with the mysteries of divine science. We pass over a score of years. A man of peculiar and unearthly aspect appears in the desert country of Judea east of the city of Jerusalem, proclaiming an entirely new message to the people, "*Repent*, for the kingdom of heaven is at hand." He arrests universal attention and produces a profound sensation in all classes, from the lowest to the highest. He is acknowledged as a messenger from God, and immense multitudes resort to him and beg to receive the new rite which he declared he was divinely commissioned to perform upon all who obeyed the great injunction of his message. While the eyes of all are intently fixed upon him, and their ears eagerly catching every word that fell from his lips, he solemnly declares he comes but as a herald to proclaim the approach of another infinitely his superior,—for whom he is not worthy to perform even the most menial of offices. Directly that personage is seen advancing from the crowd. In his mild and serene aspect we at once recognize the features expanded and matured of the remarkable child we saw among the learned doctors. He asks to receive himself, at the hands of the holy man, the rite he was administering to the multitude; but, divinely perceiving his true character, the baptizer shrinks in profound humility from the service. Being assured it was the divine will, he reverently acquiesces, and lays the sacred body of the mysterious individual beneath the yielding waves of the Jordan, and as he rises from the chrysal waters, behold an impressive wonder,—the heavens are opened, and a glory descends and settles as a lighting dove upon his head, and a voice is uttered from the viewless air, "This is my beloved Son, in whom I am well pleased." Henceforth this *man*, thus accredited by the divine testimony, appears as a public, independent teacher of the people, and is known to them by the name of *Jesus of Nazareth*. For three years he unremittingly discharges this office, setting forth and inculcating a code of moral doctrines which reflect the purity, the spirituality and eternity of heaven itself; perfectly, beautifully and most impressively exemplifying them all in his own person; performing the meanwhile a series of the most stupendous and beneficent miracles and uttering predictions concerning himself and future events entirely beyond the range of human sagacity and human probability. He gathers round him a small number of disciples, chiefly from the humbler walks of life, takes them into the most intimate friendship with himself, carefully instructs them in respect to his real character and mission and the nature of the kingdom he had come to establish on earth, and unequivocally declares himself to be the Son of God, and claims the highest prerogatives of divinity. But strange and inexplicable contradiction! Just as the clear conviction of his true character had taken possession of the minds of his disciples, and they were exulting in view of the honor and glory which awaited them as his peculiar favorites, he declares he is about

to be delivered into the hands of his implacable enemies and suffer the most horrible and shameful death. His own soul is seized with an insupportable anguish, and expressions escape him of mysterious and unaccountable import. As he predicted, the proud and carnal rulers of the people, who had long been offended and exasperated with his independent teachings and utter disregard of their authority, and his severe rebukes of their carnality and hypocrisy, after various fruitless efforts succeed at length in apprehending him. To the utter amazement of his disciples, whose still carnal views prevented them from understanding his predictions, he unresistingly yields to the violence of his enemies, meekly bears their cruel indignities and mockings during a protracted trial, in which every principle of justice is shamefully violated, is pronounced worthy of death by the great national council, and sentence extorted from an unprincipled pagan ruler that he should be *crucified*. In this trial and death there was concentrated upon the meek and unresisting victim every ingredient of humiliation, of ignominy and pain. Successful and frantic malice left nothing out that could add intenseness and bitterness to the cup of shame and agony which it pressed to his lips. Terrific phenomena of nature attend his expiring agonies. The sun is supernaturally darkened, the earth trembles and heavens, rocks burst;—the great veil of the temple, which curtained from human view the holiest place, by unseen hands is rent in two from top to bottom! His bleeding and mangled body is taken from the cross and securely entombed. But on the morn of the third day,—wonder of wonders,—he appears to his disciples *alive* (with the marks of his cruel wounds still upon him). He manifests himself to them, in various ways, times and places, during a period of forty days. He leaves no possible room for a supposed delusion. Every proof of which the case is susceptible is applied. The most doubtful are convinced, and rest in satisfied confidence and joy. Having completed and given his final commission in respect to his kingdom and its extension, he gathers round him his reassured and rejoicing disciples, ascends with them the Mount of Olives, and before their eyes, while intently gazing on him, he is taken up, and a bright cloud receives him and he is lost to their view.

THE NATURE OF THESE FACTS.

These *facts* respecting Jesus of Nazareth belong to human history. We mean they are all susceptible of proof by human testimony. Are they indeed *historical verities*? The record itself proves them to be such. The conceptions of which these facts are realizations, are not of human origin. The facts must have existed ere the conceptions could have entered the mind; and most especially so in respect to the whole character of Jesus Christ, as it stands out in bold and glowing relief upon the page of the simple record. The portrait was drawn from an *original*, or rather the unseen Spirit himself directed the strokes of the pencil of the unconscious limner. What strange commingling of the human and the divine, and yet so mysteriously blended with "shade softening into shade," that we can distinguish no place of union. While viewing him in one aspect we say, here is a perfect man; but as we gaze, lo, a God is before us! and we instinctively bow with undissembled reverence before the *manifested* Deity. See that little bark in the midst of the sea struggling with the furious winds and raging billows. Surge after surge is sweeping over the deck,—it is rapidly filling, and in momentary peril of going to the bottom. All on board have become impotent from fright and despair,—all, save One who

in the midst of the howling tempest is quietly sleeping. Is not the unconscious sleeper a *man*, helpless and in peril like the rest? But see, the affrighted mariners arouse him from his peaceful slumbers and tell him of the common danger. He rises, looks calmly out upon the terrific scene, and utters a stern command to the winds and the waves. Why *at once* hush and retire the winds? Why sink to placid rest the waves? They heard their *Maker's* voice, and to *hear* was to obey. Turn your attention now to the little village of Bethany. Observe the group of weeping mourners sadly moving to the grave of a fondly loved brother and friend. It is a case of more than ordinary sorrow, and has awakened deep and wide sympathy in an extensive circle of friends. The stay and solace of dependent, orphaned sisters has been stricken down and laid in the grave. Many have assembled to condole with the bereaved ones, and their tears are falling apace. And *He* too is there, Jesus the Nazarene. He participates in the general sorrow; still more, he seems a *special* mourner. The deceased was his *personal* friend. His bosom heaves with anguished emotions, and, behold, he *weeps*! Surely this is a *man* of like passions with us. Here is *human* sympathy, here human sorrow. They come to the grave,—the putrescent body is hastening to dissolution. He orders the stone to be removed from the place of the dead. A profound stillness pervades the surrounding multitude. He lifts up his eyes to heaven with an expression of gratitude to his Heavenly Father, and then with a loud voice cries, "*Lazarus, come forth.*" Why at that voice does the putrid dead receive a quickening energy that restores at once every dissolving tissue to soundness and vigor, sets the vital current again at play, and relumes the lamp of conscious life; and come forth from the dark prison of the tomb into the genial light of living day? The eternal Source and Giver of life *has spoken*, and why should not even dry bones hear? Contemplate the closing scene. See how the innocent victim of fiendish malice writhes in helpless agony, fast nailed to the crimsoned wood. Look upon his marred visage, begrimed with gore from the incisions of the thorny crown; mark how the contorted body in every muscle and vein speaks its intolerable anguish, while all around malignant and triumphant enemies exult and scoff. In truth, this is a *man's sorrows*, sorely stricken, "smitten of God and afflicted." Where now is the *God*? No voice comes from the sufferer as wont, to vindicate his deity, but instead, piteous groans and lamentable cries. Heaven, too, is silent,—it gives no testimony. Here, *then*, is a mere man, in a state of utter and hopeless abandonment, and of extreme and impotent wretchedness. He bows his head and *dies*! Dumb nature, as if awakened to a momentary consciousness by the catastrophe, *shrieks* out her testimony to the transcendent dignity of the sufferer, and writes it in characters of awful gloom upon the heavens. The astonished sun gathers up his beams and wraps his face in the mantle of a starless night. The earth shudders as if shrinking in horror from the pollution of the dreadful crime of murdering her Maker. The Gentile world, godless as she was, by her representative at the scene, as if to brand with everlasting infamy the apostate, blinded and murderous people of God, utters aloud her confession that the crucified Jesus "was the Son of God." But on the morn of the third day the *crucified one* himself demonstrated his eternal deity by an act of self-omnipotence which prostrated in the dust the thrones of death and hell, and proclaimed him to the universe the "Prince of *Life*,"—"the King of kings, and Lord of lords."

Now, we ask again, and we deem the question not irrelevant even to a Christian audience, are these reported facts concerning Jesus of Nazareth *real occur-*

rences? Was there such a personage? Was he so born, and did he so live and so die, and so rise from the dead and so ascend to heaven? We have said the record proves itself, but there are other proofs in abundance.

(To be continued.)

PRAYER A FRUIT AND FORERUNNER OF THE GOSPEL.

(Concluded from p. 45.)

The thoughts suggested in past numbers, on the nature and influences of prayer, were associated in the mind of the writer with the privilege and necessity of prayer for the spread of the gospel, and specially for an *increase of laborers*.

In the fields allotted to the American Baptist Missionary Union, most of the laborers are spent with toil; many of them have nearly filled up their day, and must soon lay themselves down to their long repose. Some have been compelled already to retire; not because their work was done; not because they would not have preferred, sickle in hand, to fall in the field;—but because they could not willfully throw away life; and they may have hoped, too, by personal solicitation to induce others to join the reaping. Even where labor has been most abundant, or divine beneficence has most largely provided native helpers, the exigency is scarcely less urgent for new supplies of laborers. The Rev. Mr. Binney, of the Maulmain Karen Mission, writing nearly two years ago, in alluding to the danger of transmitting through native helpers a “corrupt form of Christianity,” says, “More men must immediately enter *this* field; if more laborers are not sent, I see not how ultimate failure can be avoided. The history of the church affords not a ray of hope, with which I am acquainted. The divine blessing does not appear to have been imparted, or to be promised, to inefficient, inadequate effort; but so as to encourage to, and prosper the faithful labors of his people so far as they are *performed*.” “My dear brethren,” he adds, “mercy to the souls of men, who ask to be instructed,—love to the church, and compassion for the men you have already sent here, alike call for a reinforcement. I write thus, because I *dare not* do otherwise. My heart is almost *constantly oppressed* with the reflection, that we are really to *meet this people* at Christ’s judgment-seat; and I am *deeply anxious* to free myself from guilt respecting them.”

Review now the history of the last ten years. What has not been done throughout these ten years to quicken and spread abroad the spirit of Christian Missions, and to constrain professed disciples of the Lord Jesus, *honestly and without repentance*, to give themselves and their possessions to his cause. Intelligence of the state of the heathen; of their abominations and miseries, and helplessness except through the gospel of Christ; of their accessibility, and the promise of their speedy evangelization if the work were worthily attempted;—intelligence of all this has been sent out among the people, and pressed on the understanding and heart, till it has become as a tale thrice told. The claims of the perishing, and of him who died to save them, have not only been urged by those who were specially deputed, but acknowledged and reiterated by multitudes of fellow-laborers, pastors and people; while the voices of the mission-

aries have come up from their solitary places, beseeching instant succor, before it be too late. Yet how lamentably inadequate the supply! How little commensurate with the wants of a dying world! With few exceptions, *laborers are not sent forth* into the harvest. *The means of their support are not obtained.* There is found to be in mere human appliances to this end, a singular powerlessness;—a forwardness to do, but *not the doing*. In all this God speaks to us. By our continual failure he stains our pride, and bids us cease from man. "*In me is thy help.*" We must betake ourselves to *prayer*.

Prayer is power. "The effectual fervent prayer of a righteous man availeth much." Prayer controls the elements. "Elias prayed, and it rained not on the earth by the space of three years and six months." Angels wait on prayer. "Peter was kept in prison; but prayer was made for him; . . . and the angel of the Lord came upon him, . . . and his chains fell off from his hands." Prayer is the appointed channel of God's beneficence. "Ask, and I will give thee." Prayer procures means and instruments; and the blessing which brings prosperity, comes through prayer. Above all, prayer—sincere, fervent, persevering prayer,—ensures "*to will and to do*;" for on behalf of them who pray, and in them, "*God worketh.*" Prayer is preëminently the appropriate means; prayer to him who "hath ascended up on high and hath received gifts for men," and who gives apostles, prophets, evangelists, pastors and teachers, in answer to prayer. The "gifts and calling" are from him. He is the lord of the harvest. It is his right alone to send laborers into it. He alone knows whom it seems good to him to send. "Thou, Lord, which knowest the hearts of all men, shew whom thou hast chosen." Prayer only can effectually prevail. We may call to the ear of able men; we can point to the waiting harvest, and the few and fainting reapers, and the fast declining sun. But we cannot bestow gifts and grace; we cannot speak to the heart; we cannot create the willing answer, Send me. "*Pray ye the lord of the harvest.*" This was the commandment Jesus gave, being yet present with us. And it was the only commandment then given. "The harvest truly is great, but the laborers are few; *pray ye therefore.*" as though prayer were the beginning and the ending of man's efficiency, embodying and embracing all other things;—and so it is.

It is by prayer, if by any human instrumentality whatever, that the churches at large will obtain from the Holy One a "fresh anointing," that they may abide in him, and the love of Christ constrain them to live to him, *remembering* that they are not their own, but have been "bought with a price." It is through prayer the Holy Spirit will rest in "double portion" on the pastors of the churches, so that they *all* will "naturally care" for them that are near and for them that are afar off, for whom Christ died. There are some who are thus minded, pastors and churches; YET NOT ALL.

This privilege and necessity of prayer to the lord of the harvest has been recognized by the church in all ages; from the day when the apostles prayed, and "continued with one accord in prayer and supplication," down to these last days in which the missionary prayer meeting has been set up in monthly concert. This missionary "concert of prayer" is an abiding, practical confession and attestation by the church universal, of the need, the suitableness, and the efficacy of prayer. It has been despoiled, in some measure, of its simplicity of aim, such as it had in the days of its institution with Carey and Sutcliff and Pearce and Ryland and Fuller; in many cases, we fear, its primary, essential feature of prayer,—*single-hearted, believing prayer for the descent of the Holy Ghost on all the earth*,—has been in some sort superseded by incidental

and subordinate ends; the feebleness and poverty of our faith, and the lukewarmness of our spiritual affections, which should have more urgently impelled to prayer, disinclining thereto; yet even now, throughout the churches, prayer is the *professed* design, prayer enters into, qualifies, sustains and blesses all the rest. And when prayer shall again come to be not acknowledged merely, but felt, as the one thing needful, and men shall pray in spirit and in truth to the lord of the harvest, that he will send forth laborers, while they "keep his commandments and do those things that are pleasing in his sight," then it will be seen that prayer *hath power* with God and can *prevail*.

Is it not time, Christian reader, that *we* had learned both the necessity and the practice of fervent prayer? Has there not been in years gone by, *is there not to this day*, a most lamentable and injurious infrequency and heartlessness of prayer? Has there not been, does there not exist still, a concealed, yet practical disbelief as to the power of prayer? Has it not been the unrecognized thought of *our heart*, "What profit should we have, if we pray unto him?" And have we not relied on man's devices, on the power of appeals and arguments, on the constraining goodness of our cause, on the overpowering representations and entreaties of our missionary brethren, speaking in the midst of our assemblies face to face, or sending up their voices from the tomb? Has not this, ordinarily, been the burden of our missionary assemblages? Have they not come together more for mutual excitement, than to unite in confession, humiliation and wrestling prayer? And does not here lie the secret of our measured success?

We may have sinned against the Lord God in this thing. We may have sought to do our work in our own strength, in our own way. God may have discerned in us pride and self-confidence and self-will, and a virtual denial of his sovereign right and power as God of missions. We have sought him negligently, nor followed him wholly, and he would bring us back to a just recognition and confession of our impotence and need. He may cherish, we would hope he does cherish, thoughts of mercy to us as almoners of his grace to the heathen; and, therefore, by withholding for a season the light of his favor, would bring us to a humble and hearty seeking of his face; that so we may prove him by our prayers, as well as by tithes and offerings; and that "the windows of heaven may be opened."

Were fervent and persevering prayer to go up continually to the lord of the harvest from all hearts, both ministers and people, what glorious results would not ensue! The lord of the harvest would hear. He would answer. He would send forth laborers into his harvest. They would go out with joy, and be led forth with peace. They would "go into all places whither Jesus himself would come." The harvest of the world would be gathered in; and the sower and the reaper and the lord of the harvest would rejoice together.

DISGUISES OF COVETOUSNESS.

That which constitutes the strength of covetousness, is its power to assume the appearance of virtue: like ancient armor, it is at once protection and disguise. In the vocabulary of covetousness, worldliness means *industry*; though it is obvious to every Christian observer, that the pretended industry of many a religious professor is the destruction of his piety, and will eventually form the *ground of his condemnation*. *Idleness* is his pretended aversion. His time, his

strength, his solicitudes, are all drained off in the service of Mammon; while nothing is left for religion but a faint sigh, a hurried, heartless prayer, and an occasional struggle so impotent as to invite defeat.

"But Providence," he pleads, "has actually filled his hands with business without his seeking; and would it not be ungrateful to lose it by neglect?" But have you never heard, we might reply, that God sometimes tries his people, to see whether they will keep his commandments or not? and may he not be now proving how far the verdure of your piety can resist the exhaling and scorching sun of prosperity? Besides, is it supposable that God intended you to interpret his grant of worldly prosperity into a discharge from his service, and a commission in the service of Mammon? And, more than all, significantly as you may think his providence invites you to labor for the bread that perisheth, does not his gospel, his Son, your Lord and Redeemer, call you a thousand-fold more emphatically to labor for the meat which endureth unto eternal life? You *may* be misinterpreting the voice of his providence; the voice of his gospel you *cannot* misunderstand; it is distinct, imperative and incessant; urging you daily to "seek first the kingdom of God, and his righteousness."

Another individual is a slave to parsimony; but he is quite insensible to it, for the temptation solicits him under the disguise of frugality. *Waste* is his abhorrence; and he knows no refuge from it but in the opposite extreme. Every new instance of impoverished prodigality is received by him as a warning from Providence to be careful. His creed is made up of all the accredited maxims and world-honored proverbs in favor of covetousness, the authority of which he never questions, and the dexterous application of which fortifies his mind with an antidote against all the contagious attacks of charity. And thus, though he lives in a world supported by bounty, and hopes, perhaps, to be saved at last by *grace*, he gives only when shame will not allow him to refuse, and grudges the little which he gives.

The aim of another is evidently the accumulation of wealth; but the explanation which he gives to himself of his conduct, is, that he desires simply to provide for the future. *Want* is his dread. And though, in his aim to avoid this evil, he may not distinctly propose to himself to become rich, yet what else can result from his constantly amassing? His interpretation of competence, if candidly avowed, is *affluence*; a dispensation from labor to himself and family to the end of time, a discharge from future dependence on Providence, a perpetuity of ease and sloth. Till he has succeeded in reaching that enviable state, his mind is full of foreboding; he can take no thought *except* for the morrow. As if Providence had vacated its throne and deserted its charge, he takes on himself all the cares and burdens belonging to his state; and, laden with these, he is totally disqualified for every holy duty and Christian enterprise which would take him a single step out of his way to competence. And often is he to be seen providing for the infirmities of age long after these infirmities have overtaken him, and laboring to acquire a competence up to the moment when a competence for him means only the expenses of his funeral.

In the instance of a person who has attained to competence, covetousness often seeks to escape detection under the name of contentment. He fancies that he is completely vindicated from the charge of cupidity, by saying, "I am quite content with what I have." But so also that minion of wealth whom our Lord introduces with the solemn warning, "Take heed, and beware of covetousness." His contentment is only covetousness reposing self-complacently from its toils, resting on its well-filled bags, and saying, "Soul, take thine ease." Let an agent of charity approach him with outstretched and imploring hand, and, as if touched by Ithuriel's spear, he will forthwith start into his proper character, and demonstrate that his contentment depends on his keeping his property entire; at least, that he is not *content* to give.

Covetousness will sometimes indulge itself under the pretence of preparing to retire from the cares and turmoil of active life. The propriety of an early retirement from business, must depend, of course, on circumstances. But how often does the covetousness which wears this mask, retain her slave in her service, even to hoary hairs, putting him off from time to time with delusive promises of approaching emancipation. Or else, he retires to spend, in slothful and selfish privacy, that which he had accumulated by years of parsimony. Or else, by mingling readily in scenes of gaiety and amusement, he shows that *his worldly aversions* related, not to the world of pleasure, but only to the world

of business. Instead of fixing his abode where his pecuniary resources and Christian activity might have rendered him an extensive blessing, he consults only his own gratification, establishes himself at a distance, it may be, from "the place of the altar," and, in a regular round of habitual indulgence, lives and dies an unfaithful steward, a *sober sensualist*, a curse rather than a blessing.

Sometimes covetousness is heard enlarging complacently on the necessity, and even piety, of providing for children. And here, be it remembered, we are not considering what *parental duty* may dictate on this subject, but only what covetousness often does under its borrowed name. Many a parent gratifies his love for money, while pretending a love for his children. The facility, too, with which he quotes certain passages of scripture, to defend the course he is pursuing, shows how acceptable to his numerous class an argument would be in favor of hoarding, since these few perverted sentences which only *seem* to sanction it, are his favorite and most familiar texts. Of these, his chosen strong-hold, perhaps, is the declaration of the apostle, "He that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel." The sacred writer, in giving directions relative to the maintenance of widows, distinguishes between such as the church should relieve, and such as should be supported by their own relatives; and concerning the latter he makes the statement in question. Whence it follows, first, that the provision contemplated by the apostle is not laying up beforehand for future contingencies, but a present supply of present necessities, a simple maintenance of needy relatives from day to day. And, secondly, that, instead of countenancing parents in the accumulation of great fortunes for their children, he is speaking of the maintenance which children, if able, should afford to their aged and destitute parents. With the subject of *providing for families*, therefore, the text in question has nothing to do. Rightly interpreted, we see that it enjoins, not *accumulating* but *giving*. How humiliating is the only explanation which can be given of the general perversion of this scripture, and of the pertinacity with which that perversion is retained.

Let the Christian parent compare the merits of a useful education, and a qualification for business or a profession, with the merits of that state of so-called independence in which he is toiling to place his family; and let him call in the aid of scripture and of prayer, that he may conduct the comparison aright; and we will not fear for the result. Let him look around his neighborhood, and institute a comparison, if he can, between the apparent character and happiness of the six nearest individuals who have been left dependent, under God, on their own exertions for respectability and support, and the six who have been left independent of personal exertion, indeed, but pitifully dependent on wealth alone for happiness, and let him say which state is preferable for virtue and enjoyment. Let him say, what is to be thought of the consistency of a Christian parent, who, with our Lord's representation of the danger of riches ringing in his ears, goes on scheming and laboring, to leave his children rich in the element of destruction; toiling to place them in a condition in which, he admits, it is all but impossible that they should be saved. Let him ask himself, whether such an one be not acting over again, on a smaller scale, the part of the Tempter, when he brought the kingdoms of the world and the glory of them to the Savior's feet? Let him remember, not only that he is to leave his children behind him in a world where wealth is thought to be every thing, but that he is to meet them again in a world where it will be nothing,—where it will be remembered only in relation to the purposes to which it has been applied.—*Harris's Mammon*.

American Baptist Missionary Union.

MAULMAIN KAREN MISSION.—Letter of
Mr. Binney.

Mr. Binney in a letter dated at Maulmain, 27th of Oct., gives the following report of the Karen Theological Seminary.

Pgho assistant.

The Karen Theological Seminary closed its fifth term a few weeks since. It has been a very interesting term; the pupils have never done better.

The studies of the term have been

as previously reported, with an exception or two. The pupils, being a younger class, have gone more slowly and more thoroughly than the class which left last year. The whole school have been engaged five evenings of each week in the study of the Pgho dialect, under the school assistant, who is a Pgho Karen. He is a very interesting young man, and promises to be exceedingly useful in this department. This assistant gives instruction in arithmetic, *re-hears* every recitation of the younger class, and copies for me when necessary, besides taking the care of many things which would otherwise engross my time. The object is to qualify him to become an efficient assistant in the theological seminary. The method pursued in his re-hearing of the class in theological study, is;—when the class retire from the recitation room, they discuss their lessons passage by passage among themselves, of which he takes the lead. If they forget an explanation of the teacher, they appeal to the assistant, and if he forgets, or if they do not understand, he then presents it to me again at the close of the next recitation. In this way, I detect their deficiencies, and, at the same time, hope to train a valuable assistant to the school for some future exigency. He does better than I expected, and is already of great service to the pupils. He works where I could not; and in the conduct and character of the pupils nothing escapes his notice. What is very gratifying to me, the pupils are delighted with the arrangement, and have never failed in yielding him the respect and obedience due to his station. He is modest, unassuming, kind, yet very firm. He is one of the most intelligent of the younger class of Karens, who have been benefitted by our schools; a part of the first fruits of past labor.

The past term continued five months, with twenty-eight pupils, besides seven others who attended one recitation daily. Average study of academic year, (of the fourth and fifth terms,) eight months and twenty-three days for twenty-three pupils. The class reciting only once a day,—not included in this. Three of the Pgho assistants have attended this term, two of whom have made good improvement, though the instruction has been given wholly in the Sgau dialect. If any thing was not understood in recitation, the assistant explained it in re-hearing the class. After the first few weeks they

were quite happy, as, they said, they understood the teacher better. I cannot but think that a little effort would soon unite these two departments, and save much labor and money to the mission.

Churches to be visited—Seminary dismissed—Baptisms.

The necessity of discontinuing the theological school will be temporary, we may hope; Mr. Harris, who joined the mission last year, being expected to itinerate among the churches, on acquiring a sufficient knowledge of the Karen language. Mr. Moore will perform a similar service among the Pgho Karens.

You have learned before this of Mr. Vinton's return. This I had long feared, and foresaw that it would close my own school. Some one must take care of the churches in the jungle, and there is no one but myself; it follows that I must do it. I have, therefore, dismissed my pupils until the next rains. *The consequences of this to my school cannot be foretold.* Up to this time, all that has been connected with the undertaking (so far as the Karens under the Rev. Mr. Vinton are concerned,) has met my most sanguine expectations. From others, I have received no coöperation in this work. Had Mr. Bullard been with us still, he fully intended to have done so. Still, I am not without some apprehension of the consequence. I am not fit for a jungle missionary; neither my constitution nor my habits adapt me to it. However, my habits can be changed, if necessary, and my constitution can be put to this new ordeal, and if the worst comes, you may say, he did not go blindfold, circumstances became master and bade him go. As to my school, I leave it to the care of Him who has so far blessed my efforts in it.

The Karen Normal School is doing well. Miss Vinton will have charge of it during her brother's absence to America. This will be a great relief to Mrs. Binney, who can thus find time to go with me into the jungle, as it is her wish to do. When Mr. V. returns, I have no doubt he will wish his sister to be with him. It remains for the Executive Committee to say what shall then be done for that school.

The assistants are doing well, so far as I have heard. Letters have been received, within a day or two, from Burmah Proper and from Chetthings.

ville, which speak of baptisms. Prah-hai tells me he has baptized four; and Aupaw says that he has recently baptized sixty-six in Burmah Proper. The latter mentions very particularly the instructions in connection with which they were admitted. He says; they, each one of them, agreed to contribute a small sum annually toward the support of the gospel.

Kyawthoo and Nawchettoo.

By Mrs. Binney, of Maulmain.

The following narrative, which will be found to be one of unusual interest, was written for the gratification of a personal friend, who has kindly loaned it for publication. Kyawthoo was a young Karen preacher, and for more than a year a member of Mr. Binney's theological school reported in the preceding letter.

Occasion of their coming to Maulmain.

Kyawthoo and Nawchettoo came to us about eighteen months since from the interior of Burmah Proper, a place on the Irrawaddy about an equal number of days travel between Rangoon and Sandoway. A few months after Mr. Binney had commenced his school, he wrote a letter, by request of Mr. Abbott, to the assistants in the region of his (Mr. A.'s) labors, inviting them to come around and attend the school. The pupils who had been with us one season, took this letter to Rangoon. They sent a message to the nearest village, and that village in turn to the next, until all had seen it. Many wished to accept the invitation, but it was thought best that some should remain to look after the disciples, while the unmarried men and those who could leave with least difficulty, should come. Kyawthoo immediately decided to come. Some of the Christians opposed, feeling that they could not spare him. The more intelligent seconded his views, and thought he ought not to lose the opportunity to qualify himself to preach truth and not error.

Knowing the dangers and difficulty of attempting to bring his wife from the Burman country, Kyawthoo at first resolved to come alone and leave her with her mother. She was, however, unwilling to remain. She said, "If God prospers our way, we cannot be

hindered. If you are sick or die, I shall be with you to watch over and nurse you; and if I die, you will be with me to take care of me." He yielded, to his great joy ever after his arrival.

The journey—Reception at school.

When they reached Rangoon, they heard that the English had abandoned Maulmain, on account of being obliged to withdraw their troops to carry on the war with the Sikhs; and that the missionaries had taken ship for America. Others of their company returned, but they persevered, saying they could not think God had only raised their hopes to dash them to the ground. They continued their journey, but, for fear, durst not make any inquiries, lest they should be detected; so that they did not know until they arrived that they should see us.

The difficulties which Kyawthoo and his wife had to surmount in coming to Maulmain, travelling by night and concealing themselves through the day, were the same that all Karens are subject to who come from Burmah Proper. Of course, when they reach us they are very happy and grateful, and our hearts are open to receive them. But we felt an uncommon interest in this pair from the first.

Early developments of character.

We perceived that Kyawthoo and Nawchettoo were no ordinary Karens. Though he had never been with any teacher but a few weeks, and she had never seen a "white face" till she saw us, yet their manners were refined. They repressed their curiosity, (if, indeed, curiosity was not expelled from their minds by the pleasure they felt upon having arrived where they could obtain religious instruction,) till it was proper for them to make inquiries concerning the many new and strange things which they saw around them. The school did not commence for several days after their arrival. We, of course, were very much engaged in receiving strangers and preparing for the opening of the school; but I fancy even now, I can see Kyawthoo and Nawchettoo with their testaments in hand, in the verandah or some out-of-the-way place, quietly waiting for an opportunity to ask the explanation of some passage which had been inexplicable to them. At other times, he would follow his teacher wherever he went, affording any assistance in his

power, but in the most unobtrusive manner bringing his questions before him, while she would listen in silence to every word that might escape his lips.

Nawchattoo's disappointment and relief.

I shall not soon forget the distress Nawchattoo manifested in her countenance, when told that the teacher received *men* only into his school. Mr. and Mrs. Sutton were with us at the time, and they were very much amused as well as delighted with her anxiety on this point. She certainly lost her docility, in her eagerness to profit by the teacher's instructions; and it was not until her husband pledged himself to repeat to her in his room what he had learned in his classes, and I assured her that I would devote an hour a day, three days in a week, to bible instruction for the women, that she could be at all pacified. Both Kyawthoo and myself were held well to our promises. I have often been to the Karen houses late in the evening, perhaps to visit the sick, or to look after my little people, and have heard Kyawthoo and his wife discussing the lessons for the day, to which my attention would be directed by hearing the frequent repetition of "the teacher said thus," "the teacher said thus." I soon perceived that his anxiety to have her improve, was quite as great as her own.

After having been with us some months, it happened one day that she came into my room to sew while the class were reciting in the adjoining room. The teacher spoke, as is usual, with a very distinct articulation, and she perceived that by taking a seat near the door of his room she could hear every word. She was greatly delighted, and, after that, when the gong rang for the recitation, Nawchattoo might be seen every day quietly stealing into my room, testament in hand, to listen to the instruction. It occurred some days after, that Mr. B., having occasion to speak to me in the midst of his recitation, opened the door suddenly upon her. When she saw she was detected, she was evidently very much disconcerted, until he spoke encouragingly to her, when she resumed her place; which she continued to occupy daily, unless compelled to leave for other duties.

Her standard of right.

It was not only in books that she wished to improve, but she immedi-

ately commenced learning to sew. She had never used a pair of scissors; but I taught her to cut her husband an *inga* (a Burman tunic or jacket), and to sew it. The Karens from Burmah Proper never wear a jacket, only a *pitso*; but Kyawthoo expressed a wish to dress like the other pupils, and that his wife also should learn to cut and make his dress. The first one she made was, of course, not made very well. She said, "Kyawthoo will not wear this. He only likes what is nice and proper." I assured her that he would be very much pleased; but she knew him best. When he came to see it, to my surprise he compared the short, irregular stitches, with the well set stitches of the pattern, and said he must buy some more cloth, and she must try again. I told him the pattern was made by a Burmese, who earned her living by making *ingas*, and that I thought Nawchattoo did very well for the first attempt. He said, "Very true, but I shall not be satisfied unless she can cut and sew as well as the *pattern*." The next one pleased him. She improved so rapidly, that in a short time she superintended the cutting and sewing for both schools.

At one time she was referring something, as was usual with her, to Kyawthoo. I said, "You never seem to think whether you shall do *right* or *wrong*; but whether you shall please your husband." "Oh!" she replied, "mamma does not understand me. That is the way I take to ascertain what is *right*. I know he *only loves what is good and right*, and that he knows better what is right than I do. So if I please him, I think I have done right."

Earnests of future usefulness.

After they had been with us one year, Mr. Binney dismissed his school for two or three months vacation. Kyawthoo went into the jungles a few days journey from Maulmain, where there were a few disciples; his wife established a school, and he spent his time in preaching and conversing with all who came to him. A short time before they returned to town, Mrs. Vinton visited the village and spent a few days with them. She brought back a most interesting account of their fidelity in their work. She told us the village was greatly improved by their short residence in it, that the women and children were dressed now tidily, and that the congregation was very re-

spectable in their appearance on the Sabbath; and that Kyawthoo, even on a week day evening, never entered the chapel to preach, but with his snow-white inga and turban. He commanded the respect even of the world, and secured the confidence and love of the converts, so that when they came down again to school, they parted with their new acquaintance with much regret and even with tears.

Former history—First knowledge of Jesus Christ.

Kyawthoo first heard of God some eight or ten years since, through some Karens, who had themselves only learned that there is one great and eternal God, who is the maker and sustainer of all things;—that the white foreign teachers had brought His book to them, and that the prophecy of their elders was about being fulfilled;—that they must pray to and worship only Him. The way of salvation through Jesus Christ, both he and Nawchettoo declared to me, they did not learn for a long time afterward; neither had they any idea of propitiating the Deity by any thing they could do themselves. They, however, believed, if not on "the Lord Jesus Christ," yet to the extent of their knowledge; renounced their nat worship, prayed daily to God, and commenced learning to read from a primer containing the alphabet and perhaps a few words. They were told that the white teachers had translated or were translating the word of God into Burmese; they, therefore, immediately learned to read the Burmese books; and so anxious were they lest they should not be prepared to read the scriptures when they should receive them, that they studied night and day until they could read. The Spirit of God was evidently operating on their hearts.

Acquaintance with teacher Abbott.

So soon as Kyawthoo learned that Mr. Abbott was at Sandoway, he went to him. He remained, however, but a few weeks, when he was obliged to leave on account of the fever which was prevalent there, and from which he suffered severely. He remained long enough, however, to have learned much of his relations to God and Jesus Christ, and the duties growing out of these relations, and long enough to learn to love the teacher and "man-ina" (as they call all the teachers' wives). When they heard that Mrs.

Abbott had died and that Mr. Abbott had returned to America, "For several days," said Nawchettoo, "we neither slept nor ate. I cooked the rice and we came around it, but it was to weep and not to eat. For several meals our rice was carried away untouched." And even while they were with us, if letters came from America, the question would be asked, "What news from teacher Abbott?"

Kyawthoo a preacher.

When the first Karen preacher that Mr. Abbott ordained (Myat Kyaw), made his celebrated tour and baptized so many Karens, Kyawthoo and Nawchettoo were among the first whom he baptized. He immediately selected Kyawthoo for a preacher of the gospel to his countrymen. He saw that, although his opportunities had been limited, yet he had acquired, in various ways, much knowledge of the scriptures, and that he failed not to communicate them to all within his reach. At first Kyawthoo objected, saying he would continue to raise paddy, and preach as far as he was able; but to become a leader,—he did not dare to assume the responsibility. The disciples, however, assembled together and were unanimous in their choice, and he assented; believing, as he said, that "God had put it into their hearts. It was not a responsibility that he had sought." He let out his buffaloes, (for he had been an industrious man, and had acquired a little property,) buried 200 rupees in the ground (a Karen's savings bank), and went abroad preaching the word. When he went to villages which were near and among Christians, his wife accompanied him and was useful among the women and children. When he went among those who were not Christians, she stayed at home and spun and wove their clothing. Many souls were saved doubtless through his labors. They have both told me that many Burmans also were convinced of the truth of the Christian religion, and that many actually worshipped God, though "secretly, for fear of the rulers." I have heard Kyawthoo often express the belief that the Burmans would yet be converted through the instrumentality of the Karens.

His disinterestedness and intrepidity.

He preached the word fearlessly. He never received any other remuneration for his services but the food he

ate while travelling, except that the Christians paid his government taxes. This they always insisted upon doing. They were in the habit, however, of having meetings at his house, when the disciples came from the villages around and he always entertained them; so that with all their economy and her industry, they could *barely live*. Sometimes he was taken before the rulers and threatened, but never ceased preaching for it; nor did he ever suffer the slightest injury in consequence. He says he never felt a doubt but that, if he did God's work, he should be protected in it. At one time while the disciples were assembled for worship at his house, they were visited by a petty Burman officer, who ordered him to follow him to the magistrate. He told the Burman that it was their day for worship, and that he could not go with him, but that on the next morning early he would go. Perceiving that he could neither persuade nor frighten him into obedience, he left him. "That night," said Nawchettoo, "we spent mostly in prayer." In the morning, long before daylight, he had eaten his rice and started alone for the ruler's house. He was questioned as to his religion. He denied nothing; assured them that he had ever been, and that his *religion required* him to be, obedient to rulers, to pay his taxes, &c., but that it did not concern them to know whether he worshipped an *idol*, or, as the Karens universally did, *evil spirits*, or the *great and eternal God*. They fined him heavily. He told them, if they could find any property of his, of course they would take it,—he would not prevent them; but it was an unjust tax, and he should not pay it. They not being able to find any thing, ordered him to obtain it from his people. He told them that he was not a king, and had no right to tax them for any purpose; that his body was in their hands; that his religion taught him to rejoice in sufferings for Christ's sake; and that he was ready to submit to any thing they might choose to inflict. They shut him up a day and night without food, and then, without giving any reason for so doing, released him, "strictly commanding him to preach no more in this name." He continued to preach, and never heard from them again.

Sickness and death of Kyaathoo.

About the time of the return of Kyaathoo and his wife from the

jungle, at the close of the vacation already mentioned, his health began to fail. At first his eyes were dim, and he could not see to read. His wife read and wrote for him continually. Mr. Binney advised him to leave his studies, but he persevered for some weeks, when, his health failing, he was *compelled* to abandon his books. That was a sore trial to them both. We encouraged him to hope that he would soon be better, and, if not able to study, that he might return to his beloved home at the close of the rains. He seemed to think a great deal of the disciples he had left without an overseer; and the teachers believing he would be very useful if he should return, desired to ordain him and send him back to them as soon as possible. But finding our efforts for him unavailing, it was thought best that he should be taken to the general hospital, where he would receive the best medical attention and have the benefit of the most healthy location in the vicinity. His wife accompanied him; his fellow-pupils as well as ourselves were allowed access to him at all times; and we placed him there with the strong hope that he would soon recover. The physicians, however, were not long in deciding that his heart was diseased; and soon after he had an attack of epilepsy, which rendered his limbs nearly useless. He continued to grow worse, and in a few weeks died.

The progress of his disease was watched with the most intense and painful interest by us all. We felt that it was not easy to make up our minds to lose him. Great pains had been taken to prepare him for usefulness in the sphere we supposed Providence had assigned him. Foreign teachers could not go where he could go, even if there were men to send. He was known and beloved by all the disciples in that region. He had said to them, "I will go to the teacher and learn the way of God more perfectly, and will come back and instruct and lead you in the right way." Their hopes and ours were buried with him. The Karens who came over with him, were intensely anxious,—his wife was distressed,—he alone was unmoved. "I left my home, my friends, my people," said he, "for Christ's sake. It was not to do my own will. If he does not require my services but calls me to himself, I am willing to go." He, however, thought until within a day

or two of his death, that he should recover. But when he saw that this was very improbable, he gave the most minute directions about every thing of a temporal nature that interested him, confiding all to his beloved Nawchettloo; assuring her again and again that he was as willing to die as to live, if that was the will of God; and comforting her with the prospect of a speedy reunion where they would be no more separated. A day or two before his death, an aged Burman came in, and seeing him in this state, inquired, "what his God could do for him now?" "You have worshipped him a long time," said he, "and now you are about to die as others die. Why not renounce your God, and see what Gaudama will do for you?" He replied, "I knew before I became a Christian, that I should suffer sickness and death as other men. I was not deceived. But my God has comforted me in sickness, and makes me happy even in death. Though I die, I shall still live, and go to live *forever* with my God." He continued to spend his strength in explaining to him the excellency of his religion. He was exhorted to spare himself, but unwilling to lose the *last* opportunity he might have, he continued to talk. The Burman disputed. The attendants requested him to listen to the dying man, but he was too much excited to listen in silence; when he was ordered to leave him. Thus he glorified God before the heathen even in death.

When he saw the physicians could do no more, he sent a messenger to his beloved teacher, requesting permission to be brought back "to die in our presence." The messengers were told that if the attempt were made, he would be almost sure to die on the way, and it might give rise to unfavorable reports concerning us; but that, as soon as he should die, we would have him brought home that we might perform the last sad offices for him here. We thought he probably would not live until they should return; but he did, and they delivered the message faithfully. "The teacher knows best," said he, "I am as near heaven here, as if I should die with them." Soon after, his speech failed. His anxious wife asked, "Is your faith still strong in God?" He nodded an affirmation, when his faith, we doubt not, was exchanged for vision. His remains were immediately brought to us, and

preparations were made for the funeral on the following evening.

Burial—Pleasant remembrances.

The funeral services were conducted with as punctilious regard to propriety as they would have been had a beloved preacher been removed from the midst of our churches at home, and, I doubt not, with a chastened submission to the will of God, who had taken him from us. During the address and prayer, in which Mr. B. alluded, in the most touching manner, to the loss we had *each* sustained, not an audible sob or sigh was heard in the congregation. While they sung a very beautiful translation of the hymn, "Why do we mourn departing friends," I heard Nawchettloo's voice, clear and firm, joining in the singing; and though I saw her lips quiver, she sung the hymn to the close; which was more than I could do. When we consider that it is the custom in this heathen land, when a friend dies, to set up the most piteous howling and screaming, tearing of the hair and clothes, the power of religion is made the more manifest.

I have spoken of the impressions we received of Kyawthoo on his first appearing at Maulmain.

Coming to us under such circumstances and with so attractive manners, it may be inferred not only that he appreciated the instruction he received, but that it was pleasant imparting instruction to such a pupil. Mr. Binney always said that he had several more ready pupils, who would, ordinarily, be termed more *talented* young men, but no one who possessed a better mind upon the whole than Kyawthoo. He had a large share of *common sense*, and a more delicate sense of propriety than I have ever seen in any Karen, or I might have said in any person whose opportunities to learn the proprieties of life were so limited. I often asked what is the secret of Kyawthoo's refinement of manners as well as feelings; and we referred it to his more sensitive regard to right and wrong than most men have. He had emphatically a "good conscience." He rarely violated the relations he sustained to others, even in the most trifling matters. Neither would he allow others over whom he had a right to exert an influence, to do so. He could reprove with *authority*, though he did it in love, when occasion required it. One of the young men who came round from Burmah

Proper with him, had done an act which I had regarded as thoughtless, and was, therefore, not disposed to say much about. Kyawthoo found it out, and called the young man to his room, and made him *feel* that the thoughtlessness of the act was so far from being its apology, it was a *sin* when it affected the happiness of one who had laid him under such obligations as we had. I think I never saw more sincere penitence manifested; nor did Kyawthoo let him off with his coming to me and confessing the wrong, but he required him to do it to all who had any knowledge of it. It was a lesson which I think he will not soon forget, nor will others whom it concerned.

He was affectionate toward all with whom he was associated; as a husband, exceedingly so. If he went to his room and Nawchetttoo was absent, he always sought her out; coming first to me, as she was so useful that I called on her for a great variety of services. If he found her doing any thing in which he could aid her, he was sure to do so; and if not, he would be coming back now and then with a kind word to encourage her. He was seldom absent long from her side. He was affectionate toward us; and especially, if his teacher was unwell, he did not think of calling upon any one but Kyawthoo. One of the last acts of physical labor he ever performed, was to attend upon Mr. Binney, when the physicians had ordered leeches to be applied in case of local inflammation. His anxiety and tenderness made an abiding impression, especially when we remembered that he was himself suffering under the disease which so soon terminated in death. His fellow-pupils loved him also; and during the whole time he was with us, his name was not spoken but with respect and affection. The children of the Normal school loved him, and if they wanted a protector in their walks or a favor from any of the older persons, or if they were ill, they would say, "We will call Kyawthoo;" and many bitter tears were shed when he was taken from them. I need not say that we loved Kyawthoo. When he was buried, I felt as if I stood by the grave of a brother. But we would desire to feel, as he felt, that if his Master called him to a higher sphere of trust, we would not question his wisdom or right in so doing. While he was with us, Nawchetttoo used to say, "He loves only

what is good and right." I love to think of him as perfected in holiness, united with the spirits of "just men made perfect" around the throne of the Holy One, where nothing impure or unholy shall ever more mar his happiness.

Nawchetttoo returns to her home.

Nawchetttoo remained with us a few days, until the school closed, when she returned to her native jungle with those who came over with her. She had borne all her trials with great fortitude, even to the admiration of the physicians and attendants in the hospital, who said that while her attentions to her husband were most laborious and unceasing by night and by day, she was remarkably cheerful; but, as she said, "she had had *his example* of fortitude and Christian resignation." And when she committed him to the grave, "the teacher and mamma were with her to strengthen and sustain." But now she was to return *alone* to those who would be looking for *his* return, to his brothers and sisters, to the flock whom he had left as sheep in the wilderness, and to her own mother, who had cast her off on account of her religion, and who now would be ready to exclaim, "Where is your God?" Would she honor God in this time of trial, was the anxious inquiry; and most earnestly did she entreat us to pray for her, that this might be the case. The strong arm upon which she had so confidently leaned, was taken from her; but I doubt not the arms of the everlasting God were and are around and beneath her. I trust these scenes will do us good. He must be a dull scholar that would not learn some good lesson from such Christians as Kyawthoo and Nawchetttoo.

TAVOY MISSION.—Journal of Mr. Wade.

In a letter from Mrs. Wade, from which an extract was published in the Magazine for January, she refers, for an account of Mr. Wade's last labors in the jungle, to the published Report of the Tavoy Baptist Missionary Society for 1847. The Report has just come to hand, and contains the following selections. See also page 299 of last volume, Magazine for August.

Mr. Wade says,—

Yaville.

Dec. 5, 1846. Left Tavoy to visit Yaville and Newville, the two Christian villages on the Tavoy river, and reached Yaville, the upper village, on the evening of the 8th. The 9th, Saturday, was spent mostly in visiting, giving advice, &c., until evening, when we had an interesting meeting. On Sunday, the 10th, we had four meetings, and in them a season of "refreshing from the presence of the Lord." On Monday also, we had four meetings, which were still more interesting than those on Sunday, as there was scarcely a disciple who did not seem "broken and contrite in heart," even to weeping.

12. Tuesday evening. Have now had fourteen meetings with the church here, for prayer, preaching, the examination of candidates for baptism, and for the examination of every member of the church preparatory to the communion. We had ten applicants for baptism, nine of whom were received by the church and baptized. Most of the number were young people and the children of Christian parents, and the greater part of these dated their first and deepest religious impressions from instructions in the boarding-school at Tavoy. As there has been no case of church discipline, or even small difficulty to settle, every member was admitted to a seat at the "Lord's table;" and truly the presence of our Lord seemed to be with us. All our meetings have been most solemn; the fountains of the heart seemed broken up; prayers were offered, and sins confessed, "with strong crying and tears." The whole year past has been with this church a season of "refreshing from the presence of the Lord." In conducting these meetings I have been greatly assisted by Kaulapau and Aitee, who have preached several times in a manner useful and edifying to the church; and at times they truly seemed "endued with power from on high." There have been two deaths in this church during the past year, one a woman about eighty years of age, who was greatly revived in her religious feelings during my visit here last year. She said, the "Holy Spirit had come into her heart," and she appeared to feel like old Simeon, when he saw the infant Savior. At the close of those meetings, she returned to her house filled with peace and joy, lay down in her house, closed her eyes upon the world, and could not from

that time be roused sufficiently to recognize those around her, until she yielded up her spirit, (or rather her body,) and entered into the presence of Him whom she had longed to behold in his glory.

The other was a middle-aged man, who had for years adorned his Christian profession by an orderly life, and has left his weeping friends the consoling evidence that he has gone to a happier state.

The assistant Paukootee has done well during the year, and the church are desirous that he should continue with them. The school for the rainy season continued five and a half months. He had twenty-six steady pupils, who made commendable proficiency; eight of whom commenced with the alphabet, and had become tolerable readers. Several fathers of families also made an effort to learn to read in connection with the school. The people apologized for a contribution of but ten rupees, twelve annas, six pice, by saying their head man had lately called upon them for a contribution for another object. And now, in leaving this precious little band of disciples, my heart responds to the exclamation of the great apostle, who says, "Ye are my joy and my crown."

Baptized nine—died two—present number fifty-nine.

Revival at Newville.

Dec. 16. Arrived at this place, and Kaulapau, my assistant, preached to the church this evening. During his prayer before sermon, which was offered with subdued tones but deep apparent feeling, I heard suppressed sobs from different parts of the assembly. His sermon was short and impressive, and was listened to with fixed attention; after which he called on the assistant stationed at this place, and one of the leading members of the church, to offer prayer for the special out-pouring of the Holy Spirit on the congregation;—and these prayers seemed to be answered while being offered. The assembly was then dismissed, but as not a person left the house, or moved from his seat, I addressed them for a short time. It was a solemn assembly, and a season of uncommon interest; both the gray-headed and youth seemed alike humbled in the dust before the presence of the Lord.

Thursday, 17. Evening. The meetings to-day have been solemn, and many tears were shed, particularly during

the prayers. No preaching or exhortation seems to reach the hearts of this people, as do the supplications and confession of sin, where all are bowed together in solemn prayer to God. The assistant at this station has been a valuable servant of the church for many years, but is now an old man; and the almost continued illness of his wife has prevented him from teaching a school during the past rains, and has otherwise hindered him much in his labors in the church, as there is no such thing as a nurse to be hired for the sick among the Karens. But he is a good man, exhibits deep Christian feeling, and, doubtless, does more for the church by his consistent Christian example, than by oral instruction. A new assistant is to be appointed to this station for the present year.

Friday, 18. Evening. The excitement has been greater in the assembly to-day, than at any time since our arrival;—so great, indeed, that during the sermon preached by Aitee several could no longer restrain their feelings, and cried aloud. I felt anxious at this crisis, lest their feelings should lead them beyond the bounds of that order which becomes the house of God. I recollected, however, that in days of old, when Israel repented of their sins, the “people lifted up their voices and wept;” and I was afraid to reach forth my hand to steady the ark of God, lest I should sin against the Divine presence so manifestly in the midst of us;—and yet I was grieved to see some among both the aged and the young, whose hearts seemed hard and unmoved. I observed that my assistant Kaulapau was deeply affected by the scene he witnessed, and learned afterwards that he considered it a special answer to the prayer which he offered during the night. He said he then pleaded with God, until his heart was poured out like water, that on the coming day he would pour out his Spirit in a remarkable manner; and he felt that his prayer was fully answered. I may say of this assistant as was said of Barnabas, “He is a good man, and full of the Holy Ghost;”—at least he has sustained this character during the past year.

Saturday, 19. The interest of the meetings to-day has been, I think, greater than on any previous day. The afternoon was spent in examining the female members of the church preparatory to the communion, and with only two or three exceptions each one

spoke of her sins and unworthiness to have a place in the kingdom of God, with many tears, and I trust with truly broken and contrite hearts. This evening, the head man with eight or ten of the brethren arrived from Yaville. They had enjoyed the meeting at their own village so much, that, though in the midst of harvest, they made arrangements to leave their worldly business with the hope of receiving still another blessing. I also observe at our meetings eight or nine of the disciples from Lung-lung, a village three days journey from this place, who came with the hope of having their minds revived, and refreshed in spiritual things by attending the meetings. They went all the way up the river to Yaville, but did not arrive until the meetings at that place were being closed.

Peaceful deaths of native Christians.

Since my visit to this place last year, two of the male members of the church have gone to their rest, and I trust they “sleep in Jesus.” The first had, from early childhood, been much under Mrs. Wade’s instruction, had been hopefully converted, and was at the time of his death a member of the theological seminary, affording high hopes of his future usefulness. His unblemished and consistent Christian course, together with his resigned and peaceful death, are, however, most consoling to our disappointed hopes, as well as to the affectionate circle of friends who mourn his loss.

The other was a Siamese Karen, who had attained to a good old age. He had heard something of the Christian religion from the assistant Karen preachers, who had visited his country, and removed with his family to Matah that he might learn more about the Savior. Though past the meridian of life, he applied himself to the task of learning to read the books he was so delighted to find printed in his own language, and sent all his children to school, not even excusing his married daughter and son-in-law, though they had an infant child to take care of, besides cultivating their fields. And he lived to enjoy a very good knowledge of the scriptures, for a Karen, and to see all his numerous family of children and sons-in-law and daughters-in-law members of the church with himself. His wife died a few months after their removal to Matah, indulging a hope in the merits of Christ,

though she had not been favored with an opportunity of being baptized. His second marriage with a nice Christian woman from Young-byouk was happy for all the family. During the meetings at this station last year, when his youngest child was baptized in water, he seemed to be "baptized with the Holy Spirit." His health was poor at the time, and having, like old Simeon, had the last ardent desire of his heart gratified, in the conversion of all his children, he said he felt no longer any attachment to earth, but would hail the glad morn when his Heavenly Father should call him home. Soon after the close of the meetings, his disease assumed a more serious form, and coming down to town for medicine he continued to fail, until he died on the mission premises; and I had the mournful pleasure of making the coffin for my aged and beloved brother, in which we deposited his remains in sure hope of a glorious resurrection. He met death with much composure and peace, continuing much in prayer to the last.

Lord's day, 20. At the close of the morning service seven were baptized, all young, and most of the number not above thirteen or fourteen years of age. But they gave such satisfactory evidence of a change of heart, that I felt they were truly "lambs of Christ's fold." The communion season this evening has been deeply interesting, on account of the solemnity which prevailed among the communicants. Every one seemed to feel that great indeed was the mercy and grace of our Lord Jesus Christ in giving his life a ransom for our souls. Every one of the eighteen meetings with this church has been deeply solemn and delightful to me, and I bless the Lord who has spared my life to see the "wilderness bud and blossom as the rose." The sermons delivered by the assistants were appropriate and searching, "came from the heart, and reached the hearts of others."

Baptized seven—died two—present number thirty-nine—contribution nineteen rupees, eight annas.

Matah—"The foot of the mountains."

I had intended to visit this church during the cold season, after returning from the tour on the river, but our beloved br. Mason earnestly desired me to accompany his children to Maulmain that they might go to America with br. and sister Brayton, and prom-

ised in return to visit Matah for me. I accordingly went; but being obliged to make the voyage in an open Burmese boat, with poor protection from the sun and wind, and having to encounter a violent gale on my return, I reached home in miserable health, and found br. Mason just returned from his annual southern tour among the churches, having been ill much of the time, and like myself quite unequal to the task of crossing the mountains between Tavoy and Matah. We, therefore, concluded to appoint a meeting at the foot of the mountains on this side, at the place where our lamented br. Boardman finished his labors; and Mrs. Wade thought she would be able to accompany us, together with Mr. Cross, so that the labor would be light among so many. The Karens seeing the feeble state of their teachers, entered warmly into the plan, fitted up the old zayat so that we should have a comfortable place to sleep, built a large shed for the meetings, and little booths for themselves and families; but before the appointed time for the meeting, our beloved br. Mason's health failed so fast, that a sea voyage was thought the only means of preserving a life so valuable and so dear to us all. He, therefore, left us, accompanied by br. Bennett as far as Maulmain, and as the weather had now become so dreadfully hot, that every one, including our kind Doctor Morton, advised Mrs. Wade strongly against venturing into the jungles, she, therefore, with great reluctance, finally concluded to remain at home, while I (carried in a chair) set off, accompanied by br. Cross. We left at an early hour, and before sunset one party of Karens after another came out to meet us, but were sadly disappointed not to see Mrs. Wade, as they had been led to hope. Many in feeble health, and others too old to think of enduring the fatigue of crossing the mountains, had made a great effort to do so, that they might enjoy the privilege once more of seeing their beloved "mamnia," as they called her. They bore the disappointment in silence, but their looks showed better than words could express, how truly and sincerely they loved her who had taken those long, wearisome journeys and climbed those rugged mountains eight years in succession, to teach them and their children the way to heaven.

We reached the encampment in time for evening worship, and were happy

to find from 150 to 200 assembled; though it was a very busy time in the rice fields, so that we could not ask them to stay as long as we could otherwise have wished. The next day being Friday, we had an early prayer meeting, preaching in the morning and evening, and a meeting for the business of the church in the afternoon. Saturday was spent in a similar manner, but varied on the Sabbath by the ordination of Kaulapau, my principal assistant. This, together with the ordination of Sau Quala, br. Mason's best assistant, had been arranged by a vote of all the brethren of the Tavoy Mission before br. Mason's departure,—and when presented to the Matah church, received their unanimous and most cordial approbation. The exercise, solemn in itself, was deeply interesting to the disciples, as this is the first ordination among the Tavoy Karens.

On Monday the ordinances of baptism and the Lord's supper were administered, in both which our newly ordained brother assisted. There were twenty-seven applicants for baptism, nineteen of whom were received by the church, and baptized. The remaining candidates are to receive further instruction.

Several unconverted Karens attended this meeting, besides the families of the Christians; and we trust a permanent impression has been made in some cases; but we are not accustomed to report the number of hopeful converts at such meetings, preferring to place them under the particular instruction of the assistant for a year, when we can form a much more correct opinion with regard to their real conversion.

Although not more than thirty families now reside in the village of Matah, many of the disciples live near enough to attend meetings on the Sabbath and send their children to school. There are, however, many other disciples living in hamlets more or less distant, so that during the past year, besides the school at Matah, four others have been taught in remote places, where evening worship has been regularly observed, as well as preaching on the Sabbath. Our school teachers are, all, what might be called licensed preachers, and are often instrumental in the conversion of some of their pupils, as well as others who attend their meetings. Assistants are usually supported at these small stations only

during the rainy season, though they are occasionally visited at other times.

The station called Lunglung, being this side the mountains, and so far separated from Matah, an assistant has usually been continued with them during the year, though they have not been set apart as a separate church.

We are happy to find our village schools improving from year to year, though I have not been able to visit and examine them this year, as I much wished to do.

We closed this interesting series of meetings on Monday evening, as the Karens could not well be absent from their rice fields a longer time.

We have hesitated long, before ordaining any of our valuable Karen assistant preachers, as the Karens generally are so reluctant to yield obedience to one of their own people, whether in matters civil or religious. But as Kaulapau, who has attained the meridian of life, has by his superior knowledge and amiable disposition secured the love and respect of the church, and for two or three years has appeared to enjoy an uncommon degree of the influence of the Holy Spirit, he will, we trust, have that assistance from on high which will enable him to feed the sheep and lambs of Christ's fold. He now returns to Matah to watch over a church numbering nearly 400 members, many of whom are scattered far and wide among the little hamlets in the forest; and we pray that his "strength may be equal to his day."

Baptized nineteen—added eleven—excluded two—died nine—present number 398.

There are schools at Lunglung, Quatha, Takhee and Wahgong. These small stations are all within the bounds of the Matah church; and those baptized at Lunglung last year, are now mentioned as added to the Matah church, of which that station is a branch.

Lunglung.

Like Matah, this station has not been visited by a missionary the past year. I returned from Maulmain with strength so entirely prostrated, that attending a meeting with the Karen disciples at the foot of the mountains was the extent of what I was able to perform, so that this part of my poor flock, as well as those in the region of Matah, must wait two long years without seeing a missionary among them. Thatupau, the assistant at this place,

has, however, divided his time between the two villages comprised in this station, and gives as favorable reports as could be reasonably expected. A school of fourteen pupils was taught last season, and about the same number is reported in the school at present. "The old woman of eighty or ninety," mentioned by Mr. Mason, has died during the past year, and left pleasing evidence that she has entered into the "joy of her Lord." I was gratified by meeting several of the disciples from this station, at the meeting with the Matah Christians.

TELOOGOOS.—*Letters of J. McCarthy, assistant at Nellore.*

In communicating the following letters for publication Mr. Day, to whom they were addressed, remarks, "The fact that the native assistants in Nellore have continued steadfast in the truth and faithful and diligent in their work, under such trying circumstances, seems to me indicative of God's approbation of our undertaking and of his designs of good to that people, and an argument of no little force for the resuscitation of the mission at the earliest possible period."

The first extract is from a letter dated Nellore, Feb. 10, 1847.

Schools at Nellore.

Through the superabounding goodness and mercy of the Lord, we have been permitted, each of us, to pursue our humble labors, if not rejoicingly, certainly with sincere thankfulness for the continued health and strength we have enjoyed; and for the many good opportunities that have been offered us to make known the gospel of the Redeemer.

The applications for books and tracts have been numerous, both at the mission house and at the small depository in town. The Telooogo and Tamul schools are going on prosperously, so far as mere numbers are concerned; though the real amount of moral good effected has not yet become apparent. The seed of truth, however, is sown in the little minds of the rising generation, and who knows but that the simple catechism in which they are instructed may be the means hereafter of overthrowing the deep-rooted system of ages? The Telooogo school on the compound is getting on well.

Kondiah, one of our old Telooogo scholars, is the teacher; and ever since his appointment, he has conducted himself very much to our satisfaction. I have great hopes of his yet becoming a Christian. Sceptical on many subjects connected with the religion of his forefathers, he pays serious attention when spoken to on the salvation of his soul, and I believe thinks much about what he hears. His first impression of the truth, I have reason to think, was received while he was himself a scholar; but he became more thoughtful and serious at the death, by cholera, of his playfellow and school-mate, Kānāchi.

The English school, which became still more reduced after I wrote you, is again, by the blessing of God, gradually increasing. It numbers thirty-five. The bible is, of course, taught in it; nor have any objections been raised by the scholars to receiving instructions from the scriptures.

After noticing the studies and daily routine of the five classes in school, Mr. McCarthy continues:—

Every evening the school closes with prayer. Two teachers are employed, myself being the head teacher. I attend regularly in the forenoon, and sometimes in the afternoon; but that is very seldom. To speak my mind, much as I love instructing in the school, I had rather be placed in the midst of a small company of Telooogoos, speaking to them in their own language about the wonderful love of the Redeemer. Anxiously am I longing for the return of those happy days, when we went about from village to village preaching Christ crucified. I hope the day is not far distant when I shall be fairly deprived of my *mastership* and sent adrift to itinerate. . . . It needs not be stated that I am sadly put to it for the want of books, stationery, &c., for the English school. Had I the means to get even a scanty supply, there is no doubt but that the school would improve more rapidly. The dozen slates and two bundles of slate-pencils sent from America to your address, were delivered to me in the very time I required them. They answered the purpose exactly.

. Last September we were called upon to sympathize with Venkappa* and his wife, who had to

* The first Telooogo man I baptized in Nellore. D.

mourn the loss of that dear idol of their hearts, Ramana.* After suffering an attack of cholera about sixteen hours, he died; and I trust he died believing on the Savior An hour after his death I deemed it advisable to have the corpse buried as quickly as possible. Accordingly, about midnight, . . . it was committed to the silent grave till the morn of the resurrection.

Mr. McCarthy proceeds to speak of his interview with the brethren in the right wing of the 84th Regiment (English), which passed through from Madras on its march to Secunderabad, near Hyderabad, —the left wing to follow shortly. He held two meetings with them and preached.

At the evening meeting there were thirty persons present. Fifteen were members of the church, the other fifteen *inquirers*, &c. It was a happy and blessed privilege to meet with such a devoted band of Christians in this desert waste, . . . and afforded us much spiritual refreshment. . . . Whilst uniting with the brethren in worship, as one and another of them offered up prayer in simple, but heart-felt language, and all raised their voices in full chorus in praise to the Redeemer, I felt my soul raised far above the things of sense, and my faith in the speedy fulfilment of the gracious promises of God strengthened.

The adjutant (one of the members) informed Mr. McCarthy of the expected arrival in March, of Mr. Page, Baptist minister from England, to be located in Madras. He continues :—

I returned to our little tent and congratulated my fellow-laborers, Elisha and James, on this happy piece of news. Some such item of intelligence from America will complete our joy; till then, we shall strive to rejoice in *hope*. Let it be remembered, however, that "Hope deferred maketh the heart sick." At 7 P. M., after a hearty shaking of hands, and committing each other to the care of God, we parted, and our *company* struck tent and set out on our return home. On the way, I considered much on the occurrences

of the day, and gradually fell into a train of thinking which ended in choosing the 3d verse of the 21st chapter of Revelation as the subject of discourse with the brethren who are to follow soon in the left wing, under command of Major Russell.

The second letter from Mr. McCarthy is dated Oct. 11. After an introduction, and mentioning their trials occasioned by the sad fall into sin, of the young man who had been employed as second master in the English school, and his consequent dismissal from the mission service, Mr. McC. says :—

The English school, praised be the Lord, is again in a prosperous state, and likely to do better in a short time. There are thirty-seven scholars of all castes in it; and if what I hear proves true, viz.,—that Dr. C. intends to dismiss his English school, I fear I shall have more than enough to do in this department. The school has been bountifully supplied with books by Major Russell. That gentleman very kindly and timely, too, sent me fifty rupees worth of books, viz.,—1st, 2d and 3d instructors; grammar, geography and bibles, each twenty-four copies. I did not make a direct application for them. It was much in the fashion of the Irish beggar.—A gentleman travelling in Ireland saw a very miserable, pale, emaciated old man covered with rags, standing in the street. The gentleman passed by, thinking the beggar would apply to him; but the beggar was silent. The gentleman returned and asked why he did not ask for charity. "Because," replied the beggar, "every hole in my tattered garments asks loud enough." When Major R. passed through Nellore with the left wing of the 84th Regt., in consequence of the prevalence of the cholera in Nellore, he encamped at Codoovaloor (about eight miles across the river). I followed him with the view of meeting the brethren. A few of the more advanced scholars of the English school accompanied me. Early in the evening the Major came to the Mundapum where I had put up, and heard the boys read, &c. They read a portion of the "Hindu Traveller" first, and afterwards the bible. But the books were very scarce. Three or four boys had to look into one book. What more powerful appeal could

* Their son and only child left to them. He was married, and lived as a nominal Christian on the mission premises. D.

have been made on behalf of the school? Our poverty was apparent. The Major turned to me very quickly and asked, if the boys had no more books? I said, "no." That was enough for a generous heart. On reaching Secunderabad, he forgot not our wants. A cooly load of books was ordered, (from Madras,) which well-timed supply has infused life and vigor into the school.

On the same spot where I had met the brethren in the right wing, I also met with the brethren in the left wing. The latter occasion was as interesting as the former, though there were not as many in attendance. It will be a long time ere I shall enjoy other such occasions.

The Rev. Mr. and Mrs. Page have at last arrived; they landed at Madras only a week ago.

Ah! if we had our own missionaries here now, our joy would be complete. The sun of our peculiar church constitution is dawning on this part of the world. Will it ever reach the meridian? The Lord grant that it may.

Mr. McCarthy had suffered much during the hot season with pain, proceeding probably from inflammation of the diaphragm, but was in improved health at the time of writing. One of the other assistants had also been low with dysentery, but all were now well. He says,—

The Teloogeo schools are all in a prosperous condition; just in the same state, respecting numbers, as when I last wrote. Distribution of books and tracts, especially at the chapel, continues good. In the beginning of January, I hope to send a report for the two years, . . . in which I will note down every thing of importance and interest. . . .

Your kind and welcome letters of 27th April and 24th May, 1847, came to hand on 31st July. Those letters brought back life to us; for we fully expected, from certain notices in the *Magazine*, that your next communication would contain instructions to wind up the affairs of the mission. But, blessed be God, for still strengthening the hands of his righteous servants in America. O that the Lord would bless them, and return into their laps double, for the love they have shown my perishing countrymen.

Letter of Mr. Day.

Mr. Day proceeds to adduce further arguments for the reëstablishment of the mission.

Arguments for the reëstablishment of the mission.

Should the Lord prosper the efforts of our English Baptist brethren in Madras, it would be but reasonable to hope for a large amount of influence, coöperation and pecuniary aid to the mission from that quarter. During the last six years that I was in that country, there were subscriptions and donations from all quarters for various objects of the mission, as buildings, schools and assistants, amounting to upwards of 3000 rupees; enough to support six vernacular schools (at seven rupees per month) of thirty children each during the whole period of the six years. Other assistants will probably be there raised up and fitted for the missionary work,—such ones as br. McCarthy is,—and perhaps also purely native Teloogeo and Tamul men. Materials for an efficient native agency are much more plentiful now than when our Mission was commenced among the Teloogeois. Not less than 700 boys have been taught in our own schools to read the scriptures in their own language. The number might be quadrupled for those that have, during the same time, learned equally as much in the schools at Vizagapatam and the other mission stations. But of these, quite a large number have been taught not only to read, but to *think* also, and to understand pretty clearly the principles of Christianity.* Besides these, not a few have been educated in Madras and Vizagapatam, in the *English schools*,—I mean Teloogeo youths,—in English science, including mathematics, geography, astronomy, natural philosophy, rhetoric, logic, mental philosophy, &c., &c. And while they have been pursuing these studies, the truth of God's word has been daily presented to their understandings and applied to their hearts by faithful servants of Christ. Thus when God in mercy shall convert these sons, they will be in a measure ready to go to work efficiently for the Lord. Several Teloogeois have already turned to the Lord, in connection with the Scotch

* One pleasing case is our teacher of the school on the mission compound—Kondiah.

Free Church school in Madras. I hope yet to see the salvation of God among the Telooagoos.

ASSAM.—Letter of Mr. Brown.

Additions to the church.

Mr. Brown writes from Sibsagar October 6,—

I have the pleasure to inform you that we have been blessed with a farther addition to our number of two hopeful converts from heathenism. They were baptized last Sabbath. They are both respectable young men, recently married; one is a workman in the printing office, and has heretofore been a very bitter opposer of the Christian religion. The other has been a hopeful convert for some time, but has been deterred from coming forward by the opposition of his wife and relations. He now appears happy in giving up all for Christ.

Deaths by cholera.

The Naga convert, whose death is mentioned below, was baptized the 12th of September, "the first fruits," says Mr. Cutter, "from among the Naga people." He had been in the care of Mr. Cutter about four years, and "for about a year had given satisfactory evidence of being a disciple of Christ."

In the midst of mercies, however, we have been called to pass through scenes of trial. The young Naga convert, Hube, of whose baptism I informed you in my last, was removed from us by cholera on the 10th inst. He died happy, and left no doubt of the reality of his piety in the minds of all who witnessed his last hours. The wife of one of our native brethren, Kolibor, was also taken away after an illness of a few hours. She had long been in an interesting state of mind, and I hope she died in the faith of Jesus. The ravages of cholera at this station have been fearful. No less than 110 died in three weeks. I had an attack near the commencement of the month. Lord's day, the 3d, was a very sick day with me, but the Lord has been graciously pleased to raise me up again. For want of a regular physician, I placed myself in the hands of br. Cutter, who has a good deal of experience in cases of cholera, and

has, I trust, during this season of distress, been the means of saving many lives. On the day after I was taken, (the 3d) eleven were swept off in different parts of the village, after a few hours illness. Nearly all the cases that day proved fatal. The disease appears now to be nearly gone.

Nidhi Levi's Letter.

Nidhi Levi will be remembered as the first Assamese convert. He has been repeatedly introduced to our readers, and his appeals in behalf of his countrymen have not been in vain. The following letter is dated at Sibsagar, July 24, and is addressed to the Foreign Secretary.

Honored Sir,

I have written two or three notes to you, humbly begging you to send some more missionaries to this benighted country; but still we have not seen nor heard any thing from America that missionaries will come; but Mrs. Brown wrote to Mr. Brown that there is no one to come with her to Assam! Is there no one to fight the battles of God with us? Has not God called any one from America to be his soldiers to fight against Satan's kingdom here? Surely there are thousands and thousands whom the Lord has chosen for himself to be faithful soldiers of the cross. Therefore I earnestly beg, do not delay to send some of them to help us, that we be not faint.

Day and night I feel a great deal for my countrymen, and I thought if American churches send some missionaries here, then a great many people can hear the gospel's sweet sound, and can turn to the Lord Jesus Christ for the remission of their sins.

Sir, I cannot feel happy unless I shall see some more missionaries from your country. Please pray for all the Assamese, and also for the Miris. Please accept my best regards, and kindly offer my Christian compliments to Mrs. Brown, and remember me sir in your prayers, that I may be preserved from the temptation of Satan.

I remain, sir, yours respectfully,

NIDHI LEVI.

Letter of Mr. Cutter.

Of the Miris, mentioned at the close of the above letter, Mr. Cutter writes September 25 :—

Miris at Sibsagar.

You are aware that I have always felt a great interest in the Miris, whose outward appearance, habits, customs, &c., so closely resemble the Karens. From the school which we established among them, two or three were induced to come to Sibsagar and live in our compound to pursue their studies. Major Jenkins very kindly offered to pay three rupees a month for the support of one, and Capt. Gordon also offered to subscribe three rupees per month, for six months, towards their support. His kind note came to hand with two additional Miri lads, who had come three or four days journey for the purpose of studying; so that we then had three sons of chiefs and two other respectable young men from among the Miris. They constantly attended our morning and evening worship, and were very regular in their conduct. They have now gone home to make some arrangements respecting their affairs, and I expect they will return to us again soon. It will be a great point gained, if we can get them to stay willingly with us, and I trust this effort will be attended with good.

SIAM.—Letter of Mr. Goddard, dated Nov. 16, 1847.

Death of Peh So—Inquirers.

Since my last date, one more member has been transferred from the earthly branch of our little church to the heavenly, as we trust. Peh So, an aged disciple, after glorifying God by a humble, Christian life for five years, quietly fell asleep in Jesus on the 25th of September last. During his protracted sickness, he often spoke of a desire to depart speedily, if it were the Lord's will. When Peh Li died some months previous, this brother said he would like to be like him; he thought that "to depart and be with Christ is far better."

There are now two quite hopeful inquirers; indeed, one of them, if not both, I hope has been born of God. There are also two or three others who give some encouragement. But the number who now attend worship is not very large; and those who are not for us are disposed to be decidedly against us. We are not, however, without encouragement. Since the departure of Kiok Cheng to China, Hong Kit has seemed to exert him-

self to render himself useful. He has improved very much in preaching. Some of his discourses are very good. He spends every forenoon in tract distribution and visiting; afternoons he assists me in translation of the scriptures, and evenings reads Chinese classics with me. Chek Suan, who was baptized last April, continues to manifest such whole-hearted devotedness to the cause that I hope he will soon become a valuable assistant.

The sickness of Mrs. Jencks (misprinted Dean) was mentioned at page 94.

Br. and sr. Jencks are already on board ship to go to Singapore on account of her protracted illness. She was quite feeble on her arrival here, and has never seemed to regain her strength. She has at length become reduced so low, that it does not seem prudent or safe for her to delay a change of climate. It is not necessary to say that it is a great trial to see our fellow-laborers removed from us so soon after their arrival, and to have our hopes and expectations so often disappointed. Yet we know that wisdom greater than ours, and mercy beyond even what we have power to conceive of, direct all these matters, and we would therefore go on our way rejoicing in the Lord. We desire to put our trust more entirely in Him.

Siamese tracts—Grounds of hope and fear.

In the Siamese department br. Chandler is fully engaged in preparing tracts to meet the constantly increasing demand; and it is matter of much encouragement to see such an increasing disposition to read about the way of life. There is here sufficient inducement to lead us to spend and be spent in the cause of our blessed Redeemer. We do not in the least feel discouraged, though we are watching with some anxiety and suspense the operations of Providence. We have not yet heard whether br. Jones is to return, or when; or whether others are coming with him; and we begin to feel almost worn out. But as our day, so will our strength be; and if it is the will of God that we thus continue to labor, we shall, doubtless, have strength for it. We live watching from day to day, without forming expectations for the future.

I hope Christian friends in America will be sure and do their duty to this people before it is too late. There is,

no doubt, a glorious harvest to be gathered in here, and that before very long. Who shall enjoy the privilege? Shall those who commenced the work and have carried it so far at so great an expense, both of life and property, now, for want of a little more faith and zeal, lose their share in this harvest? Will they abandon the work when its glorious consummation is almost within reach? Christians of America, I speak to you as unto wise men; judge in this matter as knowing that in connection with the multitudes of Chinese and Siamese in this country you will soon stand around the throne of your Redeemer, to hear his approval or disapproval of your decision. And when you have judged, act promptly;—for while you wait, we die and these heathen are perishing in multitudes.

GREECE.—Letter of Miss Waldo.

Our readers are apprized of the critical circumstances into which the Greek Mission has been repeatedly thrown, and how inclined some have been to abandon the enterprise, looking more to present outward indications than to considerations which require the exercise of a vigorous faith. As an illustration of the light in which the work is regarded by those who are personally engaged in it, and who are most of all concerned in the question of its prosecution or discontinuance, we take the liberty to publish the following extract of a letter lately received. Although wearing the freeness of a private communication, it will not be the less acceptable to the general reader.

Having alluded to a visit made to Charlestown just four years ago from the date of the letter, Dec. 18, for the purpose of announcing the expected departure of the "Patapsco" the following new year's day, the writer says:—

I had been musing sadly the day before on all the change and uncertainty which had marked all my connection with the mission, and had well nigh resolved to abandon all expectation of going to Corfu. In the midst of my despondency I opened to the text for the day, in the collection called "Daily Food;" it was Isaiah 61:10, 11; and

beneath it were the following lines, which deeply affected me.

"Oh, child of sorrow, be it thine to know
That scripture only is the cure of woe.
The field of promise; how it flings abroad
Its perfume o'er the Christian's thorny road.
The soul, reposing on assured relief,
Feels herself happy amidst all her grief;
Forgets her labors, as she toils along,
Weeps tears of joy, and bursts into a song."

On these precious promises I then endeavored to cast my anxious soul, and how soon did relief come. How did my heart upbraid me for all my unbelief and distrust, when on the succeeding day you came to tell me that we should sail in a week or two. Many a time *since* then, have those same encouraging words cheered my desponding heart; and *now*, in this darkest hour we have ever yet seen, when a variety of causes combine to fill us with sadness, I feel that this fountain of consolation, these unfailing promises, is a living, an ever gushing spring. We are, indeed, shut up unto God; we have no other refuge or resource; yet while *this* hiding-place is accessible to our souls, we do not despair. No, we hope for God's salvation; we cannot think of abandoning the mission, but with keenest sorrow; we trust a brighter day will soon dawn, that Satan's rage precedes our Emmanuel's triumphs. Yet we cannot know God's purposes; He may have ordained otherwise; and we desire to be passive in His hands. We are willing to go when *He* says "go;" but not before.

My own work here may be drawing to an end. Indeed, if the government do not grant the permission for which we have petitioned,* it is plain that the door is shut to me. But I am not the mission; and I do earnestly pray that at least one witness for God may be left in Greece, one teacher of righteousness to this benighted nation. For the *people* are not our enemies, it is the *priesthood*, the government, who oppose us;—if *they* would let us alone, we should be at no loss to find willing listeners to our instructions.

I sincerely hope that the French Mission will be reinforced and vigorously prosecuted; but must it be at the sacrifice of this? If a door be opened to me *here*, I would fain spend my life for the Greeks; and I can but hope that this, my heart's desire and

* Alluding to the application by Mr. Buel for a teacher's license.

prayer to God, will in some way be answered. Nevertheless, not my will, but the Lord's be done.

"All my fondest hopes have planned,
To *His* wisdom I resign,
And would make *His* purpose mine."

CHEROKEES.—Letter of Mr. Jones.

Religious prosperity—Baptisms.

Mr. Jones writes under date of Jan. 14, 1848 ;—

I rejoice to say that the present year has opened with more encouraging prospects, in regard to spiritual things, than we have had for several years past. The strifes which have so long agitated the country, and which greatly impeded all religious effort, have ceased, and there seems to be among all classes quite an improvement in attendance on religious instruction. Among many professors of religion there is a decided and discernible increase of spiritual-mindedness and zeal for the success of the gospel. There has also been quite a revival of religious feeling among the white population adjoining the nation, the influence of which is sensibly and beneficially felt on this side the line. I hope to praise God through eternity for these blessed revivals.

God has manifested himself in our congregations, in our churches, in our family, and I trust also in our own souls. O! my brother, what words can I use to speak the praises due to our gracious and condescending God, for the tokens of his love to my family in bringing four of our dear children into the glorious liberty of the gospel?

Three in one day found Christ precious to their souls, as did the other about three weeks after. Another occasion for praise, ardent and peculiar, second only to that just mentioned, was the conversion of three sisters, brought up in our family at Valley Towns. They had all conducted themselves with great propriety since they left school; but their hearts had not been won to Christ till the past summer. My three daughters first mentioned I had the unspeakable pleasure to baptize at this place on the 26th of September, and the other with the three sisters and another very interesting Cherokee female on the 14th of November.

A growing seriousness has been quite perceptible in the meetings at this place for the past twelve months; but especially for the past five months. The same may be said of other places, where the word is frequently preached. Where our preaching visits are unfrequent, the effects are less in proportion. At all the places we have visited, there is evidently a hungering for the bread of life. We have pressing invitations and messages from various settlements, which we can seldom reach, and many of which we cannot reach at all. Two or three more native preachers, to carry the gospel through the southern part of the nation, would be a most desirable acquisition to our force in the nation. And I cannot but hope and believe that they would, under the Divine guidance and blessing, be instrumental in the rescue of many souls from the domination of sin and the bitter pains of the second death.

Other Benevolent Institutions.

AMERICAN INDIAN MISSION ASSOCIATION.

The following extracts of letters we take from the Indian Advocate, published by the Board of Indian Missions at Louisville, Ky. Our readers will be gratified to see that the gospel continues to advance among the Choctaws and Creeks, although there is still a deficiency of laborers. The

first letter is from Rev. R. D. Potts, formerly connected with the General Convention, and is dated at Armstrong Academy, Jan. 12, 1848.

Our school is at this time in a very prosperous condition. Could the friends of the Indians but visit this institution and see these children (most of whom, were it not for the institution, would have been

brought up in ignorance,) receiving instruction daily in those branches which will elevate them and prepare them for usefulness in future, their hearts would rejoice at the good they are doing. It is certainly a great satisfaction to any one to know and feel that he is directly or indirectly instrumental in rescuing his fellow men from degradation. Our work in this world is to know how to die. The Christian religion alone gives that knowledge, and, therefore, every thing which will enlighten the mind on this momentous subject is necessary. Schools are a great help to the preaching of the gospel, when the people are prepared for them. The more the truths of religion are impressed upon the minds of the Indians, the greater their anxiety for schools and the more assiduous are they in cultivating their minds. It is the preaching of the gospel which has produced this great change in the Choctaws in regard to education. The more the gospel is heard, the greater the desire for information.

On the first Sabbath in this month I held a meeting eight miles from home, and I know not when I was more encouraged to labor for the poor Indians.

I held a covenant meeting with them to know how their feelings were during my absence. It was indeed a feast of "fat things." To hear them tell of their afflictions, their trials and temptations, and hear them speak of the goodness of God to them, and their unshaken confidence in Him, was sufficient to convince even an infidel of the truth and beauty of the Christian religion. It was indeed a pleasure to speak of Jesus to them. They were mostly those I had baptized five or six years ago. They were once ignorant of Christ and his salvation, and careless of eternal things; but now how changed. Oh! that Christians could but see for themselves the efficacy of the religion of Jesus for even the poor Indian, it would stimulate them to renewed efforts to spread its truths abroad. God grant that the day may be near at hand when the Baptist churches shall be ready and willing to send forth more men and means to the world. This ought to be the prayer of every Baptist.

The other letter is from Rev. A. L. Hay, and was written at the Creek Agency, Jan. 14.

After a few weeks spent in visiting the Baptist churches, and conversing with the members, I am now prepared to speak of their prospects and their present condition, and of the cause of religion among the

Creek Indians. There are six Baptist churches, and about the same number of places where members of Baptist churches have regular weekly meetings. At these meetings the members sing and pray, and make some remarks, principally in stating their religious feelings and the interest they feel in the cause of Christianity.

I have now visited the churches. I cannot convey to Christians at home how much gratitude these Christian people manifested when they were informed that I had come to live among them. They had heard that I was coming, and at North Fork, where I live, for several days after my arrival, they came in great numbers to see me. Though I could not understand most of them, yet their looks and their smile of welcome made me happy. Through an interpreter, they all assure me how much pleased they are in having me among them. They have informed me that daily they have prayed for some Christian minister, and when they saw a white face, they hoped a minister had come; but again and again have been disappointed. Still they have expected the coming of a minister. The North Fork church has not been without a most excellent minister, br. Islands, the Indian brother who recently visited the States. But since July, he has been able to preach occasionally only, and since his return to his people he has been confined to his room. He is very ill, and much apprehension is felt that he will not recover. He bears his afflictions so patiently, that those slightly acquainted with him know not how much he is afflicted.

The church at North Fork numbers about 160 pious members and worthy citizens. This is, perhaps, the largest church in the Creek Nation. Having enjoyed the constant labors of br. Islands, their advantages have been much greater than any other church. The other Baptist churches have been sadly neglected. They have been without a missionary for the last six years. The Fountain, or 1st Baptist church on the Arkansas river, numbers about 100 members. They have had a worthy black man, br. Jacob, to preach to them, but no missionary for the last six years. This most worthy brother cannot be spoken of too highly; for surrounded by trials he has continued a faithful minister, and he is spoken well of by those who care not for religion. The wicked have made efforts to destroy the prosperity of the church. Br. Jacob has succeeded, with the Divine blessing, to keep the peace and harmony of the church, though efforts have been made to gain him over to another faith. Firmly he has advocated the

principles of the Baptist denomination. The 2d Baptist church on the Arkansas river is small, and composed principally of colored members. The church numbers about forty members. Br. Jacob has occasionally preached to them. That church has passed through many trials by having some unworthy members; prospects are now brightening, and the meetings have recently been better attended. Now that a white man preaches to them, the Indians will attend church. This church is five miles from the Creek Agency, on the opposite side of the river. The Post Oak Baptist church, twelve miles from the Agency, is a very interesting church of about forty members. I attended two days meeting at that church, and found the brethren very pious, liking meetings better than any thing else. The Elk Creek Baptist church is about eighteen miles from the Agency, a short distance off the way to the North Fork. I am not yet much informed as to the condition of the brethren there, but have my regular time for visiting them, and shall soon know of their condition.

At all these churches I find as pious and kind members as I ever knew. If I came here with pleasure, it is with still more pleasure I hope to remain. These people stand in much greater need of the gospel than I supposed. They are indeed famishing for the gospel, and he who can withhold from this people the bread of heaven, that bread "which if a man eat thereof he shall never die," is insensible to the greatest want. I have now looked at the field, and from a slight acquaintance with the land, I know that twenty Baptist congregations might be immediately formed.

But a few hours since, I heard of a neighborhood some twenty miles from this place, where there are several who wish to be baptized. They have not heard a Baptist minister preach. But they have heard the bible read, and are anxious to be baptized, and there are many such neighborhoods.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Sandwich Islands.—Mr. Johnson writes from Waioli, Kauai, May 4. There were "some tokens for good." During the year, fourteen had been added to the church by profession, and nineteen by letter, and seventeen stood propounded for admission; and there were about a hundred inquirers, some of whom, he could not doubt, were "true and humble seekers after the way of life."

Mr. Bond writes from Kohala, Hawaii, July 7. As the result of an awakening which commenced in October previous, about fifty had been added to the church; and five hundred might have been received, had not great caution and longer delay been thought advisable. The Sabbath school contained seven hundred children and youth, some of whom came twelve miles to attend. The attendance is as regular as Mr. Bond ever saw in New England. Several of the pupils had united with the church. Common schools have greatly revived since the king has appointed Mr. Richards Minister of Public Instruction. Those in Kohala district contain more than a thousand pupils. Contributions for benevolent purposes, since the commencement of the year, had amounted to about two hundred dollars, estimating the articles given at their cash value. In some important respects, there was a decided advance in the habits of civilized life.

Mr. Lyons, writing from Waimea, Hawaii, March 26, reports that in his extensive parish there are twenty-one common schools, with about a thousand pupils. The greater part of the children are in Sabbath schools. The advance in civilization is evident. All the girls had cloth dresses, instead of bits of native kapa, as formerly; and all the large boys, and most of the small ones, had shirts and pantaloons. This change in apparel leads them to feel the want of seats, so as not to sit on the ground; of tables to eat at; and these and other like improvements are becoming more common in their houses. A law school has been opened; not for the purpose of educating lawyers, but of imparting information to the common people, concerning the statutes of the realm. The sixteen churches under the care of Mr. Lyons contain about two thousand members. But few have been added during the year. Their contributions towards his support may be worth about one hundred and forty dollars in cash. Contributions at the Monthly Concert have been about forty dollars; a large part in cash.

Mr. Paris writes from Waiohinu, district of Kau, Hawaii, April 20:—The failure of the kalo and potato crop for two successive years, has produced a distressing scarcity of food, and with the difficulty of raising money to pay taxes in a region so far from any market, has caused a large emigration to other parts of the kingdom. The population of Kau has thus been reduced from five thousand to three thousand, or thereabouts. Yet, on the preceding Sabbath, the Lord's Supper was administered to about eight hundred communicants. The season was exceedingly in-

teresting, and a salutary impression appeared to be made. The schools, though reduced in the number of pupils by emigration, had decidedly improved in their character.

The report of William Richards, Minister of Public Instruction, "to the Nobles and Representatives of the Hawaiian Islands," dated April 29, 1847, contains some interesting particulars.

The department was organized September 10, 1846. The next day, General Superintendents of Schools were appointed for the several parts of the kingdom. They appointed sub-agents, who have organized schools under newly licensed teachers. The Head of the Department has felt himself authorized to take charge of children who wander away from their parents, or live at a distance from them without legal guardians. In some instances parents or guardians have refused to send their children to school. The names of such will be published, if they persist, that the bounties which they have forfeited may be withheld. The number of pupils in these schools; so far as reported, was 18,644. When the present system was organized, there was \$8,907 due to teachers for past services; about half of which has been already paid. Besides these schools, there were the Royal School at Honolulu, supported by the government at an expense of about \$4,000 a year, and containing fourteen children of chiefs; the Protestant Seminary at Lahainaluna, which graduated eighteen pupils the past year; the

Protestant Female Seminary at Wailuku, with about forty pupils; and the Catholic Seminary at Koolau. The expense of the school system was about \$40,000 a year.

Of ordained clergymen on the Islands, there were twenty-six Protestants and seventeen Catholics. There were also connected with the Protestant mission, ten American laymen, assistant missionaries, and seven native licensed preachers.

A census of the Islands was in progress. It is taken by the schoolmasters, who had been furnished with suitable blanks. Returns have been received, including about one-half of the population; among whom the deaths had been 735, and the births 743, showing an increase of eight. On two small islands, where the returns were most accurate, the increase was sixteen. It appeared, judging from these returns, that the population of the kingdom had diminished during the last ten years, but had slightly increased during the last year. The greatest mortality is in the cities where foreign commerce concentrates, Honolulu and Labaina.

It appears from the annual report of Keone Ana, Minister of the Interior, that the traffic in ardent spirits is confined to eleven wholesale dealers in Oahu and two in Maui, who may not sell in less quantities than five gallons, and seven retailers who sell by the glass, and five who sell by the bottle in Oahu. At Honolulu, in Oahu, the price of brandy was seven dollars, and of rum, six dollars per gallon; and the sale had greatly diminished.—*Miss. Herald.*

American Baptist Missionary Union.

NOTICES FROM MISSIONS.

Arracan.—Mr. Abbott writes from Akyab Nov. 16.

"I am in Arracan at precisely the right time, and have been highly gratified to learn the state of things at the various stations. Br. Ingalls is a laborious man;—preaching the gospel to the Burmans is the business of his life. And glorious results are attending his efforts. Arracanese, Kemees, the people of Ramree and other places are seeking admission into the kingdom of Christ.

"My health since I came into the Indian Ocean has greatly improved; and I give devout thanks to God for his providential goodness, and more than ever feel

under obligation to devote myself to his cause among the Karens."

Mr. Abbott was expecting to be joined soon by Mr. Beecher and to proceed with him to Sandoway. By letters from Maulmain we learn that Mr. Beecher and family were to leave Maulmain Nov. 24 by steamer, for that purpose.

Siam.—The last steamer has brought intelligence of the arrival of Mr. Jencks and family at Singapore Dec. 2, after a pleasant passage of ten days. Mrs. Jencks, we understand, is not in a dangerous state, but some time and much attention may be requisite to effect a cure. Our friends had been most hospitably received by Rev.

B. P. Keasbury, a missionary of the London Missionary Society, and at present the only Protestant missionary of the place.

Bassas.—The latest advices from the Bassa Mission are to the close of December, and are generally of an encouraging character. The missionaries were in good health, Mr. Clarke having entirely recovered from a late severe illness. The schools

were prosperous, except the one at Zuzo, which had been suspended on account of a local war. One or two new schools were about to be opened, the children to be supported by the native population. Several of the scholars at Bexley "seemed to be anxiously seeking the salvation of their souls." Further notices of this mission will be given in our next number.

ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its next annual meeting in the meeting-house of the 1st Baptist church in Troy, N. Y., on Thursday, May 18th ensuing, at 10 o'clock, A. M. The annual sermon will be preached by Rev. J. N. GRANGER of R. I., or Rev. M. J. RHEES of Delaware, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

Brookline, March 15, 1848.

The Board of Managers of the A. B. M. Union will hold their 34th annual meeting in the meeting-house of the 1st Baptist church in Troy, N. Y., on the Tuesday preceding the meeting of the Union, May 16, at 10 A. M.

By order of the Executive Committee,

WILLIAM LEVERETT, *Rec. Sec'y.*

Missionary Rooms, Boston, March 20, 1848.

DONATIONS

Received in February, 1848.

Maine.			
Baring, ch. 69,80; Calais, ch. 24,00; Calais Village, ch. 25,00; for sup. of Rev. J. Johnson and to cons. Rev. Asa H. Gould L. M.,	118,80	5,00; do., "a member of 1st ch., for Bur. Miss.," 10,00,	15,00
Gorham, Josiah Pierce	15,00	Boston, "a friend"	1,00
Bucksport, Moses G. Buck	5,00	do., Bowdoin Sq. ch., Board of Benév. Operations, Wm. C. Reed tr., (of which \$2 is from Infant Sab. school,)	30,15
Lincoln For. Miss. Soc., Asa Perkins tr., viz.—Camden, Fem. Miss. Soc., Rhoda Bass tr., 14,31; Camden, 2d ch., mon. con., 17,33; Thomas-ton, 2d ch. 50c.,	32,14	Barre, ch. and soc.	31,15
	170,94	Berkshire Asso., Geo. Millard tr., to cons. Amos Deming L. M.,	14,50
New Hampshire.		Jamaica Plain, Susannah Seaverns, for Bur. Miss., 10,00; do., Abigail Shepherd 2,00,	100,00
Fitzwilliam, ch.	10,00	Medford, Rev. Geo. T. Danforth	12,00
Vermont.		Newton, 1st ch., viz.—Mon. con. 53,44; Ladies For. Miss. Soc. 12,05; Juv. Miss. Soc., for Rev. E. A. Stevens' school at Maulmain, 14,63; Rev. S. F. Smith 20,00; to cons. Ebenezer D. White L. M.,	1,00
Fairhaven, Alanson Allen	4,00	Scituate, "a few friends for sup. of Dr. Judson,"	100,12
Mount Holly, "a friend"	10,00	Southbridge, Central ch., Henry Fiske tr., to cons. Rev. Oakman S. Stearns L. M.,	3,00
Burlington, Juv. Miss. Soc., Miss R. H. Cobine tr., for Karen Mission,	20,00	Plymouth, ch., Ladies Miss. Soc.,	100,00
	34,00	Billerica, ch.	23,00
Massachusetts.			37,00
Reading, 2d ch., mon. con.,	15,00		451,77
Beverly, Rev. C. W. Reding		Connecticut.	
		Brookfield, 1st ch.	6,00

Rhode Island.*

Rhode Island State Convention, V. J. Bates tr., viz.:	
Providence, 1st ch., Rev. F. Wayland, to cons. H. Lin-	
coln Wayland L. M.,	100,00
do., 4th ch. 53.00; do., do., Fem. For. Miss. Soc., (of which \$25 is for Knowles scholarship,) 47.00; to cons. George P. Daniels L. M.,	100,00
Pawtucket, 1st ch. 117.11, to cons. Daniel Dunham L. M.;	
do., Mrs. L. S. A., "a new year's offering," 5.00,	122,11
	322,11

New York.

Broome and Tioga Asso-	
ciation, E. Steadman tr.,	
viz.—Gold beads sold	
4.12; Spencer, 2d ch.	
13.77; Binghampton,	
ch. 52.50; Union, ch.	
19.05; Levi Ray 5.00;	
Mrs. Lois Ray 1.00;	
Thompson Lewis 5.00;	
Charles Lewis 5.00; B.	
F. Lewis 5.00; Owego,	
ch. 96.63; Candor, 2.50;	
Caroline, 1st ch. 7.25;	
Owego Creek 1.00;	
Tioga, ch. and soc. 8.00;	
col. at semi-annual	
meeting 5.75; to cons.	
Rev. Wm. Gates and	
Ezra Steadman L. M.,	231,57
Chenango Asso., C. York	
tr. pro tem., 226.63;	
do., "a friend" 12c.;	
Stephen Keys 1.00;	
Levi Farr 6.00; Wm.	
Curtis 3.00; I. D. Ja-	
cobs 50c.; Pitcher, ch.	
and cong. 7.63; Luther	
Bowen 5.00; "a poor	
widow" 2.50; to cons.	
Rev. Aaron Parker and	
Rev. Edwin T. Jacobs	
L. M.,	252,38
Cayuga Asso., A. Case	
tr., 228.00; Scipio, ch.	
30.00; do., Fem. Miss.	
Soc. 22.25; Port Byron,	
3.00; Sennett, ch. 20.08;	
Weedesport, ch. 8.70;	
Troopsville, ch. 30.00;	
Jordan, ch. 60.00; to	
cons. Rev. J. S. Back-	
us, Rev. Hermon J. Ed-	
dy, Rev. Jedediah W.	
Osborn and Rev. Ben-	
jamin W. Capron L. M.	
Rev. C. P. Wyckoff	
5.00; Curtis Coe 5.00;	
E. Healy 15.00; Thos.	
Ogden 1.00; Venice,	
ch. 5.00; Mrs. Harriet	
Law 1.00; Mrs. Titus	
1.00; cash 5.00,	440,03
Onondaga Asso., A. T.	
Holmes tr., with a	
watch and gold ring,	

\$100 from Pine St. ch., Providence, in
March Magazine, is by request credited to the
Young Men's For. Miss. Soc. of said church.

300.14; Geo. S. Clark	
50c.; Rowena C. Clark	
50c.; Squire Howe 25c.;	
to cons. Rev. Walter G.	
Dye and Rev. Luman	
C. Bates L. M., and one	
L. M. to be named,	301,39
Black River Asso., viz—	
Turin, Mrs. H. Higby	
20.00; Pulaski, Miss A.	
Marshall 25c.; M. G.	
Lutten 1.00; Theodore	
Burchard 5.00,	26,25
per Rev. A. Bennett,	
agent of the Union,	1251,62
Westerloo, "a Baptist"	20,00
New York, Cannon St. ch.,	
to cons. Richard C. McCor-	
mick L. M., 100.00; do., Juv.	
Miss. Soc. of Sab. school,	
No. 50., J. M. Forester tr.,	
75.00; 16th St. ch., Miss.	
Soc., Evan Davis tr., to cons.	
Perrin Burdick L. M., 100.00,	275,00
Brooklyn, 1st ch., Fem. Miss.	
Soc., "being the donation of	
Ephraim Corning and Alexan-	
der N. Lewis, \$50 each," to	
cons. Mrs. Sarah A. Lewis	
L. M.,	100,00
Buffalo, Cottage ch.	37,34
Chautauque For. Miss. Soc., J.	
B. Burrows tr., to cons. Rev.	
Orren Dodge and Rev. Spen-	
cer S. Ainsworth L. M.,	200,00
	1883,96

New Jersey.

Plainfield, 2d ch., to cons. Rev.	
Daniel O. Hill L. M.,	100,00
Pennsylvania.	
Philadelphia, Thomas Wattson,	
for L. M. to be named,	100,00
Newcastle, E. C. and G. O. Gris-	
wold, for L. M. to be named,	100,00
Clifford, 1st ch.	2,00
	202,00

Ohio.

Franklin Mills, Obadiah Brainerd	2,00
Indiana.	
Northern Indiana Asso., to cons.	
Rev. Isaac D. Hosford L. M.,	101,13

Illinois.

Georgetown, For. Miss. Soc.,	
Henry Deppe tr.,	28,80

Canada.

Eaton, Enos Alger,	13,00
	33325,71

Legacies.

Boston, Mass., Joseph Wood-	
cock, by W. D. Ticknor,	
Treas. of Mass. Convention,	200,00
do., Wm. Reynolds, by Mrs.	
Susan D. Reynolds and James	
H. Duncan executors,	500,00
New Haven, Vt., Mrs. Lois	
Langdon, per J. W. Langdon	
executor, in part, for Karen	
and Siam Missions,	200,00
	900,00

\$4225,71

Total from April 1 to Feb. 29, \$58,830.03.

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NO. 5.

"SHALL WE GIVE, OR SHALL WE NOT GIVE?"

With limited means of liberality it is right and proper, nay, it is a duty, to discriminate between different applications for our bounty, and out of many, when we cannot patronize all, to select some. "Shall we give, or shall we not give?" I find no fault with the hesitancy which this question supposes. If honestly proposed, it implies thought, conscience, benevolence. If the answer, "You would better give," is satisfactory, such inquirers will give. If it is not satisfactory, they will not give; and in not giving may be doing right.

When an appeal is made to our generosity, there is also, if it is rightly made, an appeal to our private judgment. When told that to give to a certain object is our duty, we must judge for ourselves, and not others for us, *whether* we ought to give, *what* we ought to give, *to whom* and *to what* we ought to give, and *when* we ought to give. On this subject, as on all others, we should endeavor to obtain a scriptural and intelligent conviction of our duty, and then act upon that conviction. We should not be liberal, merely because others are liberal; nor stinted because others are stinted. But in view of our circumstances, and of the claims of other objects; in view of the necessity and excellence of the cause for which our aid is solicited, and of the great good which our example may accomplish, for a good object, we should act, and put forth a helping hand; or, if it be not in our judgment deserved, we should withhold our hand.

I am willing, nay, desirous, that the claims of Foreign Missions may be judged by the principles and rules which I have here laid down. Are Foreign Missions good and noble in their aim? are they practicable? are they scriptural as to their objects and means? are they wisely and honestly conducted? If they will not bear the light of these inquiries, nor stand these tests, then refuse your aid. If they will,—stand by and sustain them. And I would have these inquiries strictly and fully carried out. They will give a steadiness and a uniformity and a persistency to our support, which ignorant, impulsive, sympathetic partiality never gives. A charity of mere feeling is profuse this year and parsimonious the next. A blind, impulsive generosity gives more than it ought under the power of sympathy; the sympathy and the impulse gone, it gives nothing. Whereas an open-eyed charity, seeing what it does and what it can accomplish, gives its fair measure now, and will not be lacking but ready, when again called upon, to present its offerings with a wise and liberal hand. What, then, are the claims of Foreign Missions? "Shall we give, or shall we not give?"

I. Is the attempt to convert the heathen humane, pious, obligatory, practicable, and of sufficient necessity and importance to justify the calls which are made on Christian liberality?

It seems to me strange, that any one who believes the Old and New Testament to be a revelation from God, can for a moment doubt that it is his duty, as he has opportunity, to extend and propagate directly and indirectly the truths of this revelation. They who have felt its conscience-rousing, sanctifying, peace-giving and soul-comforting truths, cannot but desire that others should know and feel them, the near and the far off, the dwellers around us and the dwellers in the uttermost parts of the earth. This feeling of desire to give the word of God and the Christian ministry to others, has always existed, from the primitive ages down to the present period. Before the age of societies there was the age of individual effort; when pious men, counting not their lives dear to them, went among the Gentiles, preaching the unsearchable riches of Christ.

Nor is there any thing necessarily visionary in these efforts. They are practicable, and have been successful. The truths employed are suited to man's character and to man's condition, wherever he may be found. Hence the Apostle said, "I am not ashamed to preach the gospel at Rome also,"—heathen Rome,—“for it is the power of God unto salvation, to every one that believeth.”

Imbued with this spirit, the first Christians at a very early period of the Christian era, went over to Britain and Wales and preached to the ancient Celts and Saxons, a race as rough and savage and uncivilized as any of the Indian tribes who wander through the forests of North America. And yet the gospel was received by them; it enlightened their dark minds, it subdued their lowest vices, it softened their ferocious tempers, it changed their social habits, it refined their personal manners, it has made them what they and their posterity are,—the glory of the human race. Such are the elevating effects of the gospel wherever it is preached and received at the present day.

I need not say, these truths are designed and adapted to enlarge and correct men's views of God, and of their relations and duties to one another; nor, that they are no less adapted to raise and purify and transform man's character. They not only enlighten his darkness, but change the tiger to a lamb, the vulture to a dove; they bring the animal man into subjection, and place reason and conscience in authority; and while the tempers are attuned to gentleness and forbearance and sweetness and calmness, the mind has serenity and peace within, and is led forward to the high anticipations of heaven. It is supported and tranquilized under the ills of this life by the hopes of a better. Nay, it is calmed amid the agitations which others feel, by the assurances of the guidance of a wisdom that is infinite, the support of a power that is omnipotent, and the superintendence of a goodness that is immeasurable and unceasing.

II. But although the object is practicable and good, is not the distance a sufficient reason for our doing nothing,—especially when there are nearer objects of charity at home,—and where there is so much around us which needs to be done? Shall we give to a foreign object, when home objects most touchingly appeal to our sympathies and imperatively claim our help and attention? “Shall we give, or shall we not give?” To these inquiries I would reply:—

If giving to objects abroad, took from us the power and the means of giving to objects at home, then stay your hands; for it is a law both of nature and of grace, that charity begin at home. But if you can both be compassionate at home and raise the degraded and down-fallen abroad, and if giving to one dis-

poses you to be more charitable to the other, then there is not so much cause for demur. Now I suppose it to be an indisputable fact, that the Christians who have taken the liveliest and most constant interest in the physical comfort, the mental improvement, the moral elevation and the religious character of the poor and the destitute in their own country, have been the men who have felt most deeply for the deplorable condition of the heathen, and contributed most liberally for their enlightenment and salvation.

By a law of our nature, he who tenderly and religiously sympathizes in one good object is likely to sympathize in another. An act of kindness is the rod that touches the rock of the heart, and the waters of sympathy gush out and run in full and copious streams; branching out and fertilizing the parched plains in different and opposite directions. This has been the case in regard to missions. Show me a man who patronizes ministerial education, the distribution of tracts, home missions, and I will show you one who patronizes foreign missions. My reading and my personal knowledge in Europe and America, are verifications of the fact. The men who originated foreign missions and stirred up the public mind to their support, originated home missions; and the men who did nothing for foreign missions, cared nothing for the poor and vicious and ignorant at home. I have known the leading men of England and Scotland, either personally or by reputation, of all denominations for the last fifty years; as I have also known others for more than forty years in this country; and I scarcely know a solitary man who has set in motion, or been an active coadjutor with others in promoting home missions, that was not equally the friend and supporter of foreign missions; and I do not know a man of any reputation or eminence, either in Great Britain or the United States, devoted to foreign missions, who has not been among the founders, prime movers or supporters of domestic missions. I never knew a warm friend of foreign missions who was a cold friend of home missions; nor have I ever known a man who cared much for home missions, or did much for them, who was indifferent to foreign missions. In truth, there is not a Home Mission Society either in Great Britain or the United States among all the evangelical denominations of which I have any knowledge, that was not formed and that is not supported by the founders and supporters of foreign missions. The truth is;—the one ought to be done,—the other ought not to be undone. This is the doctrine of Christ. He commanded his apostles and first ministers to teach all nations, "beginning at Jerusalem." This is the true order; begin at home, but so far as we can, let us with the saving truths of the gospel encircle the world.

But is there any command,—is it the will of Christ, clearly revealed, that we should make *any sacrifices* to make known the gospel to the heathen? It seems to me there is.

"Go preach the gospel to every creature,"—"Go teach all nations." But to accomplish this, they who go, need to be sustained by their brethren. They cannot cross the wide seas, they cannot devote themselves to the mental and religious instruction of the heathen, unless their wants are provided for. This, in the distribution of duties and of labors, seems to devolve on those who remain at home. They cannot go a warfare at their own charge. If, therefore, the heathen are to be converted, we must fulfil our part, we who remain at home. Here is a reason why Christians should give, and give liberally, though it *cost* something.

III. But cannot the heathen be left to the mercy of God? He will not condemn them for an ignorance they cannot help. Where little is given, little is

required ; and it will add to their accountability, to be more enlightened. Shall we give, or shall we not give ?

It is a blessed truth that God is merciful and that he will not condemn men for an ignorance they cannot help. But, then, it is a glorious part of his mercy, that he has given a revelation of his will, that he has given his law, told us what to do and what to avoid, and that he has given his gospel to teach us how we may lay hold on his goodness and be saved. And a part of his mercy to the heathen is, not to save them in their low vices and their sins, but in making it the duty of Christians to take his revelation to the heathen, and to turn them, instrumentally, from the power of Satan unto God.

God's great mercy to the heathen is, in making it the duty of Christians to go among them and preach the gospel to them, and in disposing and inclining them to do so. God is merciful to the heathen, not in conniving at their sins and allowing them to live in the lowest vices, and then making them eternally happy ; but he is merciful to the heathen in calling upon us to pity them, to take to them those truths which will enlighten, purify, elevate and comfort them ; and which will open to them, while it prepares them through your instrumentality for it, a blessed and holy immortality. Here, then, will we give, or will we not give ?

IV. But is not the money misappropriated ? Is it not spent on men at home, and arrested in its destination ? These are proper questions ; but if others know not the men, or believe not their professions, I believe that the Boards of the different religious sects, many of the members of whom, of all denominations, I know, are pious, pure, benevolently minded men, anxious to do good ; and that many of the managers expend for this object, some hundreds, and others thousands of dollars every year from their own personal funds. For many years, in the early history of our own missions, the duties of treasurer and secretary were performed gratuitously ; until the labor to be performed required all the time and thoughts and efforts of a few executive officers. And I am sure that in regard to our own officers of the Missionary Union a most rigid and strict regard to economy has been observed. Not a dollar has been expended that could well be avoided. Few secretaries or treasurers in any other institution, in which talents and integrity were requisite, have labored for so small a recompense. It has not been, I believe, the pecuniary recompense, but a sense of duty and a desire to coöperate in extending Christianity among the heathen, that has influenced many of the men who receive recompense for their labors. But they give all their time to the work, and must be sustained.

I will not say whether the 99 missionaries with their 144 assistant preachers, having the oversight of 108 churches, 10,000 church members, and, perhaps, 2,000 scholars, are sumptuously supported. They never have received the support which I would have voted them. They are praying, self-denying, laborious, self-sacrificing men ; fainting sometimes, and discouraged, that Christian people do not feel a deeper interest in the objects to which they have consecrated their time, talents, bodies, souls and spirits. God has blessed them, and is blessing them. But they need our pecuniary assistance. "Shall we give, or shall we not give?"

D. S.

American Baptist Missionary Union.

CHINA.—Letter of Dr. Macgowan, dated at Ningpo, Nov. 1, 1847.

The first part of the following letter gives some interesting notices of Puto and Chusan, islands in the neighborhood of Ningpo, which were visited last year by Dr. Macgowan and family for the benefit of Mrs. M.'s health.

The arrival of br. and sr. Lord was providential and most unexpected. In addition to the depressing cares and painful responsibilities inseparably connected with the position of a solitary missionary at a new station, there was also at that time much cause for solicitude owing to the dangerous state of Mrs. M.'s health. By the time br. Lord had been a month at Ningpo, her health had so far improved as to permit the trial of change of air for recovery, which I was enabled now to make without detriment to the mission. A whole month was accordingly spent on board a boat, cruising amongst the islands of the Chusan group, and at the mouth of the river off Chinhai, with the exception of the Sabbath, which was spent at Ningpo.

Puto island—Priests—Historical legend—Decay.

We were nearly a week at Puto, or as it is called by foreigners, The Worshipping Island. On my previous visit, more than three years ago, I was obliged to remain a silent spectator of scenes painful to every Christian heart, and to content myself with the distribution of a number of tracts. These tracts, I found upon inquiry, had been carefully laid by unread. On this occasion I was so happy as to be able to converse with the priests, their attendants and the visitors from various parts of the main land. With few exceptions the priests are the most ignorant people in China. Men seldom enter the priesthood; but poor parents who cannot support their boys send them to monasteries, where they are supported in absolute idleness for several years, until such time as they are admitted to orders. The mental powers are gradually stultified by inactivity and gormandizing and meditating on Budha. These poor men being for the

most part in a state closely allied to idiocy, cannot be addressed with any reasonable hope of success. Some of the priests, however, are men who have experienced desires of the soul which neither nature, reason, literature, nor worldly success of any kind could satisfy, and who sought that rest for their wearied minds which Buddhism proffers to its votaries—namely, annihilation, a consummation to be obtained after a life spent in the practice of rigid austerities.

There are several of this interesting class at Puto. The one with whom I had most intercourse, had immured himself in a small room for eighteen months, which was one half the period which his vow required; the object in this instance being to procure funds for repairing the dilapidated temple of some adjacent goddess, whose name I now forget. Those who would share in the merit of the anchorite, must subscribe for the proposed repairs; and should the required sum be made up at any time before the expiration of the three years, he quits his cell and is once more at liberty. This man never affected to work; his beard and nails were of several years' growth; the latter were longer than his fingers, and like the claws of an enormous bird. Though filthy in the extreme, there was something in his appearance which awakened a strong interest in his favor; his melancholy and pensive features beamed with intelligence and benevolence. He could not take it kindly when told that all he had undergone and all his contemplated sufferings would not atone for a single sin; nevertheless he listened with apparent attention to much that was said concerning the gospel, and assured me that soon after his release he would visit me at Ningpo. When we last visited him, he thrust his head, shoulders and arms out of the hole in his door, that he might approach nearer. He seemed happy when visited, as he was thereby relieved for a time from his prostrations before the idol.

There was another priest with whom I had frequent interviews, who was a victim of the bane of China. He placed himself under my care for relief from the habit of opium smoking, and complied with the rule which re-

quires in the first place the delivery of the pipe. On quitting the island he had abstained six days from the stimulant, which before he had deemed necessary for his existence; and the severe ailments which followed its discontinuance were almost entirely relieved. He attended religious service on board our boat, listened attentively to our expositions of the Bible, and expressed his intention of following me very soon. Unhappily, however, some days after my departure he came in a state of intoxication to the boat of another missionary and demanded a passage to Chusan; which was very properly refused him, as he would have proved a dangerous passenger. Since that time, I have heard nothing of him; it is to be presumed that he has another pipe.

Some of the priests were disposed to be rude, and sought opportunities to excite a laugh at the expense of foreigners. To one of these I put the question, "Have you a family?" With undisguised indignation he exclaimed, "Oh me to veh—No!" (*Oh me to veh* is an unmeaning ejaculation to Budha, which precedes almost every sentence uttered by the devout, and is to be found written at almost every turn on the island.) "Are you married?" "Oh me to veh—No!" "Were your parents married?" "To be sure they were!" "That is very strange; here is a Chinaman who is wiser and better than his parents!" He seemed as much amused at the dilemma in which he found himself, as were the bystanders.

Early one morning I visited a monastery of difficult access on a rock whose base is lashed by the waves of the misnamed Pacific; its position was singularly beautiful in a copse of graceful bamboos, and so retired that its quiet is only interrupted by the doleful sound of the anchorites in their worship. From an eminence near by, a view is afforded of the great waste of waters which divides us from our Orient region America, equal in grandeur to any maritime prospect I have ever seen.

The monks of this establishment have their reputation for sanctity mainly on their abstinence from the most grateful of all beverages—tea; but then the water is so excellent at Puto that nothing is lost by the change. A quantity of very good green tea is produced on this island, which brings a high price at Ningpo. Speaking of water, it may be mentioned that at Ningpo

we use the rain-water which falls from the dirty roofs of our houses; if preserved and used with care, it is wholesome.

On my former visit to Ningpo I picked up some vegetable fossils, a species of algae, on the pier; the locality of which at this time I was so fortunate as to discover, it being the only palaeontological field I know of in China.

Puto is remarkable for its beautiful scenery. Although less than three miles long and about one half in breadth, it contains above sixty temples; but only two or three of these are of the first class, the remainder are generally small. The history of the island informs us, that during the second De Liang dynasty (907 to 923, A. D.) a Japanese priest was bearing an image of the Queen of Heaven to his native country. Having embarked at Ningpo, the vessel made a pleasant passage as far as Puto; but when abreast of the island, the goddess signified her determination to be taken no further, by increasing to such an enormous weight that the junk could not be made to move. The priest promised to land her forthwith and to provide for her the best accommodations the place afforded, if she had taken a fancy to the island; whereupon she again became portable, and was taken ashore. In the year 1000 of the Christian era, the reigning emperor granted several thousand dollars for the erection of temples; and again during the Ming dynasty, large grants were made for the same purpose. The celebrated Kanghé of the present dynasty exceeded his predecessors in grants of money to this favored spot; the queen and his daughters, we are told, also contributed largely. Since that time, the imperial bounty appears to have been withheld, and everything seems falling into decay. The mendicant portion of the fraternity procure no more in their travels than is required for the ordinary expenses of the place. The priests, when all at home, amount to about one thousand, and their attendants, including laborers, shopkeepers and others, form as many more. This is a falling off of two thirds of the population, since the palmy days of the establishment.

Visit to Chusan—Salubrity of the climate.

The month having expired for which the boat had been hired, with but a slight improvement in the health of

Mrs. M., it was decided to spend the month of August at Chusan, if permission could be obtained. The beneficial effects of the sea air were almost wholly lost in consequence of close confinement in an inconvenient boat, the thermometer being rarely below 90°.

Returning from Puto, we anchored in Chusan harbor. Several landlords were soon found, who were willing to let us have apartments where the sea-breeze could be enjoyed, provided the chief magistrate could be induced to approve of our residing on the island. Accordingly I applied in person to the *tinghien*, or intendant, for permission to hire the western wing of the "Palace of the water god"—formerly used by the English for a commissariat. Nothing could exceed the suavity of his deportment on receiving me, repeatedly expressing his thanks for the tracts and books I had sent him whilst he was mayor of Ningpo. He made numerous inquiries about the present state of the United States and England, supposing them to be on the eve of war. The smooth tenor of our conversation was disturbed the moment I broached the object of my visit. He pointed to the treaties with different powers restricting foreigners to the five ports, and assured me, in very strong terms, of his desire to accommodate me, and also of his inability to do so. In reply, I pressed the urgency of my case, stated the brevity of my proposed period of residence, and adverted to the character of my professional labors as being intended for the good of the sick poor. His honor persisted in his refusal, saying that the higher officers to whom he was amenable would accept of no excuse for infractions of the treaty. As a last resort I referred, in the most delicate manner the nature of the case permitted, to the fleet of opium vessels at Lihkong, which is within the jurisdiction of the mandarin of Chusan, and where those vessels have been stationed ever since the evacuation of the latter place by the English. Before I could finish my argument, he told me that I was perfectly welcome to reside on any part of the island, provided a responsible inhabitant would guarantee my departure at the specified time; which was quickly done. A collation was then served up in a plain but neat style. On helping me to a slice of water-melon, he remarked that in this province, Shangtung, the fruit was far

superior to that produced in the central provinces of the empire. I then made some inquiries respecting the descendants of the great sage of China, as they were his neighbors. This led his honor to attempt a compliment, and, as he thought, a very handsome one, by remarking that Confucius and the Savior were much alike. To the explanation offered respecting the immeasurable distance between the Creator and the creature, he listened with great politeness. On parting, he accompanied me through the courts and saw me seated in the sedan.

It pleased our Heavenly Father to grant the object we had in view in residing at Chusan. My wife's health gradually improved, and at the present time she is better than she has been since her arrival in China. When first occupied by the English troops, the island was considered another Walcheren. In a very short space of time half a regiment fell victims to disease, and subsequently other detachments were decimated. All this was owing to bad food, bad accommodations, and exposure to the sun. Every soldier who reached Chusan cost the government, including outfit and passage money, £100. The care that has since been taken for the comfort of that class of persons in China, though at some expense, has proved to be true economy. Missionaries in tropical climates should always remember that privations, and mental and bodily exertions which would not be esteemed extraordinary at home, will infallibly shorten his period of labor and render it less efficient. Chusan proved in the end to be as salubrious as any military station in England. Were it not for such a sanitarium to afford a refuge from the hot damp air of the plain of Ningpo, this city would be a most unhealthy station.

'The Queen of Heaven—"The Dragon."

Whilst at Chusan, besides prescribing for a large number of the people of Tinglai and the adjacent islands, some time was given to formal addresses, particularly on the Sabbath. There was at that time a drought from the failure of the latter rains, which endangered the whole of the second crop of rice. All the canals had been drained by water-wheels, for irrigating the parched fields, and no resource was left but to call in the aid of the Queen of Heaven. The second officer of the district was despatched with a large retinue to Puto, to convey her ladyship

to Tinghai, whither she was soon brought in a splendid sedan, followed by mandarins, priests and people, amidst deafening noises of gongs, trumpets and whistles. The idol was placed in one of the principal temples; candles and incense were kept continually burning before her. After the officers had worshipped (by proxy, some police-runners "doing duty" for them,) the people rushed on as men mad after their idols. Before commencing their prostrations, they loaded a table before the goddess with cakes, fruit, tea, wine and the like. Some of the latter was poured out as a kind of drink offering. The whole scene brought to mind the conduct of the more guilty Hebrews who "burnt incense to the Queen of Heaven and poured out drink-offerings unto her, and made cakes to worship her." Jeremiah, 44th chap. For the space of two whole decades these ceremonies suffered no abatement, and yet there was not the slightest atmospheric change. Recourse was then had to the dragon, as was the case last year at Ningpo; a fish not larger than a shrimp did duty for the fabulous monster. The mandarins themselves appeared and bowed before this cold-blooded creature, and then came a greater rush of the populace than before. The officers also issued a proclamation, which produced something like an act of uniformity amongst all classes. The south gate, which is the principal thoroughfare of the city, was closed, and the whole current of travel directed to follow the bed of the canal, and pass through the "water gate" under the wall; thus every body was obliged to come down to the same level, and stoop most meekly, and wade through filth of the most offensive description.

Piracies—Cowardice of mandarins—Summary redress.

My professional services were in requisition several times for poor sailors and fishermen, who came into the harbor maimed and dying, from attacks made on them by pirates. These poor creatures were generally burnt black by the explosion of fire-balls, or mangled with blows from bamboo clubs; the miscreants who infest this part of the coast, rarely employing fire-arms. The people attribute their sufferings from pirates to the supineness and cowardice of the mandarins; nor are they in error in this respect. As the Chinese have no ballot-box, and seldom

dare to petition, they should not be judged harshly for sometimes resorting to summary means for redress. A very large fleet of Fokien junks had sought shelter in Chusan harbor, and for several weeks durst not venture to put to sea, although there was a large war-junk in the harbor and an admiral in the city. The murmurs of the maritime people were growing louder every day, when several piteous objects dying from burns and bruises found their way into the harbor; they were the remnant of the crews of three vessels which had been captured by the pirates only a few miles from port. Their story exasperated the Fokien sailors to such a degree, that they crowded into the office of the admiral, bearing the wounded on their shoulders, and demanded satisfaction for their injuries. Not finding the officer they went in search of, they left many marks of their indignation on the building, and from thence repaired to his residence in the city. After breaking his furniture and spoiling the garden, they stripped the delinquent admiral of his robes of office, trampled on his cap and button, and finally pommelled him after the Chinese custom, until he made every promise the sailors required. A case like this would, on the other side of the Pacific, be called lynching. Fears were entertained by the inhabitants of the city that private dwellings would be attacked; the stores were closed, valuables concealed, and the city gates all locked. The whole affair was quieted by the address of the mandarins, who, though they knew the sailors were liable to be put to death for such an offence, knew also that their own lives would be in peril, should the facts of the case reach the imperial ear.

It was thought very unsafe for us to return at this time to Ningpo, but the period of my permit of sojourn having expired, I could not remain longer. The danger seemed the more real, as we were obliged to stop at Lihkong, to negotiate a bill of exchange and take the proceeds to Ningpo. Through divine mercy we reached Ningpo without impediment except from the waves. The American flag which waived from the stern, was undoubtedly a protection, as it indicated the presence of foreigners; indeed the boatmen refused to venture out of port, until we had one made. Before getting out of the outer harbor of Chusan, the wind freshened into a strong breeze, which again became a gale just as we made

Lihkong. This was the commencement of a storm which kept us weather-bound at that place for nearly a week. As we expected to be out but a single night, it was thought a smaller and less expensive boat would answer our purpose. It was an unhappy decision; for in order to keep out the rain, which was but partially done, air and light had to be excluded; which, added to the smoke and stench of the boatmen's culinary operations, destroyed much of the benefit my patient had derived from our residence at Chusan. As the storm abated and we were on the eve of weighing anchor to pursue our journey, br. Lord's cook came alongside. Our long absence, the storm, and above all the piracies, then of every day occurrence, occasioned some anxiety for our safety. Our good colleague accordingly despatched his right-hand man in search of us. On our passage across the arm of the sea, we saw a large boat capsized by the waves within musket-shot of us; the greater part of the boatmen managed to secure themselves to the side of their vessel until picked off by some of their company, who were nearer when the disaster occurred than we were.

Value of medical practice.

The labors of a medical missionary which are not exclusively directed to the conversion of the Chinese, can effect no *permanent* good, unless they embrace something more than the ordinary routine of surgical and medical practice. Myriads may be relieved of bodily ailments, but with the physician his merely professional work dies also. If, however, he succeeds in improving to any extent the medical knowledge of the country, something is accomplished which cannot fail to endure. It was with no small joy therefore, that I opened a box of anatomical models and preparations which recently reached me from Paris, the munificent donation, it will be remembered, of friends in Bengal. A large number of native physicians, surgeons, apothecaries, and their students, have thus far attended my lectures on anatomy and physiology, my defective speaking being more than compensated by the exhibition of, to my class, these wonderful models. The experiment has not been tried sufficiently long to enable me to pronounce it successful; yet I hope the interest, instead of abating, will increase, and that the attempts to combat materialism and to communicate relig-

ious truth through this medium, may be blest to that influential class of men who form my auditory on such occasions. The afternoons of three days in the week are still given to practice at the hospital, but attention is limited as far as possible to the poor and to such cases as are considered incurable by my professional native brethren. In a future letter I shall endeavor to find room for some brief notices of some of my patients, especially of opium smokers, many of whom I have been so happy as to cure of the evil habit.

Religious services—Chiu Sien-sang—Applicants for baptism.

Soon after br. Lord's arrival we removed our place of worship to one of the principal thoroughfares of the city—the Broadway, in fact, of Ningpo, where we meet twice on the Sabbath, having from one hundred to three hundred hearers. Those of our audience who listen with care, appear to understand nearly all I say. Br. Lord addresses them sometimes through me, which always adds to the interest of the meeting. Seemingly the most important part of the service is the exhortation of my teacher Chiu Sien-sang, as he is listened to with marked attention. It is now more than a year since he professed to believe the gospel, and as he has been my teacher, and almost like my shadow, for a much longer period, I have had peculiar opportunities for observing him. But there is so much in the Chinese character which we are unable to comprehend; their thoughts and modes of expression are so totally different from ours, and the religion of which we speak being spiritual, whilst all their ideas are cramped by materialism; even where no deception is intended, mistakes of a serious nature are ever likely to occur. Hence the difficulty of dealing with applicants for baptism. Perhaps the most anxious period of a missionary's life, is when he is called upon to decide as to the propriety of granting or withholding the ordinance of baptism. On account of his importunate and frequent requests for baptism, and also because my opinion of him was favorable, I assented to his applying to Rev. Mr. Hudson of the English Baptist Mission, for examination as to his fitness to receive the rite. It may interest some of our friends to hear what he said in his first communication.

"The pupil Chiu Tsao-lien—(The first syllable is his surname, the re-

maining two are his name or style,—Sien-sang answers for Mr.]—respectfully presents this statement to the pastor Hudson. I am forty-five years of age. I have pursued an evil course during all that time; my transgressions have been deep and my offences heavy, and in number they have been so numerous that like the hairs of my head they cannot be counted. I should not have been suffered to live thus long, for my soul has merited unlimited misery; but now, thanks to the extraordinary grace of God, I have heard the gospel, the true way. I have carefully read the Scriptures with Dr. Macgowan, and have obtained some knowledge of the true doctrine, and moreover I believe it. I fully believe I should repent and become a disciple of Jesus; with a sincere heart, therefore, I urgently desire to become one, and to receive baptism, that my mean body and soul may, like Christ's, rise from the dead and ascend to heaven." Here follow his articles of belief, some twenty in number, each sustained by a passage of Scripture, or in Scripture language. In this he was probably assisted by the tracts and catechisms he had read. The last sentence says, "I believe the Holy Spirit changes the heart, and that it is only on account of Jesus that men can be saved." His examination had not proceeded far when br. Lord arrived, upon whom this duty properly devolved. It is probable that my colleague will give you the substance of the correspondence which has passed between them. We begin to feel that we should defer complying with his request no longer. He is a man of respectable literary attainments, has a family, and is in good repute amongst his countrymen. In person he is the most prepossessing Chinaman I have met with; his face and head, which unequivocally indicate him to be intelligent and benevolent, are more of the Caucasian than of the Mongolian mold. Our hopes are, that he is a chosen vessel and will be made very useful as a coadjutor in the work before us.

Besides this man, there are three others who have for nearly a year been under instruction, and who have repeatedly asked to be baptized. One of these affords us some encouragement. He asked me the other day, "How is it that the eunuch and the jailer and others were baptized as soon as they believed, and I am kept waiting?" It was only yesterday that an intelligent

man, above seventy years of age, came to my side as I was prescribing, and asked me how he might become a disciple. And whilst replying to him, a woman who had her grandchild in her arms, asked if women might become disciples, saying she believed the doctrine and wished to follow it. Neither of these persons came to be prescribed for, but they had frequently attended the Sabbath services at the chapel. These cases are not named to excite expectation concerning them, for it is more than likely that before this letter reaches its destination they may be forgotten and the persons invisible. It will serve to show, however, that Christianity is a subject of inquiry amongst the people, and that a favorable impression has been produced by the incipient missionary labor already performed.

A curious report obtained credence at the public offices a few days ago, to the effect that there was something like an *emeute* amongst the Jews in the province of Honan. The number of malcontents is said to be 100,000, and it is reported further that a mandarin has fallen in opposing them. There must be some foundation for this statement, their opposition to the authorities being probably nothing more than is frequently offered by various clans from time to time in China.

Tribute to the memory of Mr. Lowrie.

You will have heard of the loss we have sustained in the death of the Rev. W. M. Lowrie, of the Presbyterian Mission, who met his death by pirates near Chapu. His varied attainments, ardent piety, and deep Christian experience, caused him to be esteemed and loved by all his fellow-laborers; indeed this painful and mysterious dispensation is deplored by all classes, foreigners and natives. In the early part of his studies, Mr. Lowrie published a series of articles in the Chinese Repository, on Isaiah 49: 12, which subsequently appeared in the form of a small volume, in the United States, entitled Land of Sinim. No one interested in the evangelization of China should fail to peruse this book. More recently the same periodical contained an elaborate article from the pen of Mr. Lowrie, on the proper term for expressing the name of God in Chinese; which affords good evidence that he was a diligent and successful student of that language, and was an earnest, his friends fondly hoped, of an abundant harvest

from his ripening mind. The members of the Baptist Mission at Ningpo deeply sympathize with their colleagues and the family of the deceased.

Journal of Mr. Lord.

Mr. Lord's arrival at Ningpo, June 20, was noted in the Magazine for March, p. 79.

Public worship at Ningpo—Self-righteousness.

July 11, 1847. Opened our chapel in the city to-day. Congregation quite large. It was quite evident that they had no other motive in coming than to gratify their curiosity; but as many who have gone to the house of God to scoff and revile, have learned to pray, so may we not hope that some of these, who came only to see or hear some new thing, will hear the voice of the Son of God and live? This is our hope and this is our prayer.

18. Lord's day. Congregation in the city still larger to-day. Quite a number of females present. Br. Macgowan being absent, the exercises were conducted by Mr. Joseph Hudson, son of the Rev. T. H. Hudson, missionary of the English General Baptists at this place. Mr. H. has recently made a profession of religion, and is a young man of much promise. At the close of the exercises a woman said to Mr. H., "You said I must repent. But how can I repent? I have nothing to repent of." "Why, how is that?" replied Mr. H. "Have you never done any thing wrong? have you never told a falsehood? have you never been angry? have you never spoken any bad words?" To all these and similar inquiries she replied, "Never!" And this, I am told, is the estimation in which many of this wretched people hold themselves, while the truth is, they are excessively prone to the grossest immoralities. And such is man without the light of revelation.

Applicants for baptism.

19. Br. Macgowan's teacher presented to-day a request for baptism. As br. M. was absent, I could only tell him that he must wait. This man has for some time been a member of br. M.'s bible class; and ever since br. M.'s acquaintance with him has manifested considerable interest in the Christian religion. He thinks that last winter he experienced a change of heart, and from that time has been

very anxious to be baptized. The matter, however, has been deferred, partly because there was no administrator here connected with the mission, and partly in order that there might be time for the trial of his faith. For it is not our object to gather into the church all that are *willing* to come. Were it so, I know not how large we might swell our list of converts. We wish to admit none but such as, after a fair trial, give evidence that they have been renewed by the Spirit of God. The scriptures, as we understand them, do not require us to baptize converts before we have reasonable evidence that they have been converted.

24. Lord's day. Chapel filled to-day. Some twenty-five or thirty females present. A considerable part of the congregation remained and kept seated during the exercises. These seemed to listen with some interest. Others kept coming and going.

26. Another of br. Macgowan's bible class applied to-day for baptism. I gave him the same reply that I had given to the teacher.

27. Have just been examining a paper handed me a few days since by br. M.'s teacher. At the time he applied for baptism, I requested him to write me out a short account of his religious experience. But he seems not to have comprehended my meaning, as he presents me with a summary of his belief. As it will show you something of his state of mind, I will give you a translation of it.

Chiu Seen-sang's summary of Christian faith.

"I believe in one true God,—who has created the heavens and the earth, and the ten thousand creatures that dwell therein,—who is a Spirit, supremely good and supremely great, without beginning and without end, and who is our Heavenly Father. I believe in Jesus Christ, the beloved Son of God, who condescended to become man,—preached the gospel,—died upon the cross, suffering the penalty of man's transgression,—rose again from the dead the third day,—ascended up into heaven, and sat down on the right hand of God,—that he will come again to judge both the living and the dead,—that the righteous will ascend to heaven, and the wicked will go down to hell. I believe that the nature of man is entirely depraved,—that he has no ability in himself to become righteous, but is entirely dependent on Jesus Christ,—that by

prayer he should entreat God that he may obtain the Holy Spirit to regenerate him and secure the salvation of his soul. Knowing that without Jesus Christ there is no salvation, therefore I desire to be his disciple, and wish to be baptized."

31. Br. Macgowan having returned for a few days, we have had some conversation in regard to the candidates that have presented themselves for baptism. It was thought best to defer, for the present, any action upon the subject; but to make their cases subjects of special prayer. This conclusion with our reasons when stated to the applicants, seemed to satisfy them.

Aug. 1. Have received to-day another application for baptism. The case is one of some hope, but in regard to which there is need of delay.

Spiritual affections.

25. Have received another paper from Chiu Seen-sang, br. Macgowan's teacher, in which he expresses a determination to live and die a disciple of Jesus. "It is my sincere desire and fixed purpose," he says, "to reject all false gods, and worship the only true God. I desire constantly to consider Jesus Christ and not lose sight of his grace. I desire constantly to supplicate the Holy Spirit to renew my heart; to cause me to obey and firmly maintain and never again violate the divine precepts. It is my desire every where to exhort all men under heaven to acquaint themselves with this way [of salvation], that they may enjoy happiness hereafter. It is my desire daily to be sparing, (literally, *to use the outside*,) and not inordinately desire riches. It is my desire, whenever a man turns his back upon me, not to turn my back upon him. It is my desire daily to search the scriptures,—to study constantly, and listen attentively, in order that I may become acquainted with the true nature of things."

The sentiments of this and the preceding paper, though they may fail to satisfy us fully in regard to the all-important point of our inquiry,—*Is he a renewed man?*—must at least afford us ground for much hope. O may this hope not be blasted!

30. Received a day or two since from br. Macgowan a translation of the answers to a series of questions framed and presented to Chiu Seen-sang some time since, in order, if possible, to draw out more fully than he had yet been able to, the real state of his

mind. The following is a copy of the questions and their answers.

Questions by Dr. Macgowan.

1. You have requested to be baptized: on what grounds have you requested this?

2. You say that you believe in Jesus Christ: will you explain what you think constitutes believing in Jesus Christ?

3. What reason have you to think that you believe in Jesus Christ?

4. You seem to attach considerable importance to baptism: why do you do this?

5. You say that you desire and hope to be saved: will you explain upon what grounds you hope for salvation?

6. You say that you wish henceforth to live a disciple of Jesus. But this you cannot do without denying yourself and bearing the cross. Why, therefore, do you wish to live a disciple of Jesus? And what manner of life do you think it is that pertains to his disciples?

7. Suppose you were to be baptized and admitted as a member of a Christian church, this might *at present* subject you to but little or no inconvenience or trial. But circumstances are liable to change. And suppose yours should change. Suppose, in consequence of sickness or some other untoward circumstance, you should be deprived of the means of subsistence, and then instead of finding aid and sympathy in the bosom of your family and friends, they should despise you and cast you off, because you had forsaken the religion and customs of your ancestors, what would you then do? Would you not then regret that you had become a disciple of Jesus?

8. And suppose that under these circumstances your relatives and friends should offer to restore you to their former respect and kindness, on condition that you would forsake the religion of Jesus and embrace your former religion; would you not be induced to do it?

9. But suppose that after a careful and prayerful consideration of your case, we should not be sufficiently assured of your having been renewed by the Holy Spirit, to justify our baptizing you now; would you be willing to have it deferred a few months till we should have better opportunities to inform ourselves?

10. And finally, suppose that, hav-

ing then failed to obtain sufficient evidence of your conversion, we should decide that we could not baptize you; how would you then feel towards us, and what would you do?

Answers of Chiu Seen-sang.

1. For no other reason, only that, because I was formerly very filthy and unclean in my conduct, I now constantly desire to be cleansed. This is the cause of my wish.

2. The three sects of China, Literati (disciples of Confucius), Taoist, and Buddhist, I have scrutinized, and find only the religion of Jesus to be true. For this reason I profoundly believe it. By faith, three things are included, 1 *belief*, 2 *obeying Jesus*, 3 *trusting in his righteousness*.

3. It is true faith. I formerly worshipped many false gods, but now only worship the true God. Formerly I did not know that I was wicked,—now my repentance is extreme. Formerly I did not regard other men,—now I exhort them. This is the evidence.

4. Jesus has said, that it is not by water, but by the Holy Spirit that men are born again, and without this they cannot enter the kingdom of heaven. Baptism is important, for the ceremony resembles the death of the body and its resurrection to life. It is by the Holy Spirit's conversion that men's souls, already dead, are born again. At the beginning, John baptized and Jesus submitted to the rite. He is men's exemplar; therefore, how can it but be important?

5. I am by nature weak and unable to do good of myself, but day and night, by relying on Jesus and praying to God, the Holy Spirit converts, so that I do not walk in the ways of sin. This is the foundation of my hope.

6. The meeting of trials and injuries is a matter that relates to this world. Being a disciple of Jesus, is that which relates to God; and having the compassion of God, why regret temporal trials? On this account I wish to become a disciple of Jesus. What the scriptures say, we ought to follow, keep, and act up to; what the scriptures have not said, we ought to reject. These are what the disciples of Jesus ought to observe.

7. Be the trials great or small, they can only hurt my body. The gospel of Jesus is able to save my soul. The soul is of greater value than the body. I wish only to obtain the salvation of

my soul. Why regret the trials my body may receive?

8. The disciples of Jesus are "leaders." They should in accordance with the true religion admonish men, and not act with another religion, or be affected by others' admonitions. Else how can they lead?

9. Men of mature years may postpone their regulations indefinitely, without doubt, although there may be those who are in haste. Those who urgently beg the doctrine, must abide by their choice. It is not for me to be the master.

10. I shall have no resource,—can only pray to God,—that's all.

Sept. 9. We have removed into the city, into the house formerly occupied by the lamented Lowrie, until we can secure one of our own. We have at length succeeded in purchasing a lot on which we are making arrangements to build a small house soon. The lot is situated a little out of the city on the bank of the river. The situation, we think, is a very desirable one, both on account of its proximity to the city and to br. M.'s, and because it is so situated as to receive both monsoons over the waters of a flowing river and not over the stagnant pools and other masses of filth which accumulate in a Chinese city. It costs a great deal of time, labor and patience to repair or build in China. But these are evils which all have to meet. Having formerly had some knowledge and experience in the art of building, I shall, probably, succeed with less difficulty and less expense than I otherwise should. I little knew some ten or eleven years ago, when toiling at the bench with my plane and broad-ax, longing to enter upon a course of preparation for the work of missions, that I had already entered upon that course. And thus it is that God leads us in ways we know not,—ways which are often dark and mysterious, but which, when we understand them, never fail to impress us with a deeper sense of the wisdom and goodness of Him who leads us.

27. Nothing of special importance since my last date, except that we have dismissed our assistant. He was a Tie Chiu man and was unable to make himself understood in this dialect sufficiently well to justify our employing him longer.

Chiu Seen-sang continues to give evidence of piety. He has already become a very valuable assistant to us in

conducting services among the people. O that God would make him instrumental in turning many of his wretched countrymen from their idols to the worship of the true God. We are hoping soon to organize a little church, that we may enjoy and maintain the ordinances of the gospel. Pray for us.

HONGKONG.—Letters of Mr. Dean.

Chinese sermon—Prayer and conference.

Oct. 31, 1847. To-day one of the Chinese assistants preached from Luke 18: 17. "Whosoever shall not receive the kingdom of God as a little child," &c. The divisions were,

1. Little children cleave to their parents, and will go from all others to them.

2. They obey their parents and trust to their protection, though they punish them.

3. They are humble-minded and artless, and sincere in what they say.

4. They are regardless of the customs and opinions of the world.

5. Do not indulge in malice and revenge. If they differ, it is but for a moment; and then they play together as happily as ever.

Remarks.—Are your hearts like children's? That is, in these things? "but in understanding be men." Children do not understand the doctrine; in this respect be not like them; but in all wickedness it is better to be like children.—How far this speaker had cleaving to his mind the Chinese idea expressed in one of their classics,—“All men at their birth are alike, but in practice they widely diverge.”—I cannot say; but he made the child he painted to us, a very good one. He, doubtless, would defend the scripture doctrine of native depravity; but being taught, with all his countrymen, in the school which teaches that the mind enters the world pure, and that all wickedness is for the want of education, it would not be surprising if he might have lingering about him some of his old ideas of native purity. The morning was rainy, and the attendance about sixty or seventy.

At the prayer meeting at 1 P. M., the vestry room was well filled, and the time well occupied. Sometimes two commenced speaking at the same time, though one man said "he had little to say and had no words for that; but God knew his heart and his brethren knew his life, and he, therefore,

need not tell either the one or the other that in both respects he was very vile and worthless. That is all." Another said "his only sorrow was that he was so sinful and ignorant."

"The foreign doctrine"—Baptisms—Household religion.

A Chinese came in this morning who has for a little time been an invalid, and an European physician had kindly given him some medicine which proved to be very bitter to the taste, and active in its operation. How are you this morning? "Hae yah!—I have no strength. The medicine is very strong,—it took away my disease and my strength too. This foreign medicine is like the foreign doctrine. In the first place it is very bitter to take; in the next place, it takes away all a man's support and brings him down in ruins; and at last it builds him up anew. Your doctrine is just so. It is very difficult to learn and bitter to take, and it works a man's insides out thoroughly, and after cleansing him he begins to grow better."

Nov. 7. This morning we baptized two women, one a native of Madras, and the wife of a European policeman here; and the other a Chinese, and wife of a member of our church, living at Long Island. She is the first Chinese woman who has been received into our church, and the first, so far as we know, who has been immersed. She is about forty-five years old, has a numerous family of children whom she is endeavoring to teach to worship God. Her husband was baptized in September last. Both threw away their idol-worship three or four years ago, and she has for several months been in the habit of joining with her husband in family worship. We are encouraged at this instance of household religion among the Chinese.

There were present sixteen who partook of the communion; about fifty spectators were at the service this afternoon, and about one hundred or more to witness the baptism in the morning; the congregation at the chapel a little larger than usual. Kiok Cheng preached. The service at the water and at the Lord's table, has been as much as the state of my throat would allow. The day has been one of more than ordinary interest to our people, and we think a favorable impression has been left on the minds of those who have joined with us in its services.

The work of the Spirit—"Christ, and him crucified."

The services of this day have in a silent but solemn manner been preaching the love of God and the work of Christ. But the preaching by word,—or preaching by example,—or preaching by miracles,—or preaching by angels,—or preaching by the Son of God himself,—fails to move the hardened heart, without the Holy Spirit's power. Among the spectators at the communion service there appeared some solemnity, and we hoped some *feeling*; but a Chinaman's heart seems encased in adamant and buried deep in rubbish. Surely nothing less, and nothing *other*, than the might and means appointed could secure the subjugation and sanctification of *one* of them; and (blessed thought,) we need nothing more to subdue the mightiest or save the meanest of them. We can but admire a work where such simple machinery can accomplish such sublime results. Who that aims at the improvement of his race, would not inscribe on his banner "CHRIST, AND HIM CRUCIFIED?" Any other motto bespeaks the mistake of its author and the failure of his enterprise. In vain does the fancied friend of man attempt to bless the world by unfolding human laws or nature's religion. Learning may enlighten and science may civilize; the world may boast of its wisdom, and wisdom may boast of the world; and yet without that wisdom which is from above, man remains unsaved and unblest. The rush-lights of human science and worldly wisdom cannot so much as enlighten the darkness of the pagan world, much less impart warmth and vitality to those who are sitting in the region and shadow of death. Well may we glory in the cross of Christ, as the grand means of our spiritual victory and the world's redemption. May we know its meaning and feel its power and see its results, and in yonder world be owned by Him who bore it for our sake.

Long Island—Professed converts—Idolatry renounced.

25. I have just returned from a very pleasant trip to Long Island, where I spent a night and a couple of days among the people, visiting their families and meeting them for worship. The town contains about 5,000 or 6,000 Chinese, who, as usual, treated us very kindly; and many called to pay their respects in person. During the after-

noon and evening the house was thronged much as were our lodgings in America when A-Bak was with me, and the people probably were prompted by much the same feelings of curiosity in both cases; though here were a few who appeared sincere inquirers after the truth. At evening worship a number assembled, and some who had been in the habit of meeting with the Chinese assistant for daily worship, repeated portions of scripture, to the extent of a chapter, and others several pages of a Christian book, and answered several questions in relation to their own hearts, and the doctrines and history of Christianity. Among the number, five men said that with a true heart they worshipped God and believed in Jesus Christ. These, all but one, had cast aside their idols, and the next morning in our walk we came to the house of that one, whose name is A-Lak [the sixth]; and after speaking awhile with his mother [eighty-four years old] and the neighbors who had gathered in, and offering prayer with them and for the family particularly, A-Lak volunteered to give us his household gods in proof of his sincerity. These, he said, he before desired to cast away, but his wife was unwilling; but now she had given her consent; and in the presence of his aged mother and his children and neighbors, he took them from the place where they had stood during his life-time and the life-time of his father,—having, he said, been then untouched for more than a hundred years,—and as they were, all covered with the dust of years and mouldering to decay, I tied them up in my pocket-handkerchief, and bore them away as a pledge that the man now worships the living God. This man speaks and prays much like a Christian. His two children, a boy of ten and a girl of seven or eight years, both are learning to read. His daughter began attending school since the father began to hear the gospel, about a year ago.

In the P. M., as the sun was going down, we took a stroll over the hills for a little quiet, but a drove of children followed and must see more of the foreigner; and some more bold than the rest ventured near, and being addressed by kind words soon became friends and on very familiar terms; one took one hand of the foreign teacher and another the other, while forty or fifty followed behind, all *quite as civil* as the boys that followed A-Bak.

in America. The two little leaders appeared to feel themselves quite honored, and in going over a rough place or down a steep descent, when told that the teacher was old and could not walk fast, they walked slowly, and exerted their strength to hold him up when likely to stumble and fall. Now and then a little fellow would call out, *Soi-Sim, Sin-Sey*. [Be careful, teacher.] The number of children in this town is great, and there are six or eight schools for their education. Still many of them are too poor to be allowed the time to learn to read.

A Christian family—A work of faith.

We enjoyed an agreeable visit at the house of Sun-Chau, (mentioned Nov. 7,) who with his wife has been baptized. They constitute the first Christian family I have had the pleasure of seeing among the Chinese. They have seven children, and the eldest son I hope soon to baptize, with his cousin, a young man of about the same age. It is pleasant to think of this family; though not surrounded by the elegance and refinement of civilized life, still in their humble cottage, with its rustic furniture, gathering together morning and evening around their domestic altar for the worship of the true God. Though there was nothing there to attract the eye of the worldly man, (and this is but a single family among a million of idolatrous households,) still I was almost ready to say, "Now, Lord, lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." But I remembered that this plant must be watered and cared for, as it is easily trodden down by the foe.

I have been encouraged much by this visit, more than by any previous one, and more perhaps than by any previous event in my missionary course. Notwithstanding it may appear a small thing in itself, I desire to give praise to God for his mercy to this people; and though they are a hard-hearted and stiff-necked race, God is making some few among the many feel his love and live for his glory.

In conversation with one person, about eighty years old, about the worship of God, it was asked if God preserved his worshippers from sickness? When told, *not*,—"Then of what use is it to worship him?" Another asked, "Is God the same as '*Siang Te*'?" (the chief of the Chinese deities.) Another said, "If I worship Jesus, shall I become rich?" But a rare inquiry is,

"What shall I do to be saved?" We want more faith who *preach*, and they want more faith who *pray*, for the salvation of this people. The most eloquent words and the sublimest thoughts are *tame*, compared with the grandeur and glory of the work God is to perform in this country. We see it in prospect and are sure of its accomplishment, but we shall be gathered with our fathers to the dust before its accomplishment. Brighter visions will burst upon our minds before this land becomes Emmanuel's.

BASSA MISSION.—Extracts from Mr. Clarke's Journal for 1847.

Preaching tours—Dependence on the Spirit.

In the early part of the year Mr. Clarke made several short preaching tours. The first, in January, was in company with Mr. Vonbrunn, about twenty-five miles towards the mountains, and occupied about four days. The missionaries preached at nearly every little town and village on their way, and were every where well received.

Feb. 6. King Soldier and some of his people called on us to-day at Beyley. In our conversation, they noticed a globe and orrery, and wished to know what they were for. I explained to them the motion of the earth and heavenly bodies: they seemed to be astonished, confessed they were very ignorant, and when I spoke to them of the power of God, as manifested in creation, they seemed to feel that He is great indeed.

7. Attended quarterly meeting at Mr. Day's church and preached in the evening. A dull time all around. The church is in a low state. A head man of a town not far distant sent for me to come and preach in his town.

13. Our church conference; but few of us present. We rehearsed the goodness of God to us and were refreshed. I have spent part of the week on the translation of the *Second Epistle* to the Corinthians. Have been unwell, and made but little progress.

14. Communion;—a pleasant season; and we were refreshed and encouraged. I purposed to spend a part of the day in the country, but my health would not permit it.

17. Went to king Ben's place, was cordially received, and had the satisfaction of preaching to his people. He

wished me to come often and preach to them.

18. Mr. Gray sent for me to come and preach to some country people at his house. Mr. Gray seems very zealous for the salvation of the country people.

21. Went to Nawba's and Gesa's with Mr. Gray. We found a good number of people, who were respectful and attentive. Preached in our chapel in the afternoon. Our people seemed much interested. Prayer meeting in the evening. We need most of all more personal holiness and more faith. The Spirit seems to be hovering over us. Oh! that he would descend upon us with his mighty power.

27. Have spent the week in school and on Second Corinthians. Had a call on Thursday from Rev. Mr. Benham and other Methodist brethren. Enjoyed the interview much. Preached at Dyewe's place; the people seemed willing to hear.

28. Sunday. Remained at home; attended Sunday school, and preached in the afternoon on the second coming of our Savior. Mr. Vonbrunn preached in the morning, of the deluge. Our congregation was unusually large, but not as attentive as at some other times. Oh! vain are all our efforts unless God blesses. Oh! for the outpouring of the Holy Spirit.

School at Little Bassa—Marshall.

March 4. Started this morning for Marshall on a preaching excursion. Reached Little Bassa about 3 o'clock, P. M.; found our teacher and his family well, and as far as I could judge doing well. As they were desirous to support their school without expense to the mission, they were busily engaged in farming.

I attended the school in the evening and was well pleased with it. It consisted of fifteen children. Some of them read very well, and others were learning the alphabet. Our teacher seems to feel deeply interested in the welfare of his people, and I am highly gratified to see so much improvement.

5. Started early this morning and went on through Saltwater's and Buge's towns. Saltwater was not at home, and I did not stop. Reached Buge's and prayed with him and his people. I took a canoe at Buge's and reached Marshall about 9 o'clock in the evening. The people seemed very kind and glad to see me. I took some refreshment and went to see a Mr.

Cooper, who was very ill. He was in great distress and without a good hope in Christ. I directed him to the Lord Jesus.

7. Sunday. Preached twice, formed a Sunday school, and administered the Lord's Supper in the evening. We had a refreshing season, and felt it good to be there.

On Monday returned to Bexley.

14. Sunday. Went to Nawba's and Gesa's and preached. Had a good season and got home at 10 o'clock, A. M. After preaching by br. Cheeseman, br. Samuel Harris and wife presented their letter from the Baptist church in Lexington, Va., and were received as members of our church, and br. Harris chosen deacon. Communion in the afternoon. A good season.

20. Attended the funeral of Mr. Vonbrunn's father. There were many country people assembled, to whom I preached concerning the resurrection of the dead. They were very attentive, and I found it good to be there.

21. Sunday. Went early this morning to Nawba's and Gesa's. About three miles from home we met two men going to our chapel to meeting. We had forty or fifty people at Nawba's, who gave good attention. Preached at Gesa's on our return; the people listened attentively.

Br. Cheeseman preached for us today in the chapel. I felt much encouraged. Some of our school boys appear very serious. Heard in the evening that Old Bob Gray is dead. Poor man, I fear he has not gone to heaven; but God may have saved him at the eleventh hour.

28. Have spent the most of the week in making regulations for our church.

29. Sunday. Remained at home till evening. Attended Sunday school in the morning and preached in the afternoon. Two young men came from the country and requested baptism. Preached at Pesua's in the evening. Trust the Lord will soon pour us out a blessing. Some seem to be inquiring what they shall do to be saved.

April 8. Married a native couple this evening. They appeared well and we had a pleasant season. There is a rumor of war between the Americans and the natives. Some of the Americans came here in great excitement. We apprehend no danger whatever.

9. Went to see the natives who are

said to be inclined to war. Found them very civil, and saw no appearance of war. They declared they had no intention of war.

11. Sunday. Baptized the man whom I married on Thursday. He appeared well, and I trust he will be a useful member. Our communion was very solemn and interesting.

18. Went into the country to make arrangements for a native school, but was prevented by the rain.

Sunday I remained at home and preached in our chapel. It was very rainy, but we had a good congregation. Some travelled several miles in the rain. I was encouraged and my heart was enlarged. Br. Harris made an appropriate address in the evening.

25. Spent the week partly in school and partly on Second Corinthians. Had a good meeting to-day; many natives present.

28. Went to Peter Harris's, and had a long conversation with him and other head men. They expressed their regret that they had sold their country to the Americans. They seem increasingly willing to hear the gospel, but have but little confidence in the people around them.

May 8. We have commenced a meeting this evening which we intend to continue several days. It is designed for the benefit of the country people and school children.

9. Had a letter from our school-teacher at Little Bassa, stating that within a few weeks two of his school-boys had been hopefully converted.

31. Have been unwell two weeks, and have done but little. During the time, I have conversed with several of our school boys. Some of them are evidently seeking the salvation of their souls.

Death of Mrs. Vonbrunn—Baptisms.

June 1. Monthly concert of prayer. A pleasant season. Our native converts seem to be much interested.

9 o'clock, P. M. It is just announced that Mr. Vonbrunn's wife is dead. The Lord is again saying to us, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

* To-day the remains of our dear sister Vonbrunn were interred on the mission premises. Our chapel was crowded with people, mostly natives. The season was very solemn, and I trust good impressions were made.

† Find my health much improved. What a reason I have for gratitude.

We have peace of mind, and love and harmony in our little church. The two young men who were converted at Little Bassa a few weeks ago, have been baptized. Some of our school-boys seem to be seeking salvation, and the work of the Lord seems to be progressing among the people.

7. Sunday. Prayer meeting in the morning, Sunday school at 9 o'clock, preaching at 10½ and 2½; a good congregation. I am much encouraged; but we need help very much. The field is large, and all ready for the harvest, but the laborers are few.

12. My health has been good during the week, and I have been able to do something in translating. Our monthly meeting commenced this evening. Br. L. K. Crocker addressed us, and we had a good season.

13 & 14. We have had worship during the day and evening in our chapel. We had a full house, and several persons were present who had never heard the gospel before.

15. Had a meeting at king Soldier's this forenoon. The people gave good attention. Preaching in our chapel in the evening.

24. This evening, the two young men who were baptized at Little Bassa, were received into the church. After this we received the Lord's Supper and, were refreshed. Bless the Lord for his goodness.

July 4. Received letters from the Board and other dear friends in America. We rejoice that Mrs. Crocker's health is much improved, and that there is reason to hope that she may again come to Africa.

30. Such has been the state of my health since the last date, I have been able to do little more than superintend our affairs and preach once on the Sabbath. I thank the Lord that it seems to be improving. I find as soon as my efforts are relaxed, things begin to flag.

Aug. 1. Sunday. My health seems to be improving. Preached at Mr. Day's church. The Lord helped. I humbly hope the Lord will restore my health. I see so much to do, that I can hardly bear the thought of doing nothing. Am anxious to be progressing with the Bassa dictionary and the translation of the scriptures. But I wish to submit all to the Lord.

Mr. Clarke's sickness—Bassa dictionary.

About the middle of August (17,) Mr. Clarke was seized with an alarming sick-

ness, raising within a very few minutes large quantities of blood. He says,—

17. I knew my case was a dangerous one, and thought it very probable that in a few hours I might be in eternity. I was perfectly composed, and enabled to trust myself and all I had in the hands of the Lord Jesus. I found him to be a very present help in time of trouble. Never was I before so sensible of the worth of a good hope in Christ. On reviewing my life, it appeared most imperfect, but Christ appeared most glorious and lovely, and the end of the law for righteousness to every one that believeth. Oh! how blessed is that religion which removes the fear of death. Though heaven appeared most desirable, yet I desired, if it was the will of God, to labor and suffer awhile longer in Africa.

21. Have been very comfortable since the 17th. Have had no pain, nor is my strength much reduced. About 9 o'clock this evening, I threw up nearly a quart of blood. This nearly prostrated me, and there seemed to be but little hope of my recovery. My physician and others considered my case nearly hopeless. The Lord was my supporter, and my soul was in peace. I now began to consider myself an invalid, and to think if my life should be prolonged awhile, that I should do but very little. My prayer was that the Lord would restore me to health, that I might attempt something more for poor Africa.

Oct. 18. My health has been improving since the last date.

23. Hoped yesterday that I would be able to preach to-day, but I am not. Mr. Vonbrunn preached very well. I long to be able to preach to this people.

31. Sunday. Preached in the forenoon. Feel that I have great reason to be thankful that the Lord has permitted me to preach his gospel again.

Nov. 12. My health is improving, and I am doing what I can on the Bassa dictionary. L. K. Crocker is aiding me.

21. I have been able during the week to spend six hours a day on the Bassa dictionary, without neglecting my other duties. We have had prayer meeting in the chapel five evenings in the week. Attended Sunday school, and preached twice to-day. God is blessing me with strength far beyond what I ever expected to enjoy.

27. Have spent the week partly on

the Bassa dictionary and partly in school. Preached this afternoon at the Methodist quarterly meeting.

Dec. 10. During the two past weeks, I have spent the most of my time in school.

To-day the Baptist Association convened at Bexley. The letters of the churches were quite interesting. The increase of members exceeded one hundred. Our church was received into the Association.

FRANCE.—Letter of Mr. Lepoix.

Mr. Lepoix addressing Mr. Willard near the close of last year, makes the subjoined intrepid remarks in regard to the late and impending trials of the mission, and

The importance of the present crisis.

We have at this moment arrived at an important epoch in the history of the French Baptists. Our prosecutions and condemnations have insured forever, if I do not mistake, the triumph of our work. At all events, we have not now to consider these things as trials, for they have, as you know, been blest to us in every manner by Him who knows how to bring good even out of evil. May glory be rendered to our God for it.

The more I reflect, dear brother, upon our present situation, the more am I encouraged and rejoiced. It is not, believe me, because I indulge in delusions respecting the difficulties which are yet before us;—we have not forgotten those words of the Procureur du Roi of Laon, (pronounced in a tone which said; Take heed,—we are very strong and you are a mere nothing;—) "*In such a struggle there must be a conqueror and a conquered.*" We shall have combats, no doubt, perhaps combats long and rude; but I also call to mind with confidence these words of the wise Gamaliel, which our adversaries will one day know, I hope. "Take heed,—for if this counsel or this work be of man, it will come to nought; but if it be of God, ye cannot overthrow it." And, indeed, three centuries of terrible persecutions, far from destroying, only insured its progress and triumph. Nearer to our times,—and this again fills me with hope,—in spite of crusades, inquisitions, massacres, dragonnades and infidelity, *this work* could not be destroyed. In the new world, as well as in the

old, it has been and certainly will be eternally true, "that no weapons forged against Zion shall prosper." Let us not fear, though we have no other weapons to combat with than patience, faith and prayer. Is it not with such weapons that the Christian makes victory sure?

I have read with encouragement and satisfaction the discourse which br. Oncken pronounced at the opening of the new chapel at Hamburg; in which he recounted the history of his work, or rather of the work of God. And ours, dear br. Willard, is it not the same? We shall not then be confounded. If we have not the joy of gathering, like br. Oncken, the fruits of our labors during our life, yet if we did but prepare the way for our successors, that would still be something for which we should have to thank our Heavenly Father. Nevertheless, we have much more, for it seems that the Lord is pleased to give us some testimonials of his favor; the souls which we are permitted to add to his church this year also, are a proof of it. May the altar of our sacrifice be then ever justly named *Jehovah nissi*.

Letter of Mr. Lefevre.

The following letter was also addressed to Mr. Willard. Mr. L. had been arrested at the village of Chery-Maillot at the instigation, as was supposed, of the curé, and had visited Mr. Lepoix at Chauny to consult as to the course to be pursued. Mr. Lepoix's advice to him was, "Procure a *colporteur's patente*, in order to have a vocation recognized by the authorities. We will go together to Chery-Maillot,—our first visit shall be to the mayor—we will declare plainly to him our intentions. If he is well-disposed, all will be said,—we will commence our meetings at once; if not, then we will frankly tell our friends all that may happen to them if —, and we will act according to their decision. At all events, with your *patente* you will be able to continue the work."

Mr. Lefevre gives the particulars of the case as follows:—

Arrest of Mr. Lefevre.

I have just returned from consulting Mr. Lepoix in reference to a little

affair that has just happened to me at Chery-Maillot; and as it is taking the turn of the affair of Servais, I thought I ought not to act without having taken counsel; although this arrest that I have had, is nothing to what I expect; indeed I should have remained silent had not Mr. Lepoix told me that I ought to make you acquainted with its minutest details.

The 12th of this month (Dec.) I was at Renausart, and held the meeting, for the first time, at Mr. V——'s. The family, with the exception of the young man of the house, who is a good brother, has always manifested great opposition to our belief respecting baptism, wrangling with me and saying that we sought rather to make Baptists than Christians. But after the meeting, at which our young friend from Chery-Maillot was present, who has the entire affection of that family, he spoke of his belief concerning baptism. He was asked from whom he received those principles? "From Mr. B——, who has charge of the temple (Protestant place of worship) of St. —," replied he; "who told me, and not only so, but showed me in the gospel, that the Baptists are in the truth." "Well," said I to the family, "you now see that we do not rather preach baptism than Jesus crucified, since some of your nationals have been in greater haste than I, to declare this truth to this friend, who is more intimate with me than with Mr. B——." I leave you to judge, dear brother, of the impression which this made upon that family, who, afterwards, made me very welcome.

I went the same day to pass the evening at Chery-Maillot.

Having arrived in the village, as it was evening I could visit but few families, and among others that one of which I have already spoken to you, and which is always well disposed. Scarcely was I arrived at this house when the persons who assembled the last time I went there, arrived, but with increased numbers; and the Lord so helped me that I have reason to believe that evening will never be entirely effaced from the memory of those present. A proof of this is, that the devil was wounded by it; and as a lion wounded by the hunter only becomes more furious, so he also;—for while I was passing so good a *soirée*, the assistant mayor of the commune was consulting the curé in order that he might indicate to him the means of

arresting the invasion which threatens his church; and the curé, without doubt, said to him,—“Follow the example of the authorities of Servais, and do to those heretics as the mayor of that commune did to them.” In effect, towards 10 o’clock, when I was going to my lodgings, my heart joyful, and thanking the Lord for having so abundantly blessed me, and conducted by two friends of that village, we met the assistant mayor, who addressed me with a tone of insolence which I cannot represent to you. “Who are you? whence come you? where are you going? have you your papers? In the name of the law, answer,—I am the assistant mayor of the commune.” “Your last question, sir,” replied I to him, “gives me assurance,—I am certain that you are the assistant mayor, and consequently think myself obliged to answer your last interrogation alone. I surely have a passport, but as I was going only four leagues from my village I did not think it necessary to take it with me.” “In the name of the law I arrest you, and you will follow me;” and he sent his wife, who was with him, after the garde champêtre. While waiting for him to come, we remained in the street, and the assistant mayor during the time heaped upon me insults and the most terrible threats. And as it was the hour of leaving the cabarets, we were soon surrounded by a crowd of drinkers. At last the garde arrived and joined the others in apostrophizing me; but after having explained myself to him, he would have let me go had he not been obliged to obey the orders of his superior, who told him to fetch two of the national guard “to conduct this man,” said he, “to the gendarmerie. And you,” addressing me, “will follow me to my house.” “Is your house the mayory or the guard-house?” “No! but we must go somewhere while waiting for those who are to conduct you to Lafère.” “Well, Mr. assistant mayor, I am not going alone with you into your house.” “You are, then, afraid of me?” “I am permitted to be afraid of you, as you seem to be of me;” and as some cries were heard in the crowd, which was constantly increasing,—“Hang this heretic! burn him! throw him into the river!”—I requested, as a favor, to be conducted to the mayor’s. But having arrived at his door, the assistant said, “The mayor is in bed,—I have no need to make him get up,—my single

authority is sufficient for doing with you what I choose.” “You can only do with me, sir, what the law authorizes you to do, and I ask for nothing else than to submit to it.” “Well, then, come to my house.” “Take two men and I will go to your house with you.” This was done by taking two from the crowd, and we set out, the assistant leading,—the two men at my sides, and the garde champêtre behind me, as the assistant had placed us, and some ten persons following, for the assistant’s house; but when I had entered the house, he turned all the persons out, as well as the two guards, saying he had no confidence in them as my guardians. He was right, for I had already seduced my guardians by talking to them of the gospel; and they had said that it would be better to listen to me and to give me a supper and a bed, if I had need of them, than to occasion me trouble; that if there were no greater evil-doers than I was, one might demolish the prisons;—and this had displeased the assistant mayor, and was the reason of his sending them away. When the garde champêtre, myself and the assistant were left alone, this last said to me,—“If you have some individuals in the commune who will answer for you, I will set you at liberty.” “I thank you for your liberty, sir, in the middle of the night, when the public houses are all shut, and I do not wish to pass the rest of the night in the street; you ought to give me a lodging either in your own house or in prison; it is all one to me. You arrested me when I had two friends with me, who would have procured a bed for me,—you drove them away and have kept me three hours, and now you have the goodness to offer me my liberty! Thank you, sir, I do not wish it. Moreover, you are the one who knows me best.” “You say that in reference to your bible,”—“Wife,” said he, “give him five francs.”* Saying this, he went and sat down at a secretary, observing that he was going to write a note to the Maréchal-du-logis, which would do me no good; and whilst the garde champêtre was making signs to me, fearing, no doubt, lest I should be frightened, we were interrupted by a part of those with whom I had passed

* I had already been to his house four or five times after the pay for a bible which Mr. Cretin had sold him seven or eight years ago, and for which I had accounted to Mr. Cretin.

the evening, who came either to free me from my embarrassment or to comfort me; (poor friends, they did not know that I was stronger than all the world;—I was with the Lord, or, rather, the Lord was with me;) but before they had told what they came for, they were thus accosted,—“What have you to do here? go out immediately.” They had only to obey. The garde also received this command;—“Go, by my order require P—— and such a one,—the first will perform his service well in conducting this man to Lafère.”* Nearly three-fourths of an hour afterwards the garde arrived with his two men, and the assistant said to them,—“You will conduct this man to the gendarmerie at Lafère, and you will give this letter to the Maréchal-du-logis.” “No,” said P——, “we answer for him, and in the name of the law we demand that he be set at liberty.” “What?” said the adjoint, “you answer for him who has already troubled your family, (by the grace of God, P’s wife is converted,) and indoctrinated your son, who himself also, if he continues to go from house to house, talking about his new religion, which he does not understand, may yet get into prison.” “Indeed! Mons. l’adjoint, prisons are not made for dogs.” “Come, Mr. Lefevre,” said he, “it is time to go to rest, it will soon be day.” But before starting I had yet another mission to accomplish; for there was a quarrel between the adjoint and his garde champêtre on my account; for the garde had reproached the other with considerable humor and in hard terms, with the injustice he had done me, telling him that he arrested good men whilst he lodged smugglers with their charge of tobacco. Seeing that things were going to end badly, I had to interpose between those two magistrates to reestablish peace. But I am afraid I did not succeed, for the

garde went away very angry at the adjoint.

Our young friend P—— came to spend Christmas day with me, and he told me that two days after my affair the gendarmes came to Chery-Maillet, and that after having passed four or five hours with the curé, they went into all the houses which I visit, at 10 o’clock at night, to excite terror and to demand the name of that Protestant who came to trouble the commune; saying that if they did not find me, those who had answered for me would find themselves in a bad business. In one of those houses, where the inhabitants had gone to bed, they entered with naked sabres, and striking upon some pieces of furniture said, that if they received that Protestant again, they would be prosecuted and put in prison. In another, Mr. P’s, they did not conduct as here, for they knew that P—— had been in the same regiment; but they talked theology to him, saying that one ought not to change his religion, that he ought not to quit the sheepfold, &c.; and the father replied, that if the shepherd did not give his sheep good grass, they must seek better elsewhere.

The mayor does not seem to be opposed to us, for he manifested regret that I had not asked him, for he would have set me free at once.

The friends of that commune do not seem to be discouraged, for they sent this young friend to tell me what had passed since I was there, and to entreat me not to abandon them. If it please the Lord, I am to go there again next week with Mr. Lepoix. May the Lord, as he ever has done, cause all to work together for his glory, and may he prepare us for what he will permit us to suffer in that place.

Letter of Mr. Willard.

In a letter accompanying the preceding communications, and written the first of January, Mr. Willard expresses the following views relative to the

Political state of France.

As for the state of things politically, the horizon is dark; many do not expect to pass the winter without trouble. Louis Phillipe is said to be increasingly unpopular, and indeed he seems to be infatuated. His speech at the open-

* P—— is the father of our young friend whom you already know; who is always so zealous, but whom his miserable father persecutes continually to the extreme, inasmuch that the Sunday previous that young friend went to the meeting at Renanart almost entirely naked, not only because they would not give him his clothes, but his father, with a cudgel in his hand, chased him out of the house because he would not violate the Lord’s day, saying that he would not have any more Protestants in his house, and that if any of them came again, he would stone them away. But the adjoint did not know that I had been that very day to see that man so evil and that we had quit good friends.

ing of the Chambers was received without any enthusiasm;—the opposition shouted *vive la République!* at the end;—at least so say the journals not friendly to him. He is, probably, not undeservedly unpopular. The manifestations of freedom of speech in the political meetings, called *Reform Banquets*, are quite unusual for this country, and must be considered most significant signs of the times. I judge that political dissatisfaction is general, and that reform must be entered upon promptly by the government, or the people will undertake it in a summary way.

At a later date Mr. Willard gives passages from his correspondence with the native assistants, shewing incidentally some connexion between the persecutions they had suffered and the revolution of 23d of February. Mr. Foulon, then resident at Paris, wrote Jan. 5,—

“To-day Mr. M. told us, at 6 o'clock in the morning, that he had received a letter from Mr. de Pressensé, inviting him to be present, with all the school, at a pleading where religious liberty would be defended. We, therefore, went at 11 o'clock. What was my surprise! It was our own affair. But it was not begun to-day; to-morrow it will come on. You understand why I write you,—let us pray. It is our cause,—it is your cause,—no,—it is the Lord's.”

On the 10th of the same month, Mr. Lepoix wrote also from Paris, after stating that a consultation had been had with Mr. Delaborde and others as to “what way the work of evangelization ought to be carried on in the department de l'Aisne, so as to compromise neither the work itself, nor the progress and triumph of religious liberty in France;”—

“It was said we must continue as we have begun; ‘show yourself firm, courageous; though pacific and especially prudent; demand no authorization, make a simple declaration, go, and await the consequences;’ every other course would ruin the work of evangelization even in its last refuge, (where the enemy would even go to wait for us,) and could in no way cause the government to change its odious system of tyranny and religious perse-

cution. But when all seemed to have been discussed, an idea suddenly struck dear Mr. Lutteroth;—‘If,’ said he, ‘we could fix the attention of the Chamber upon the strange conduct of the Court of Cassation, upon the strange policy, to say no more, of the Minister of Worship of the government, especially at this moment when the address is to be voted, would it not produce a good effect?’ ‘Yes.’ ‘Through whom could we address the Chamber of Deputies?’ I proposed Mr. Lestiboudois, deputy from Lisle, whom those gentlemen agreed to see immediately with me. Mr. Lestiboudois received us very well,—approved our intentions, and promised to do as soon as possible what he could in favor of our cause. I am now to send to the Chamber of Deputies a recital of facts which have transpired in regard to us, notwithstanding article 5th of the charter and the vote of the Chamber itself in 1844; adding thereto our present prospect, judicially speaking. Mr. Lutteroth is to prepare for me the copy of that letter. Do not forget me. I am overwhelmed with cares. May the Lord help us.”

Mr. Willard adds,—

I regard it as providential that those friends have lit on the expedient of bringing this case before the *Chambre des Députés*,—this is right. May God give success.

MISSIONARY ROOMS.

Arrival of Mr. Vinton.—Mr. Vinton and family arrived in this country *via* Cape Town, March 21. Mrs. Vinton's health has been improved by the voyage, and though still infirm may be ultimately restored. In company with them are a Pgho and a Sgau Karen, Christian brethren, with whose assistance Mr. Vinton is carrying forward his revision of the Karen New Testament in both dialects. Their residence, for the present, is at Suffield, Ct.

Dr. Devan at Paris.—By letter from Dr. Devan, of March 18, we are informed of his arrival at Havre, March 7, and at Paris on the evening of the 8th. Subsequently he had visited Mr. Willard at Douay, returning to Paris on the 17th.

ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its next annual meeting in the meeting-house of the 1st Baptist church in Troy, N. Y., on Thursday, May 18th ensuing, at 10 o'clock, A. M. The annual sermon will be preached by Rev. J. N. GRANGER of R. I., or Rev. M. J. REEKS of Delaware, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

Brookline, March 15, 1848.

The Board of Managers of the A. B. M. Union will hold their 34th annual meeting in the meeting-house of the 1st Baptist church in Troy, N. Y., on the Tuesday preceding the meeting of the Union, May 16, at 10 A. M.

By order of the Executive Committee,

WILLIAM LEVERETT, *Rec. Sec'y.*

Missionary Rooms, Boston, March 20, 1848.

PROPOSED CONCERT OF PRAYER.

At a meeting of the Executive Committee in December, the Foreign Secretary was instructed to "address the missions relatively to the time of holding the annual meetings of the Union and the Board; and invite the missionaries, together with the native churches and preachers, to assemble at their respective stations on the week of the anniversaries, to offer united and 'effectual, fervent prayer' for divine favor and aid; that God will 'pour out in those days of his Spirit' on the members of the Union and on all who at home or abroad are associated with them in the missionary work; that He will give to us all, just conceptions of the nature and greatness of the work and of our individual accountableness for its right prosecution; that He will impart to all of us according to our need, love, wisdom, zeal and concord in the adoption and execution of plans and measures, and give them large success; and that, having regard to the fewness of the laborers and the obstacles in the way of their increase, He will, in the language of the Union at its last annual meeting, 'induce men to go as missionaries to the heathen, and cause the churches to be willing to let them go and to sustain them.'"

In accordance with these instructions, letters have been sent to all the missions of the Union; and on the week of our approaching anniversaries prayer will go up from thousands of hearts and from every quarter of the globe, that the God of the whole earth, the God of missions, may manifest his grace and glory in the midst of his people assembled to do his will, that a second pentecostal day may "fully come," and that "Jesus being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost," he may again and abundantly shed forth his Spirit upon us; "the promise being unto us and to our children and to all that are afar off, even as many as the Lord our God shall call." Will not the members of the Union, will not the churches associated in the blessed ministration of the gospel of Christ to unevangelized and benighted nations, unite with the missions in this proposed concert, and at set times and places "call on the name of the Lord;" that "so the Lord God may cause righteousness and praise to spring forth before all the nations?"

DONATIONS

Received in March, 1848.

Maine.	
H oulton, Fem. Miss. Soc.	10,00
T opsfield, ch.	2,00
F riendship, ch., mon. con.,	2,00
B elfast, 1st ch., mon. con., 10,00;	
do., Rev. J. Ricker, for sup. of	
Rev. Mr. Jencks, 10,00; do.,	
"a friend," for Arracan Miss.,	
10,00,	30,00
B runswick, Main St. ch., mon.	
con.,	12,00
O xford, Miss. and Bible Soc. viz.	
—Col. at Asso. 15,00; Buck-	
field, ch. 1,25; Norway, ch.	
2,25; Sumner, ch. 6,29; He-	
bron, ch. 18,00; Paris, ch.	
33,21; Turner, Miss Abigail	
French 5,00; do., ch. 24,50;	
to cons. Rev. Manasseh Law-	
rence L. M.,	105,50
Montville, Rev. T. B. Robin-	
son, towards sup. of Rev. E.	
N. Jencks,	10,00
Topsham, ch., to cons. Jabex	
Perkins L. M.,	105,77
Portland, Free St. ch., to cons.	
Henry B. Hart, David Robin-	
son, Ephraim Johnson and	
John W. Appleton L. M.,	446,00
North Yarmouth, four individ-	
als	13,00
Freeport, William Fogg	5,00
Bath, G. S. W.	2,00
Portland, 1st ch., Judah	
Chandler tr., 234,00;	
do., Sab. school 37,00;	
do., Mrs. Hannah Carle-	
ton 50,00; to cons.	
three L.M. to be named.	
do., Burman Miss. Soc.,	
("of which \$45 is in-	
terest on legacy of the	
late Thomas Beck;")	
to cons. Mrs. Mary C.	
Beecher L. M., 100,00, 421,00	
do., 1st ch.	5,00
	426,00
Kennebunk Asso., Solon, ch.,	
Hezekiah Dodge,	2,00
Thomaston, 2d ch., (of which	
\$10 is for Arracan Miss.,)	60,00
Wiscasset, John Sylvester	5,00
Penobscot For. Miss. Soc., J.	
C. White tr., viz.—Garland,	
James March and family 1,75;	
Joseph Sargent 2,00; Wm.	
Sargent and wife 1,00; Ban-	
gor, 1st ch. 58,42; do., Rev. S.	
L. Caldwell 10,00; do., Fem.	
For. Miss. Soc. 15,00; do., 2d	
ch. 44,43; do., Rev. Wm. Por-	
ter, for sup. of Rev. Mr. Jencks,	
10,00; North Bangor 11,82;	
Corinth, ch. 12,50; Etna, ch.	
and soc. 16,80; Charleston,	
ch. 10,02; Passadumkeag,	
ch. 1,00; Oldtown 6,80; East	
St. Albans ch. and soc. 1,58;	
to cons. Rev. C. F. Bartlett	
and Rev. David Steward L. M., 203,12	
Lincoln Asso., Ann Per-	
kins tr., viz.—East	
Thomaston, Virginia	
Wakefield 24c.; Dea.	
Ingraham 1,00; Mrs.	
Thomas 25c.; Warren,	
ch. and cong. 100,00,	101,49
Saco River Asso., J. Gow-	
en tr., viz.—Saco, ch.	
and cong. 103,49; Bur-	
ton, ch. and cong. 36,82,	140,31
Kennebeck Asso., G. Pul-	
len tr., viz.—Mount	
Vernon, ch. and cong.	
17,00; Sidney, ch. and	
cong. 5,00,	22,00
Bowdoinham Asso., W. B.	
Prescott tr., viz.—Win-	
throp, ch. and cong.	
30,00; Hallowell, Dea.	
Tupper 10,00,	40,00
Cumberland Asso., J.	
Chandler tr. viz.—Bath,	
ch. and cong. 11,00;	
Brunswick, James Far-	
quarson 5,00,	16,00
Damariscotta Asso., B. W.	
Plummer tr., viz.—Dam-	
ariscotta, ch. and cong. 100,00	
For L. M. to be named,	
per Rev. J. Wilson,	
agent of the Union,	419,80
Medybemps, viz.—Rev. C. P.	
St. Clair 5,00; S. M. Smith	
1,00; E. F. Newell, 1,00,	7,00
	—1866,19
New Hampshire.	
South Hampton, Miss Mary Ann	
Currier	6,00
Swansey, ch. 22,00; Mrs. R. L.	
Mason 3,00; Silas Parsons, for	
his L. M. 100,00,	125,00
New Hampshire State Conven-	
tion, George Porter tr., viz.—	
Milford Asso., Nashua ch., to	
cons. Dana Brown L. M.	
100,00; do., Ladies of do., to	
cons. Mrs. D. D. Pratt L. M.,	
(of which \$56,59 is for Arra-	
can Miss.,) 156,59,	256,59
Meredith Asso., viz.—	
Lyme, ch. and cong.	
16,49; a friend to mis-	
sions 100,00,	116,49
Milford Asso. viz.—Mil-	
ford, ch. and cong. 2,50;	
Wilton, ch. and cong.	
9,00; Amherst, ch. and	
cong. 3,00,	14,50
Portsmouth Asso. viz.—	
Hampton Falls and Sea-	
brook, ch. and cong.	
23,58; Plastow, ch. and	
cong. 13,12; South	
Hampton, ch. and cong.	
5,00,	41,70
Newport Asso. viz.—New-	
port, ch. and cong. 21,18;	
New London, ch. and	
cong. 101,00; Plain-	
field, ch. 3,00; Cornish,	
ch. and cong. 56,75,	181,93
For L. M. to be named,	
per Rev. J. Wilson,	
agent of the Union,	354,62
	—742,21

Vermont.

Grafton, Peter W. Dean, to cons.	
Stephen E. Ranney L. M.	100,00
Ira, ch. and cong.	43,75; do.,
Ladies Benev. Soc.	5,75; "a
class in a select school, for	
Assam Orphan School,"	50c.,
Windsor, ch., mon. con.,	30,00;
"a few individuals"	30,00;
P. C. Skinner, to cons. him	
L. M.,	100,00,
Hardwick, ch., (with 41,00 of	
Rowe St. ch. colls., Boston,) to cons. Rev. Rufus Godding	
L. M.,	59,00
Mount Holly, sundry individuals	45,00
Brattleboro', Geo. P. Metcalf	10,00
Mount Holly, Rev. Ariel and Mrs. Emma P. Kendrick, per Rev. O. Tracy, agent of the Union,	5,00
	— 429,00

Massachusetts.

"A friend to missions"	1000,00
Haverhill, 1st ch., to cons. Adrian Chase, Abel Page, Moses K. Holt and Leonard Whittier, L. M.,	400,00
Boston, "a friend" 1,00; do., "a friend" 1,00,	2,00
do., Samuel Hill, to cons. Francis W. Hill and Mrs. Esther B. B. H. Colver, L. M.,	200,00
do., Charles St. ch., mon. con., 15,50; do., sundry colls., to cons. John W. Griggs L. M.,	121,00, 136,50
do., Milton St. Sab. sch., A. W. Benton sec., for sup. of a child in Mr. Howard's school named Reuben N. Houghton,	25,07
do., Harvard St. ch., to cons. Horace A. Breed L. M.,	100,00
do., Baldwin Place ch.	600,00
do., Rowe St. ch., viz.— Mon. con. in 1847, 70,67; Annual colls. for 1848, 270,73, which, with the donation of "a disciple," in Feb. Magazine, to cons. Rev. Chas. W. Flanders, Elijah Mears, Chas. D. Gould and Samuel Eveleth L. M.,	341,40
do., South ch., (of which \$25 is for Assam Orphan School,) to cons. two L. M. to be named,	240,00
	— 1644,97
Royalston, Rev. Andrew Dunn	5,00
Amherst, ch.	17,00
Lynn, Sab. school, — Peverly tr., for education of a heathen child under the direction of Mr. Mason, Maulmain,	25,00
Roxbury, 1st ch., to cons. Samuel Pool, Nathaniel Adams and John L. Plummer L. M.,	300,00;
do., Sab. school, J. L.	

Plummer tr., for sup. of A-Bak,	100,00
do., 3d ch., R. W. Ames tr.,	400,00 29,50
	— 429,50
Chelmsford, 1st ch., M. H. Dudley tr.,	6,53
Florida, Mrs. Freeloove Drury, for Bur. Miss., 3,00; for German Miss., 3,00,	6,00
Hampden Co. Miss. Soc., C. Frink tr., Chickopee Falls, ch. and cong., to cons. Harvey Robinson L. M.,	122,70
Cambridge, Mrs. Prudence Farwell's subscription towards the debt of \$40,000, per Rev. J. W. Parker executor,	2000,00
Tyngsborough, Rev. Benjamin Knight	5,00
Methuen, 1st ch., for L. M. to be named,	100,00
New England Village, Young People's Miss. Soc., J. H. Smith tr., 35,00; do., mon. con. 15,00; do., Sab. School Miss. Soc. 5,00,	55,00
Raynham, ch., Godfrey Robinson tr.,	26,82
New Bedford, William St. ch., L. G. Hewins tr., to cons. Benjamin Durfee L. M.,	100,00
Fall River, 1st ch., to cons. Laura H. Lovell, Mrs. V. R. Hotchkiss, J. E. Dawley, Jr., Job B. French and Edward Warren L. M.,	563,00
Randolph, ch., mon. con., 20,00; do., North ch., Fem. Miss. Soc. 22,00,	42,00
Dorchester, 1st ch., to cons. L. M. to be named,	100,23
Framingham, ch., C. S. Whitman tr., to cons. Rev. J. Aldrich L. M., 111,00; do., mon. con. 13,75; do., weekly contributions 20,00,	144,75
Bellingham, ch., (\$2 contributed by Miss Chloe Mann for Assam Orphan School,) 12,60	
West Springfield, 2d ch.	53,00
Newton, Gardner Colby, to cons. Mrs. S. Colby and Thomas Edmonds L. M.,	200,00
Fitchburg, ch., Mrs. Mary Tufts, to cons. Mrs. Sarah F. Savage L. M.,	100,00
Brookline, ch., for L. M. to be named,	300,00
Chelsea, ch., Southwick Bryant tr., mon. con., to cons. Rev. James N. Sykes L. M.,	100,00
Pittsfield, ch., to cons. Rev. Bradley Miner L. M.,	100,00
Wachusett Asso., L. W. Bradford tr., viz.— Fitchburg, to cons. Rev. Edward Savage L. M., 100,00; Holden, ch., 15,50; S. Gardner 2,00; Templeton, ch., M. M. Gage 2,00; A. J. Lincoln 3,00; S. Johnson 1,00; Rev. J. Woodbury 5,00; West Boylston, ch., J. White 25,00; sundry individuals 8,00. The above,	

with \$38.50 of the donation of Thomas E. Daniels, of Worcester Asso., to cons. Rev. Asaph Merriam L. M.,	161,50
Worcester Asso. viz.—	
Worcester, 1st ch.,	173,00; mon. con. 38,00;
Polly Daniels 37c.; to cons. Henry E. Washburn and Asa D. Whittemore L. M.; do., Pleasant St. ch., to cons. L. M. to be named,	100,00; Thomas E. Daniels 50,00,
	361,37
Berkshire Asso., Becket, ch., for sup. of Rev. Mr. Harris,	12,00
Westfield Asso., viz.—	
Middlefield, ch. 17,75;	
Whately, ch. 5,46;	
Russell, ch. 4,25; Blanford, Wealthy A. Lewis 1,00,	28,46
Hampden Co. For. Miss. Soc., C. Frink tr., Cabotville, ch., to cons. L. M. to be named,	100,00
per Rev. O. Tracy, agent of the Union,	663,33
New Marlboro', ch.	7,00
South Braintree, ch. and cong.	20,00
	8349,43

Rhode Island.

Newport, 1st ch.	50,00
Rhode Island State Convention, V. J. Bates tr., viz.—	
Providence, 1st ch., annual sub. 665,86;	
do., mon. con. 53,00;	
do., Fem. For. Miss. Soc., Mrs. Sarah N. Bolles tr., 35,89, to cons. L. M. to be named;	
do., Henry Marchant, to cons. Isaac W. Marchant L. M., 100,00;	
do., Rev. F. Wayland, to cons. Miss Ann E. Wayland and Mrs. Sarah W. Cushing L. M.,	200,00,
	1054,75
do., Pine St. ch.	38,04
do., 3d ch., Fem. For. Miss. Soc., Miss Phebe Jackson tr., for sup. of Rev. J. Wade, and to cons. Mrs. T. C. Jameson L. M.,	100,00
do., 4th ch., Gorham Thurber tr., to cons. Phillip W. Martin L. M.,	100,00
do., 9th ch., Samuel Mason tr., mon. con.,	6,00
Warwick and Coventry, ch., mon. con., 27,25;	
do., sub. 60,25, which with 12,50 of donation of 1st ch., Providence, to cons. Rev. George A. Willard L. M.,	87,50
Valley Falls, ch., Amos Babcock tr.,	50,00
	1436,29
	1486,29

Connecticut.

Hartford, "a lady"	10,00
New London, 1st ch., W. P. Benjamin tr., (of which \$100 is to cons. Rev. J. S. Swan L. M.), 150,00; do., Sab. sch'l, to be expended by Dr. Judson for heathen children, 25,00,	175,00
do., 2d ch., to cons. Jason Beckwith L. M.,	100,00
Brookfield, 1st ch.	6,00
Suffield, ch.	100,00
Connecticut State Convention, W. Griswold tr., viz.—	
Essex, ch., to cons. L. M. to be named, 200,00; Bridgeport, ch., to cons. Ezra Silliman L. M., 102,00; Deep River, ch., to cons. John C. Rogers L. M., 108,54; sundries 4,00; per Rev. O. Tracy, agent of the Union,	414,54
	805,54

New York.

Milo, 2d ch., for L. M. to be named,	100,00
New York city, Luke Barker, to cons. him L. M.,	100,00
do. do. do., North ch.	35,00
do. do. do., Union ch.	12,00
do. do. do., German, 1st ch.	2,00
do. do. do., 1st ch., (of which \$500 is for sup. of Dr. Devan and \$100 for a colporteur under direction of Mr. Dean, of Hongkong,) to cons. Amelia M. Cone, Emma E. Clark, Mrs. Catharine Thomas, Solomon S. Relyea, Mrs. Sarah Wyckoff, Thomas Wallace and William Daniels L. M.,	700,00
do. do. do., 6th St. ch., J. H. Fowler tr., to cons. Rev. John T. Seely and George H. Gilman L. M.,	250,00
do. do. do., Berean ch., Samuel Chappell tr.,	150,00
do. do. do., Stanton St. Young Men's Miss. Soc., E. Griffin tr.,	200,00
do. do. do., Tabernacle ch., viz.—	
Wm. Colgate 400,00; do., Young Men's Miss. Soc. 300,00; do., Fem. Miss. Soc. 165,07; to cons. Samuel Colgate L. M., and others to be named,	865,07
do. do. do., South ch.	115,22
	2429,29
Deposit, ch. and cong.	11,00
St. Lawrence Bap. Miss. Convention, per J. C. Lewis,	20,00
Otsego Asso., E. Herrington tr., to cons. Rev. Joseph B. Pixley L. M.,	111,36
North Bay 3,60; Mrs. Z. Lamphier 38c.; Jabez Brown 3,00; Franklinville 5,00,	11,98
Broome and Tioga Asso., J. E. Stedman tr., 17,00; Union Village 9,00,	26,00

Worcester Asso., J. Hayden tr., 52,76
 Franklin Asso., W. Stilson tr., to cons. Rev. J. N. Adams L. M., 144,80; do., N. Stilson 107,00, to cons. Mrs. Sophia Stilson L. M., 251,80
 Oneida Asso., E. Palmer tr., viz.—Whitesboro', ch. 108,21, to cons. W. H. Lane L. M.; Utica, Bleeker St. ch. 108,27, to cons. Asa Sheldon L. M.; Annville 5,00; Trenton, 1st ch. 15,00; Trenton Falls 13,23; Utica, Broad St. ch. 65,19; Remsen, 2d ch. 9,75; Carrville 22,75; Oneida Depot 8,00; Westmoreland, 2d ch. 20,00; Rome, ch. 50,00; Vernon, ch. 50,00; Marcy, Berean ch. 3,22; Rev. R. Z. Williams 2,00; Benj. J. Warren 7,00; Mr. Yale 2,00; Charles Higby and family 10,00; Semi-annual col. 7,31; col. at mass meeting 19,00; Richard Armstrong 1,00; Miss Sally Whipple 50c.; to cons. Rev. Caleb Reed, Rev. Denison Alcott and Rev. Leland J. Huntley L. M. 527,45
 Cortlandt Asso., A. Graves tr., viz.—Homer, ch. 35,00; do., mon. con. 41,00; do., Rev. A. Bennett 50,00, to cons. Rev. Reuben Morey L. M.; Homer and Cortlandtville, Juv. Miss. Soc. 39,45; Miss. Soc. in Cortlandt Academy 25,00; Cortlandtville 24,80; Dryden 8,78; McGrawsville 25,52; do., Juv. Miss. Soc. 10,07; Fabius and Truxton 12,00; Lansing and Groton 8,25; McLean 24,00; Truxton 48,10; Virgil Village 5,10; Rev. P. Lyon, for the Kemmees 75c.; two individuals 62c.; col. at semi-annual meeting 2,94; Groton, ch. 40,00; balance due from the Asso. last year 8,88; to cons. Rev. S. S. Day, Rev. P. Lyon and Rev. E. D. Reed L. M., 410,36
 Madison Asso., W. Coolidge tr., viz.—Madison, ch. 100,00, to cons. Salmon Brigham L. M.; Hamilton, 1st ch., to cons. Rev. Daniel Haskell and Mrs. Betsey Payne L. M., 200,00; Seminary Hill, (of which \$17,30 is from Soc. of Inquiry,) to

cons. Seneca B. Burdard L. M., 105,00; Fenner 9,00; Nelson, 2d ch. 5,52; Morrisville, ch. 31,48; do., Fem. Miss. Soc. 9,52; Delphi, ch. 15,00; Lenox, ch. 20,60; Stockbridge 10,00; Cazenovia Village 93,56; Lebanon 7,25; Eaton, 2d ch. 42,25; col. after sermon 13,18; to cons. Elisha Litchfield and Rev. J. J. Teeple L. M., 662,36
 Oswego Asso., D. Harmon tr., to cons. Rev. David Foot L. M., 100,00; Oswego, ch. to cons. Rev. Isaac Butterfield L. M., 100,00, 200,00
 Onondaga Asso., A. T. Holmes tr., viz.—Elbridge, ch. and soc. 213,00, which with \$100 forwarded by this Asso. in February, cons. Mrs. Hannah Munn, Samuel Brown and Isaac Hill L. M.; Syracuse, 1st ch., to cons. Rev. N. Camp L. M., 103,25; Fabius, ch. 43,50; Canton, ch. 3,22; Manlius and Sullivan, ch. 11,00; Fayetteville, ch. 15,00; Tully, ch. 4,00; Rev. Ira Bennett 5,00; Baldwinville 8,12; Clay, ch. 3,00, which, with the above balances, to cons. Rev. Alfred Pinney L. M. 409,09
 New Woodstock, "sisters" 1,00; Mrs. Sarah T. Edwards 1,00; Miss Mercy F. Edwards 1,00; A. Gillett 25c.; Rev. J. H. Gowen 1,00; Almira Cole 3,00; Hannah Cole 10,00; George Foster 2,00; Mrs. B. D. Badger 5,00; Mrs. Deborah Hicks 15,00, 39,25
 per Rev. Alfred Bennett, agent of the Union, —2702,41
 Hector, Peach Orchard, ch. 15,00
 Harmony Asso., friends in Clymer 5,32; Ontario Asso., Thomas Attley tr., to cons. Rev. D. W. Litchfield, Rev. A. S. Kneeland and Rev. N. Baker L. M., 316,62; do., Bethel, ch., to cons. Rev. H. Miner L. M., 100,00, 421,94
 Orleans Asso., Yates, ch., to cons. Rev. William Rhees L. M. 100,00
 Wayne Asso., James McCarn tr., to cons. Rev. J. B. Vrooman L. M., 101,31; Macedon, V. Perry 5,00 106,31
 Black River Miss. Soc., N. Van Ness tr., to

Rev. E. Sawyer
126,79; Adams,
00; A. Shelden
to cons. Rev.
s Bright L. M., 226,79
rev. S. Goodale 5,00
v. S. M. Osgood,
t of the Union, — 860,04
ld and Pendleton, ch. 13,00
land, Port Richmond,
ch. 42,10
o Asso., Norwich, ch.
; do., Young People's
Soc. 30,00; to cons.
s York L. M., and one
amed, per Rev. A. Ben-
gent of the Union, 200,00
s, Pierrepont St. ch.,
pier tr., ("of which \$120
sup. of native preacher
g Island, China, to be
d by Rev. Mr. Dean.")
s. James Burt, Adam T.
t, John Barter and Pal-
ownsend L. M., 500,00
— 6892,84

New Jersey.

ch., a few friends, 10,00
ey State Convention,
unyan tr., viz.—Somer-
h., "a new year's offer-
7,00; do., Penny-a-week
3,00; to cons. J. V. D.
L. M., 100,00
ch, Jacob Flannagan,
v. G. S. Webb, agent of
ion, 2,50
, ch. 15,00
1st ch., to cons. Mrs.
h Maria Wilson L. M.,
husband, 170,00
— 297,50

Pennsylvania.

obia, 1st ch., Fem. Miss.
Mary Hallman tr., "the
eenth instalment for a
y, R. B. Semple, 25,00;
h do. for a Karen girl,
iana Boardman, 25,00;
rth instalment for an
boy, Park H. Cassa-
n the Schuylkill branch
1st ch., including colls.
.. con., 27,94; the first
ent for sup. of a child
han Inst. at Nowgong,
the Karen Ed. Soc.
for general purposes 172,50
h. 35,56
outhwark ch. 30,00
lle, ch. 13,00
wn, ch. 17,00
urgh, Rev. Tho-
Roberts, to cons.
. M., 100,00
ingo, ch. 24,75
ev. G. S. Webb,
it of the Union, — 220,31
l, Samuel Taylor, 10,00
ville, ch. 13,35; Mrs.
Ike, 5,00; Pottsville
elmont, ch. 13,00; Hat-
ch. 12,25; Great Valley,

ch., to cons. James F. Brown
L. M., 100,00; Washington,
ch. 30,00; Chester, J. P. Cro-
zier, for L. M. to be named,
100,00; Marcus Hook, ch.
20,00; Milesburg, ch. 5,00;
Holidaysburg, ch. 5,00; New
Britain, ch. 13,00; Ridley,
ch. 1,15; Reading, ch. and
Sab. school, 23,67; Hilltown,
Rachel Morris, 5,00; Blockley,
ch., to cons. Rev. J. Baker
L. M., 100,00; per Rev. B. R.
Loxley, 446,42
Brownsville, Sew. Soc. 6,00;
Freeport, ch. 1,00; Pittsburg,
Grant-st. ch., for sup. of two
Karen children, 30,00; Beaver
Asso. 6,74; Sharon, ch. 1,74;
Salem, ch. 5,05; French
Creek, Asso. 16,47; Erie, ch.
3,75; Georgetown, ch. 1,25;
Randolph, ch. 53c.; L. Moe-
ly 50c.; coll. by Rev. F. Kid-
der in churches of French
Creek Asso. 61,24, to cons.
L. M. to be named; per Rev.
J. Stevens, agent of the
Union, 134,27
— 963,50

Florida.

Miss Martha Price, for the Karen
Miss., 6 00

Kentucky.

Boone Co., J. Dinsmore, 2,00;
Covington Inst., mon. con.
5,00; per Rev. J. Stevens,
agent of the Union, 7,00
Louisville, Rev. F. Augustus
Willard 100,00
— 107,00

Ohio.

Lima, ch. 16,00
Ohio Bap. F. M. and Bb.
Soc., J. B. Wheaton tr.
as follows:
Columbus Asso., viz.—
Ann. coll. 13,50; Gran-
ville, Sab. school, 3,25;
Carr 50c.; Columbus,
ch. 45,32; Johnston,
ch. 1,62; Alexandria,
ch., H. Canfield 1,00, 65,19
Cesar's Creek Asso., T.
D. Neal tr., viz.—Sun-
dries 25,00; Center-
ville, ch. 3,50; Miami,
ch. 7,00; Washington,
ch. 2,75; do., J. A. O.
Yeomans 11c. 38,36
East Fork Asso., viz.—
Ann. col. 20,76; Wal-
nut Hills, Rev. J. Lyon
5,00; New Richmond,
ch. 5,00; Cheviot, ch.
38,00; Perrintown, ch.
14,10; Georgetown, ch.
4,00, 86,86
Coshocton Asso., viz.—
Ann. coll. 3,75; Clark
tp., ch., Rev. B. White
1,50; do., 2d ch. 1,50;

Crooked Run, ch. 1,50;	8,55
Geauga Asso., viz.—Ann. coll. 4,68; Chester, ch. 2,00; Kirtland, ch. 1,50;	8,18
Grand River Asso., viz.—Coll. 20,27; two sisters 1,00; Ashtabula, ch. 5,75; Conneaut, ch. 50c.; Geneva, ch. 3,50; Jefferson, ch. 2,00; Kingsville, ch. 22,00; Madison, ch. 30,51; Sheffield 1,08;	86,91
Huron Asso., viz.—Berlin, ch. 3,25; Mrs. Cobb 25c.; Norwalk, Mrs. Morse and others 6,50; Auburn, ch. 8,00; Ripley, S. Jones 1,00;	19,00
Lorain Asso., viz.—Ann. coll. 17,91; A. Cougar 10,00; Avon, ch. 12,12; do., Fem. Benev. Soc. 12,20; Brownhelm 5,00; Grafton 75c; Huntington, ch. 1,75; C. R. Sage 3,00; Rochester, ch. 1,00; Wellington, Fem. Soc. 23,71;	92,44
Maumee Asso., viz.—Ann. coll. 9,13; Perrysburg, Rev. H. C. Skinner 5,00;	14,13
Mad River Asso., viz.—Stanton, ch. 20,00; West Jefferson, J. B. Sutton 50c.; Sugar Creek 1,00; E. F. Yeomans 1,00; Troy, ch. 6,00; New Carlisle, ch. 8,00;	35,50
Mohecan Asso., viz.—Monroe, ch.	1,25
Meigs Creek Asso., viz.—Ann. coll. 14,18; Brookfield, ch. 12,37; Bristol, ch. 1,53; McConnells-ville, ch. 4,00; Marietta, ch. 18,28; Lowell, ch. 60c.; Little Muskingum, ch. 20,00; Good Hope, ch. 1,66; do., Sab. school, 81c.	72,85
Miami Asso., viz.—Ann. coll. 20,62; Mr. Lord 1,00; Oxford, E. Lane 30,00; Cincinnati, Soule chapel, Rev. E. W. Sehon 2,00; do., 9th-st. ch. 71,57; Mr. Langtry's infant school 10,00; do., 1st ch. 30,65; Sab. school, 21,00; 5th-st. ch. 6,49; do., Walnut-st. ch. 39,32; Dayton, ch. 78,04; friends 10,00; S. S. Juv. Miss. Soc., for Assam Orphan Inst. 36,40; Lebanon, ch. 50,00; Sab. school, for Assam Orphan Inst., 15,00; Middletown, ch. 6,65; Lockland, ch. 3,50; Muddy Creek, ch. 3,50; Franklin, ch. 10,20; Hamilton, ch. 7,60;	454,14
Mt. Vernon Asso.	53,25

Ohio Asso., viz.—Centre-ville, ch. 2,00; Ebenezer, ch. 2,00; Quaker Bottom, Thomas Gardner 50,00; Jackson, R. Harding 50c.	54,50
Strait Creek Asso., viz.—Ann. coll. 6,57; Greenfield, Rice Vass 5,00; Rainsboro', Rev. E. Frey 1,00; Hillsboro', ch. 4,00; West Union, A. McCornick 4,00;	20,57
Portage Asso., viz.—Ann. coll. 5,40; Mt. Union, ch. & soc. 1,87; Salem, 2d ch., for Tavoy Miss., 3,02; Sab. school, 40c.; little girl 12c.; Fem. Soc. 13,00; Streetsboro' 11,50; Sab. sch. 3,46; Fem. Soc. 12,00; Garrettsville, ch. 5,30; Sab. sch. 84c.; Hiram and Troy, ch. 4,22; Aurora, ch. 12,64; J. McC. 5,00; Bedford, ch. 6,00; Sab. sch. 37c.; Fem. Soc. 1,50; Mantua, ch. 1,92; Twinesburg, ch. &c. 7,01;	95,57
Rocky River Asso., viz.—Coll. 41,20; Bath, ch. 8,10; Columbia, ch. and soc. 23,25; Euclid, ch. and soc. 27,79; Medina, ch. 5,15; Mrs. Pattison, 1,85; Liverpool, ch. 28,31; Royalton, ch. 16,77; Westfield, 4,31; Seville Benev. Soc. 8,10; Cleaveland, H. Alger 10,00;	174,83
Scioto Asso., viz.—Ann. coll. 7,00; Walnut Creek ch. 6,31;	13,31
Trumbull Asso., viz.—Ann. coll. 14,51; Hubbard ch. 1,57; Mecca, ch. 16,00;	32,08
Wills Creek Asso., viz.—Coll. 4,50; Salt Creek, ch. 4,00; Concord, ch. 7,00; Washington tp., Rev. William Mears and others 4,00;	19,50
Wooster Asso., viz.—Ann. coll. 14,10; Massilon, ch. 10,50; East Union 4,50; Salem, 1st ch. 18,00;	47,40
Achor, ch. 15,70; Putnam Co., Rev. Ulrich Steiner 2,00; Little Mill Creek, H. Saunders 1,00; Hannah B. Chester 50c.	19,20
To cons. L. M. to be named, per Rev. J. Stevens, agent of the Union,	—1513,57
	—1529,57
Indiana.	
Manchester, S. Weeks 5,00; Mrs. Martha Weeks 5,00; Franklin, ch. 4,20; Madison, ch. 12,50; S. S. Gillett 5,00;	

Lafayette, ch. 2,50; Economy, ch. 5,18; Pembleton, James Thomas 2,00; Lagrange Co., Johnson, ch. 5,00; Greensburg, Rev. J. Currier and wife 10,00; per Rev. J. Stevens, agent of the Union, 56,38
Lawrenceburg, ch., mon. con. 41,00; Ebenezer, ch. 16,50; Manchester, ch. 5,00; Rising Sun, Frances Burr 1,00, 63,50
Lafayette, ch., mon. con., 8,75; James Brown 50c.; two children 22c.; New Winchester, ch., Moses Cavert 1,00; Rhoda Cavert 50c.; Martha A. Cavert 50c.; David Higgins 50c.; John Bush 50c.; Daniel Yunett 25c.; Martha Reynerson 25c.; a Baptist brother 10,00; Bellville, ch. 1,51; S. B. Barker 1,00; New Friendship, ch. 1,40; Mr. Barker's two children 10c.; Stilesville, ch. 6,25; Grafton Whitaker 10c.; Mrs. Margaret Whitaker 25c.; Harvey Gibbons 50c.; Martinsville, ch. 2,90; White River, John Hodge 1,00; Little Mount, Rev. John Mugg 95c.; William Evans 75c.; Taylor Hancock 37c.; John T. Evans and others 95c.; T. Gibbins 50c.; Vernal, ch. 4,15; two sons of I. Sanders 20c.; Bethel, Lewis Coffey 1,00; Luther Coffey 50c.; Jonathan Allen 1,00; Wilson Coffey 75c.; Mrs. Malena Coffey 10c.; Mrs. Hannah Coffey 30c.; Rev. Reuben Coffey 50c.; Miss M. Coffey 25c.; Miss M. C. Coffey 25c.; Mary J. Coffey 25c.; Mrs. H. E. Coffey 25c.; Mrs. Polly Coffey 25c.; Macedonia, ch. John Mills, Jr. 50c.; Anderson B. Mills 50c.; Mrs. Jane Mills 10c.; New Salem, ch. 50c.; Rev. J. Beeman 25c.; Mill Creek, ch. 2,54; Pleasant Mayfield 50c.; David Evans 10c.; New Providence 1,40; O. Owen 25c.; Henry Hunter 50c.; Bethel 91c.; Green Castle, ch. 5,10; mon. con. 1,90; Crawfordsville 3,55; per Rev. S. G. Miner, agent of the Union, 71,65
—191,53

Illinois.

A friend 5,00
Decatur, Rev. Burton Carpenter 7,00; Mrs. Sarah Carpenter 3,00; Thomas H. Read 1,00; Mrs. Elizabeth Read 1,00; Mrs. Rhoda Allen 1,00; D. S. Allen 50c.; S. C. Allen 25c.; individuals 4,25; Juv. Sew. Soc., for Assam Orphan Inst., 2,00, 20,00
Elgin, ch., E. Sanford, 1,75; George Hull 1,50; Mrs. Hull 1,00, 4,25
Blackberry, Mr. Hanchet 3,00
Springfield General Asso., W.

W. Watson tr., to cons. Rev. Jed. Sweet L. M., 100,00
Lyndon, 1st ch. 10,00
do., Rev. H. Cosmer 2,00; Carrollton, ch. 17,75; Shoal Creek, Miss R. Blakeman 1,75; per Rev. J. Stevens, agent of the Union, 21,50
—163,75

Michigan.

Medina, ch. 4,50; For. Miss. Soc. 11,50; E. Daniels 5,00; J. Hagaman 5,00; D. Smith 2,00; Mrs. M. Daniels 1,00, 29,00
Michigan State Conv., C. Van Hasen tr., per M. Allen, State agent, viz.—Clenton, ch., mon. con. 5,77; Rev. J. Booth 10,00; Mrs. J. A. Booth 2,00; R. R. Powell 2,00; Mrs. E. M. Lautoretta 6,00; Plymouth, W. H. Handford, for Dr. Judson, 50c.; Ypsilanti, C. R. Pattison 25c.; Z. E. Easton 1,50; Mrs. C. Sampson 50c.; Mrs. C. D. Lay 1,00; Miss E. Churchill 1,00; Miss R. Churchill 1,00; J. Camp 50c.; Mrs. A. Hawkins 50c.; Mrs. R. Farr 50c.; Saline, F. A. Fellows 1,00; J. Port 2,00; Adrian, D. B. Treat 5,00; Farmington, Rev. A. W. Baker and wife 5,00; W. Lambert 1,00; Brooklyn, ch., mon. con., 7,68; Kalamazoo, ch., mon. con., 4,00; Kalamazoo Asso., coll. 5,36; Wayne Asso. 9,09; Hillsdale Asso. 3,37; Battle Creek, Rev. G. V. Tenbrook 1,00; Miss M. Harwood 50c.; Fairfield, W. Tenbrook and wife 3,50; Rev. E. Hodge 1,00; Miss A. Hodge 25c.; R. C. Basto 25c.; D. Quick 1,00; A. K. Porter 1,00; H. S. Russell 1,00; Mrs. M. Knapp 1,00; Miss Mary Ann Tenbrook 50c.; Jackson, B. G. Mosher 5,00; Litchfield, ch., for China Miss. 3,10; Detroit, G. W. Harris 3,00; Redford, W. Hartsaugh 1,00; Somerset, Rev. D. Hendee 1,00; friends 38c.; to cons. Rev. T. Z. R. Jones L. M. 101,00
—130,00

Wisconsin.

Exeter, Rev. Wm. Stilwell 2,50
Iowa.
Keokuk, ch. 3,70

Canada.

St. Catharine, viz.—Benjamin Shénston 1,00; Maria Yale 1,00; David Cumson 50c.; A. Clyde 50c.; S. Eaton 1,00; G. Havens 1,00; H. Grey 25c.; Mary Yale 1,00; E. Rogers 1,00; Elizabeth Mesley 50c.; Delia Sanderson 1,00; Elizabeth Havens, 50c.;

M. S. Goodnough 50c.; John Smith 1,18; Jane Brown 25c.; Clarissa Havens 50c.; Aaron Havens 4,00; William Havens 25c.; cash 12c.	16,05
Beamsville, viz.—Jacob Kitchen 100,00; Susanna Singer 1,00; Eliza Cornwall 2,00; Elizabeth Kitchen 75c.; Martin Boughner 50c.; Mary Boughner 50c.; Mahala Boughner 50c.; Abraham Grubb 50c.; Maria Root 50c.; Paul Marlet 1,00; David Teller 1,00; Cynthia Vanatter 1,00; cash 18c.	109,43
Raynham, viz.—Solomon Wardell 2,00; Leonard Seager 1,00; Wm. Jones 50c.; John Kendrick 1,00; Aaron Fessenden 1,00; I. P. Smith 1,00; Sarah Vanloon 2,00,	8,50
Blenham, coll.	5,43
Scotland, cash	2,18
Waterford, viz.—Jacob Walroth 2,00; cash 1,75,	3,75
Brantford, viz.—Jane McMichael 2,00; Mrs. Clark 3,00; coll. 5,83,	10,83
do., 2d ch., Francis Pickle 2,00; Hartford, cash 1,50,	3,50
Ancaster, viz.—A. Undershut 1,00; S. Crandall 25c.; A. Kitchen 50c.; A. Drake 1,00; Peter Burke 50c.; Henry Boughner 1,00; Peter Van Syckle 1,50; John Drake 1,00; Phillip Stenabough 1,00; Henry Drake 50c.; Mary Kitchen 50c.; Eliza Drake 25c.; cash 1,25,	10,25
Beverly, viz.—James Lemon 1,00; I. C. Lemon 50c.; Salome Lemon 50c.	2,00
St. George, viz.—Wm. Rosebrough 1,50; W. Rosebrough 50c.; E. Rosebrough 1,00; Barbary Rosebrough 50c.; Aaron Patten 5,00; Sophia Patten 1,00; Margaret Pembleton 25c.; Alfred Kitchen 1,00; I. B. Kitchen 1,00; Martha Buckbury 1,00; Isaac Howell 3,00; E. Kitchen 1,00; N. E. Manwarring 5,00; I. Rosebrough 1,50; George Patten 2,00; Amos Pembleton 1,00; Elizabeth Crandall 1,00; Laban Crandall 1,00; I. D. Carpenter 5,00,	33,25
Townsend, 1st ch., Moses Barber,	100,00
Charlotteville, viz.—A. Smith 50c.; F. Lamport 50c.; cash 1,87,	2,87
Lowth, Solomon Secord 3,00; Henry Harris 50c.; Elizabeth Foster 1,00; cash 38c.	4,88
Queenstown, John L. Brown 1,00; Almira Brown 1,00; cash 50c.	2,50
per Rev. S. T. Griswold, agent of the Union,	— 315,42
Siam.	
Bangkok, Rev. E. N. Jencks	25,00

Africa.	
Cape Town, J. Lawton, per Rev. J. H. Vinton,	24
	<u>\$24351</u>

Legacies.

Springfield, N. J., Ann S. Logan, per Rev. G. S. Webb, agent of the Union,	200,00
Topsham, Me., "A deceased friend," in part, to cons. Mrs. Jane M. Gillpatrick L. M., and for sup. of a native Karen preacher,	100,00
New York, Mrs. Ann Palmer, per Rev. A. Bennett, agent of the Union,	10,00
Haverhill, Ms., Mary Ayer, per Richard H. Ayer executor, viz.—for West African Miss. 100,00; for Burman Miss. 100,00,	200,00
Philadelphia, Pa., Mrs. Priscilla Wood, per Mrs. Mary Hallman tr. of Fem. Miss. Soc. of 1st ch. Philadelphia, for the Bur. Miss.	300,00
Less collateral inheritance tax	7,50
	<u>292,50</u>
Cambridge, Ms., Mrs. Eunice Nichols, per Edward Mansfield executor,	1000,00
Sugar Creek, Ohio, Charles Sexton, Henry Bougher executor, per Rev. J. Stevens, agent of the Union,	292,00
do., Sybil Kelley, per do.	18,72
Suffield, Ct., Betsey Loomis, per Gamaliel Fowler executor, for German Miss., (in part,)	200,00
Claremont, N. H., Deborah Bond, per George Bond executor,	400,00
	<u>—271:</u>
	<u>\$2706</u>
Total from April 1, 1847, to March 31, 11	\$35,594,42.
The Treasurer also acknowledges the receipt of the following sums, viz.—	
From the Am. and For. Bible Society, to aid in printing and circulating the Scriptures in China,	1000,00
Karen Scriptures,	1000,00
Peguan "	1000,00
	<u>300</u>
From the Am. Tract Society, for publication of Tracts in Germany,	500,00
France,	200,00
Siam,	300,00
China,	400,00
	<u>140</u>
	<u>\$440</u>

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVIII.

JULY, 1848.

NO. 7.

AMERICAN BAPTIST MISSIONARY UNION.

THIRTY-FOURTH ANNUAL MEETING OF THE BOARD.

Troy, N. Y., Tuesday, May 16, 1848.

The Board of Managers of the American Baptist Missionary Union met in Troy, New York, on Tuesday, May 16, 1848, at 10 o'clock, A. M., the Chairman, Hon. James H. Duncan, of Massachusetts, in the chair.

The meeting was opened with singing, and prayer by Rev. Alfred Bennett, of New York.

The roll of the Board was called, and the following members were found to be in attendance, or gave their names before the close of the meeting.

Ministers.

A. WILSON,
E. E. CUMMINGS,
J. W. PARKER,
J. N. GRANGER,
R. TURNBULL,
S. H. CONE,
J. L. HODGE,
J. SMITZER,
S. J. DRAKE,
E. TURNER,
E. HUTCHINSON,
E. NELSON,
L. PORTER,
T. C. JAMESON,
D. IVES,
E. TUCKER,

Ministers.

B. T. WELCH,
P. CHURCH,
E. BRIGHT, Jr.,
J. H. KENNARD,
G. I. MILES,
J. STEVENS,
A. BAILEY,
M. ALLEN,
D. D. PRATT,
T. F. CALDICOTT,
G. S. WEBB,
F. WAYLAND,
A. BENNETT,
J. G. WARREN,
W. R. WILLIAMS,
L. TUCKER,

Ministers.

M. J. RHEES,
A. D. GILLETTE,
E. L. MAGOON.

Laymen.

P. W. DEAN,
A. M. BEEBEE,
P. P. RUNYON,
T. WATTSOON,
S. SMITH,
V. J. BATES,
J. H. DUNCAN,
A. DAY,
J. H. SMITH,
W. H. MUNN,
T. GILBERT.

The pastor of the 1st Baptist church of Troy, in whose place of worship the Board was assembled, extended to the Board and Union the welcome of the church to its house, and of the members of this and its sister churches to their hospitalities during the sessions. The Chairman of the Board in a few remarks expressed the gratification of the Board at being permitted to meet under circumstances so favorable.

The Treasurer, R. E. Eddy, Esq., read his annual report, showing the expenditure during the year ending March 31, 1848, of \$81,834 53; and the receipt, during the same period, of \$86,226 36, exclusive of receipts from the U. S. Government and coördinate Societies.

The report of the Auditing Committee, Messrs. Charles D. Gould and Joshua Loring, was read.

The reports were laid on the table.

The report of the Executive Committee was read by the Corresponding Secretaries, Rev. E. Bright, Jr., in reference to the different departments of the home work, and Rev. S. Peck on the foreign operations of the Board.

The times of meeting were fixed as follows:—at 9 A. M. and at 2 and 7½ P. M.; and of adjournment at 12 M. and 5 P. M.

Rev. Messrs. E. Bright, Jr., S. Peck, Baldwin, and Walden, were appointed a Committee to make arrangements for devotional and missionary meetings to be held in the evenings of the present week.

Adjourned till 2, P. M. Prayer by Rev. T. F. Caldicott, of Massachusetts.

2 o'clock, P. M.

The Board met. Prayer by Rev. E. E. Cummings, of New Hampshire.

A letter was received from William Colgate, Esq., of New York, excusing his absence from the meeting.

The reading of the report of the Executive Committee was resumed by Rev. S. Peck. The report having been concluded, on motion of Rev. E. L. Magoon, of Ohio, it was referred, with the reports of the Treasurer and Auditing Committee, to the following Committees:—

1. *On Finances*.—Rev. A. Wilson, and Messrs. P. P. Runyon, T. Gilbert, W. H. Munn and V. J. Bates.

2. *Agencies*.—Rev. Messrs. D. Ives, J. Smitzer, S. W. Adams, and Messrs. T. Wattson and P. W. Dean.

3. *Publications*.—Rev. Messrs. E. Nelson, S. S. Cutting, F. Snyder, G. I. Miles and Mr. S. Smith.

4. *Burman and Karen Missions*.—Rev. Messrs. E. L. Magoon, J. G. Warren, J. H. Kennard, D. G. Corey and S. J. Drake.

5. *Siam, China and Assam Missions*.—Rev. Messrs. B. T. Welch, D. D., L. Porter, E. E. Cummings, N. Colver and J. G. Collom.

6. *Bassa Mission, Africa*.—Rev. Messrs. J. L. Hodge, J. Blain, E. Hutchinson, M. Allen and T. C. Jameson.

7. *European Missions*.—Rev. Messrs. R. Turnbull, A. D. Gillette, B. Brierly, E. E. L. Taylor and H. Davis.

8. *Indian Missions*.—Rev. Messrs. E. Lathrop, J. C. Harrison, A. Bailey, L. Tucker and E. Turney.

Rev. S. Peck presented a report from the Executive Committee on "The Foreign Expenditures of the Union, and the policy to be pursued therein for the next five years;" which on motion of Rev. B. T. Welch, D. D., of New York, was referred to a Committee of seven: Rev. Messrs. F. Wayland, D. D., G. W. Eaton, D. D., G. S. Webb, J. Stevens, Z. Freeman, and Messrs. F. Humphrey and G. Cummings, were appointed the Committee.

Rev. E. Bright, Jr., in behalf of the Executive Committee, presented a report on "The Home Expenditures of the Union, and the policy to be pursued in home operations;" which on motion of Rev. G. S. Webb, of Pennsylvania, was referred to a Committee of five; Rev. Messrs. P. Church, D. D., M. J. Rhees, L. Leonard, G. W. Anderson and W. H. Shailer, were appointed the Committee.

Rev. S. Peck for the Executive Committee, presented a report on "The Expediency of Reinforcing the Telooquo Mission;" which on motion of Rev. L. Tucker, of New York, was referred to a Committee of five; Rev. Messrs. W. R. Williams, D. D., E. Tucker, L. Tracy, J. Teasdale and A. P. Mason, were appointed the Committee.

Rev. E. Bright, Jr., for the Executive Committee, presented a report on "The Wants of the Treasury for the Year ending April 1, 1849;" which on motion of Rev. M. J. Rhees, of Delaware, was referred to a Committee of five; Rev. Messrs. J. N. Granger, J. S. Backus, M. G. Clarke, H. V. Jones and Mr. A. Day, were appointed the Committee.

Rev. W. R. Williams, D. D., Chairman of the Committee of Nine appointed at the last meeting of the Board, on a proposed amendment to the 3d Article of the Constitution, read the report of that Committee. The report was made the order of the day for tomorrow morning at 9 o'clock.

The Committee on Devotional Exercises recommended that the services this evening be conference and prayer, in concert with the brethren at our various missionary stations throughout the world. The recommendation was adopted.

Adjourned with prayer by Rev. B. T. Welch, D. D., of New York.

7½ o'clock, P. M.

The Board met, and the meeting was opened with singing the 395th hymn in the Psalmist. Prayer was offered by Rev. M. J. Rhees, of Delaware.

The Foreign Secretary read the resolution adopted by the Executive Committee, December 13, 1847, and which is as follows:—

"Resolved, That the Foreign Secretary write to the missions of the Union relatively to the time of holding the annual meetings of the Union and the Board, and invite the missionaries together with the native churches and preachers, to assemble at their respective stations within the week of the anniversaries,—which commence on

the Tuesday preceding the third Thursday in May and ordinarily continue till Friday following,—to offer united and “effectual, fervent prayer” for divine favor and aid; that God “will pour out in those days of His Spirit” on the members of the Union, and on all who at home or abroad are associated with them in the missionary work; that He will give to us all just conceptions of the nature and greatness of the work, and of our individual accountableness for its right prosecution; that He will impart to us all, according to our need, love, wisdom, zeal and concord in the adoption and execution of plans and measures, and give them large success; and that, having regard to the fewness of the laborers and the obstacles in the way of their increase, He will, in the language of the Union at its last annual meeting, ‘*induce men to go as missionaries to the heathen, and cause the churches to be willing to let them go and to sustain them.*’”

Remarks were made by Rev. J. Blain, of Mass., Rev. J. Peck, of N. Y., Rev. A. D. Gillette, of Pa., Rev. A. Bennett, of N. Y., and Rev. D. Packer, of Vt. Prayer was offered by Rev. J. Smitzer, of N. Y., and Rev. G. S. Webb, of Pa.

The doxology was then sung in Karen by Rev. J. H. Vinton, missionary from Burmah, and the Karen converts who accompanied him to this country; and again in English by the great congregation.

Adjourned till 9 o'clock to-morrow morning. Benediction by Rev. E. Tucker, of New York.

Wednesday, May 17.

The Board met at 9 o'clock, A. M., and the meeting was opened with prayer by Rev. John Bates, from Ireland.

The minutes of yesterday's proceedings were read and approved.

An invitation was presented by Rev. G. C. Baldwin, of Troy, from the Executive Committee of the Troy Young Men's Association to the members of the Union, to make free use of the rooms of that Association during the sessions of the Union.

On motion the invitation was accepted, and the thanks of the Board voted to the Association.

An Abstract of the Annual Report of the Executive Committee was ordered to be printed for the use of the members of the Board and Union.

The Board then proceeded to the order of the day, which was the report of the Committee on the Alteration of the 3d Article of the Constitution.* The report of the Committee was accepted; and the following resolution adopted.

Resolved, That the report of the Committee of Nine on the Alteration of the Constitution, be published with the proceedings of the Board, and be presented to the Union, and that the Home Secretary be directed to address a circular to every member of the Union, requesting his opinion on the question now at issue, and that he report the result at the next meeting.

* See end of Treasurer's report.

Resolved, That the Home Secretary be directed to forward by mail to every member of the Union, a copy of the report of the Committee of Nine.

Rev. Messrs. F. Wayland, D. D., J. Stevens and E. Worth, were appointed a Committee to prepare a circular in accordance with the foregoing resolution, to be submitted to the Board during its present meeting.

The Committee to whom was referred the paper on the "Expediency of Reinforcing the Teloo goo Mission," reported through Rev. W. R. Williams, D. D., chairman. The report was adopted, and ordered to be printed.

EXPEDIENCY OF REINFORCING THE TEOOGOO MISSION.

The question submitted for consideration is, virtually, Shall the Teloo goo Mission be *continued*? For more than two years it has been left in charge of native assistants. They have been faithful, yet greatly need the presence and coöperation of missionaries. If missionaries are not to be sent, it can hardly be expedient to protract the existence of the mission. The expenditure would not be justified by the anticipated results; while, by seeming to retain the field, we should stand in the way of any who possibly would desire to enter it.

I. Among the reasons in favor of continuing the Teloo goo Mission, the most promiuent are

The character, number and state of the Teloo goo people, giving promise of early success proportionate to the expenditure. We have not been disappointed in the character of the field we have been cultivating, in its extent, its accessibility, or its productiveness. The Teloo goos are found to be what they were said to be, and their position in regard to the introduction of the gospel among them as favorable as had been represented. In these respects, the motives which led to the establishing of the mission abide in full force.

The state and claims of the Teloo goo Mission were under consideration with the Executive Committee in August, 1846, immediately on the return of Mr. Day to this country. In the report then submitted and adopted in the Committee, were, among others, the following representations. "The Teloo goo country extends 700 or 800 miles along the (western) coast (of the Bay of Bengal), from Madras on the south to Ganjam on the northeast; and about 200 miles inland, circling from Cuddapah through Hyderabad city. Many Teloo goos also reside, it is supposed, beyond those limits. The population who use the Teloo goo language is 10,000,000. The Nellore district (the seat of the Teloo goo Mission) contains 2,000,000 of people, or 113 persons to every square mile. They are considered one of the noblest races in Hindostan. . . . One half of the male population can read. The climate is as healthful as that of Burmah. The protection of life, limb and property, is entire. . . . There is no hindrance to missionary labor, except from caste. . . . Missionaries are not received into private houses, but may preach without molestation in the streets to audiences of from twenty-five to 100, easily collected. Religious instruction may also be given in schools without offence. . . . Missionaries could have any number of pupils under their immediate instruction or general superintendence," &c.

With regard to the prospect of early success proportionate to the expenditure, the history of the mission, if less marked and decisive, furnishes at the worst no ground of discouragement. No mission of the Union, in comparison with the work to be performed, has been sustained by us so feebly as this. Mr. Day commenced the mission in 1836, and in consequence of the early and continued sickness of the brother who some years later was

sent to help him, has labored in it single-handed, with the exception of a few native assistants. He returned to this country on account of illness in 1846. During the ten years of his residence in the Telooogo country, the language was to be learned, the country explored, the character and ways of the people searched out, the sphere and site of the mission to be selected and a station built up; the foundation, in a word, was to be laid;—and all to be effected by one man, among a numerous and “strange” people, in an unaccustomed climate, under repeated visitations of sickness and with multiplied domestic cares. But more has been effected than mere preliminary labors, something more than simply laying the foundation. Much of the time of Mr. Day in subsequent years, as also that of the assistants, was spent in preaching, *preaching every day*. Schools also were established and regularly sustained, at one time twelve, at an average cost each of but \$50 per annum. And says the report above mentioned, “The mission is in an encouraging state as to probabilities of success. A good impression has been made, especially on the minds of the scholars. . . . Six or seven persons, whose piety is unquestioned, are connected with the station. . . . There is a general expectation that the Christian religion will prevail.” We may add, that in India and especially Southern India, there is a general preparation for the conversion of the people from dumb idols to the living God. The scriptures have been translated into the Telooogo language, and the New Testament with portions of the Old, printed; also religious tracts; and widely circulated. South of the Telooogos are the effective and prosperous Tamil Missions of the American Board of Commissioners. More than all, the promises of God to his servants, that his word shall not return to him void, and that Christ shall see of the travail of his soul and shall be satisfied, together with kindred declarations, are as applicable to the faithful ministration of the gospel among the Telooogos as among any other people. And so far as concerns our faith and works, prior to the revelation of God’s purpose in his *acts* of grace or reprobation, they are as encouraging and authoritative in behalf of one people as another. “In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that; or whether they both shall be alike good.”

We have only to adduce further, in this connection, the testimony of the Rev. Amos Sutton, of the Orissa Mission, at whose instance originally the mission was undertaken. It is contained in a letter written near the close of 1846. Speaking of the Telooogos and of the importance of reinforcing the mission, Mr. Sutton remarks:—“The population is immense,—they are a noble race,—the climate good,—the country always accessible,—the government favorable,—the language beautiful,—many elementary works prepared,—medical aid easily obtained,—the expense moderate,—intercourse with the people unrestrained, and a beginning made.” “In my opinion,” he adds, “you had better consider well, before you abandon your present ground in Southern India; you will, probably, never recover it if you do. The tide of conversion is rapidly rolling up from the far south, and you will one day wish your agents to be there, to share in the work. Though I have just returned from *Burmah*, yet I must say, that I have yet seen no country comparable to India as a missionary field.”

II. Considerations derived from providential circumstances, with respect to the expediency of continuing the Telooogo Mission, are of a more questionable bearing. At one time it was apparent that the providence of God had cast the Telooogo people on our hands. So far as was known to us, the Telooogos had none on whom they could so safely rely under God for salvation as ourselves. If we failed them, others more assuredly. Other benevolent societies or individuals had at different times made more or less inconsiderable attempts to introduce the gospel, but the stations were not vigorously sustained, and some were broken up. There was no station but our own in the Nellore district, containing, as before stated, a population of 2,000,000. Of late there are indications of a more favorable character.

"Not a few Teloo goo youths have been educated in Madras and Vizagapatam, in the English schools, i. e., in English science, including mathematics, geography, astronomy, mental philosophy, &c.; and while they have been pursuing these studies, the truths of God's word have been daily presented to their understandings and applied to their hearts by faithful servants of Christ." "Several Teloo goos have already turned to the Lord in connection with the Scotch Free Church school in Madras." It is understood that a missionary of the Church Missionary Society has recently been stationed even at Nellore. The Teloo goos are being more and more encompassed with the influences of the gospel, and at no distant day must be pervaded with them. Facts like these are encouragements to prosecute the Teloo goo Mission, but serve also to make less imperative the apparent necessity.

With respect to considerations more nearly affecting us;—we have a brother, well acquainted with the language, character and state of the Teloo goo people, who having regained his health is prepared to resume his labors among them, at least for a limited period; and there is another appointed missionary desirous to accompany him, who is qualified for the service; we have a station with mission house, school houses, &c., in good repair and well located in the heart of the people; and there are three faithful native assistants, a Christian church, and the pupils of five flourishing schools, to welcome our missionary brethren and usher them into their labors. The precise importance of this class of considerations it may be difficult to determine. At the time the Nellore station was all but dismantled by the sickness and removal of the missionaries, providential indications seemed strongly in favor of its abandonment. Outward circumstances are changeable. Still, the relations and claims of the mission differ materially from what they would have been, had the health of our brother continued infirm; were there no missionary brother prepared to go with him; or had the native laborers proved unfaithful, the schools been dispersed, and the mission premises laid waste.

We forbear to note, except by a mere allusion, the personal consideration that the brother who is desirous to reënter the mission, was appointed to it by the Board some twelve years since, and has faithfully executed his trust. We also, on the other hand, merely allude to a more general fact, the importance of which is diversely estimated by different individuals, that the Teloo goo country stands apart from the fields which Divine Providence has given more exclusively to American Baptists, and which lie on the eastern shores of the Bay of Bengal.

III. A third class of considerations relate to the *ability* of the Missionary Union to prosecute the Teloo goo Mission with a just regard to the claims of other missions. The resources of the Union are limited. Its annual income is less than \$100,000. The income may increase; but will it increase by more than \$10,000 a year? With but \$10,000 increase, year by year, it will take the ensuing five years to place the stations in good condition, i. e., with a *full* complement of men and means,—without adding to the number of stations. In this supposed annual increase of income and expenditure, provision is made for reinforcing the Teloo goo Mission; but would not whatever might be withholden from the Teloo goos be so much in *addition* available for Burmans and Karens? Might not a full supply of all the stations retained be effected in a shorter period, or an additional station be founded in Burmah or Arracau?—Again, the *ordinary* expenditures of the missions in Asia, without any multiplying of stations, are continually augmenting, in proportion as the work advances. The income of the Union may increase; and so, too, may the demand for it. It is a question of grave importance, How may we apply our resources to the best advantage? Among what people and at what places and times may we hope to carry forward most effectively the work of evangelization?—These, and similar inquiries, have pressed with great force upon the minds of the Ex-

ecutive Committee, and demand in their judgment the maturest consideration of the Board.

IV. In close connection with fiscal considerations stands the more general inquiry,—and it is an inquiry not unattended with difficulty,—as to the policy of reducing our entire missionary operations within narrower bounds. It has been laid down as a principle in missionary enterprises, and we hold it to be a just principle, that missionaries and missionary institutions should “work *where* God works, and *when* God works.” They are but instruments to do his pleasure, and without him they can do nothing. But how far shall this principle be carried out? The principle is not of difficult application within certain limits, whenever and wherever God *has* manifestly begun to work. The difficulty begins when we attempt to determine the extreme boundary to which the principle is to be advocated and applied. Shall we work *only* when and where God works, and where he is *seen* to work? Shall we then and there concentrate *all* our resources, provided there be opportunity and scope for all? or, are there other ways in which God indicates when and where we are to work, and by observing *those* indications shall we still do his pleasure, even though *he* may *not*, to *outward appearance*, have begun there to work?

On the other hand, it is equally a just and generally received principle, that opportunity and duty, power to do good and obligation to do it, go together. “Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.” Is it then a duty to do present good to-day, irrespectively of the opportunities and obligations which will be present to us to-morrow? Shall we expend our sympathy and strength and skill on *every* and *all* fields accessible to us and needy of culture, regardless of the limited nature of our capabilities, and the priority of claims of choice fields?

But not to enter upon an extended discussion as to the general policy of concentrating or enlarging our operations,—especially as concerns the question of extreme concentration or extreme expansion,—we submit the following practical suggestions in regard to the case before us:—not, however, that they should by themselves determine the Board to a certain issue, but rather as points claiming with others some regard. And

1. Assuming that the income of the ensuing five years applicable to foreign expenditures, be what we have elsewhere intimated is desirable, i. e., \$93,000 the current year and an annual increase thenceforward of \$10,000,—the stations now held by the Union can be effectively sustained, so far as regards pecuniary ability, and the Telooگو Mission be continued. The present disquieted state of the missions, from an inadequate supply of laborers, will soon be remedied. Five years, and we shall have attained. It is to be noted that the multiplication of stations is subject to our own power. The stations we have must be sustained, must be effectively manned and supplied; lest we lose our labor, or overtask our brethren, or fail to turn our opportunities to the best account. But we are not bound to multiply stations. The word of God may be sounded forth from a single “hill of the prophets” over all the land. Native laborers can be sent abroad, who will sow the good seed beside all waters.

2. With respect to probabilities that the designated amount will be realized,—it is worthy of careful consideration whether the Telooگو Mission by its reflex influence, if duly sustained, would not do its part; whether, in some good measure at least, it would not “pay its way.” The necessary outlay the first five years would not be large. If a single mission family were to accompany Mr. Day to Nellore, the *additional* expenditure for the mission the first year would be less than \$3,000, would hardly exceed \$2,000; and if a second family were sent another year, the *whole* annual expenditure would *then* not exceed \$5,000. Would not a part of this sum come directly from interest in the Telooگو Mission; and if the mission were abandoned, would *all* of it be saved to the Karen or other Mission? Different missions have their respective favorers and supporters.

Multiplication of interests in *this* direction may be strength; concentration hardly pressed, may be decrease.—Again, what would be the more general subjective influence of drawing back? Not what we *can*, but what we *will*, as respects the gross amount of our missionary contributions, has been the measure of our ability; and if we are able to go up and possess this land, yet refuse to go up, the temper of heart that faints through fear or loiters through indifference, may eat into our strength like a cancer, spreading dismay and death. Again;

3. Admitting that even with the aid of the Teloo goo Mission the supposed income would not be realized, and that by consequent necessity if the mission were continued, *all* the stations could not be reinforced to the extent of their demand within the ensuing five years;—it might still be a question for consideration by the Board, whether, for the sake of continuing the mission, the period for a full supply of one or more of the stations ought, or ought not, to be extended beyond five years; and whether the evils resulting in any case from want of reinforcements would, or would not, be too urgent to admit of such delay.

It is further worthy of note,

4. On supposition that the Teloo goo Mission be continued and the ratio of increase of income the next five years be all that has been indicated, —the full increase of subsequent years will be available for missions then most in demand of it, or towards which our affectionate sympathies may be most vehemently turned. The expenditures for home operations, Indian Missions and the Missions in Europe, are in their nature or by general consent of a permanently limited extent. They need not, nor ought they, to be *greatly* enlarged. They now constitute one third of our expenditure. Double our income and outlay the ensuing ten years,—as we have doubled our income within the last ten,—and these expenditures will constitute only a sixth. Five sixths of our income will then be applicable to Asia and Africa; and nearly half our *present* income to Burnah alone. Meanwhile, we are giving to Burnah one half of all the reinforcements sent to our Asiatic Missions, as we also have given to it from the time that the other Asiatic Missions were undertaken.

On the other hand,—

5. The extent of our operations ought to be proportioned to our means to prosecute them. Neither duty nor expediency requires us to go, or to attempt to go, beyond our ability. So many stations and so many missions *only* ought to be retained or prosecuted, as can be prosecuted effectively. The height of the column must correspond with its base. With \$100,000 income we may do the work of \$100,000; with \$50,000 the work of \$50,000.

6. If, therefore, the supposition we have made as to the amount of income, will *not*, in the judgment of the Board, be substantially realized; and if, *also*, the alternative be to continue all our missions and stations for an indefinite period with a deficiency of laborers such as exists at present, or to relinquish the Teloo goo Mission;—then it will demand the earnest consideration of the Board whether the latter,—the relinquishment of the mission,—would not involve the less evil. There was a time in the history of the Union, or Convention, when, beyond all question, its operations were too widely extended, as compared with its existing resources. The policy of the Board and its Executives has been for a long period to effect a juster proportion between the two,—between the extent of the field and the power to cultivate it. While, on one hand, since 1838 the annual income from churches and individuals has been doubled,—on the other, several Indian Missions with the Hayti Mission have been discontinued or transferred to the Indian Mission Association, and no new mission undertaken. Whether a sufficient reduction in the number of missions has or has not been made, and whether it would be unsafe or otherwise to await a further increase of income, so as to make *thereby* the relative scale of operations judicious and effective, it is for the Board to judge. And, further;

7. If, on a full consideration of the subject, it be the judgment of the

Board that the number of missions as contrasted with the income for their support, present and prospective, is still disproportionably large, and that a reduction at *some* point is yet to be made, the Executive Committee are of opinion that such reduction may be effected with least comparative injury, so far as concerns the *Asiatic* Missions, by discontinuing the Teloogoo Mission. Other missions have advanced to a greater maturity, or they involve interests a voluntary abandonment of which would inflict deeper and wider griefs, if not on individuals, yet on the Christian church at large.

8. We have only to suggest in conclusion, that, be the decision what it may, it ought to be regarded as final. If the Teloogoo Mission cannot be sustained, now is the most favorable time for withdrawal. Already the missionaries are withdrawn, by the providence of God, and the entire closing up of the mission, now in charge of native assistants, can be effected at comparatively little cost. If the decision be to continue the Mission, the missionaries ought to go forth with a well-founded assurance that, when by reason of death they shall cease to labor, others will enter into their labors.

All which is respectfully submitted.

By order of the Executive Committee,

S. PECK, Cor. Sec. For. Dep.

The Committee of this Board, to whom was referred the report of the Executive Committee on the "Expediency of Reinforcing the Teloogoo Mission," would respectfully submit the following report:—

The document laid before your Board by the Executive Committee presents with great thoroughness and in admirable equipoise the considerations that favor the reinforcement on the one hand, or, on the other, the prompt, peremptory and final abandonment of our mission station among the Teloogoo people, a race of many noble natural endowments, large in numbers, and receiving as yet but little share in the missionary endeavors of the age.

Your Executive Committee evidently shrink, with natural relents, from the surrender of a field through many years the scene of faithful and not fruitless effort, where schools are planted and native assistants have been trained. It may seem, on some accounts, desirable to withdraw our limited resources from the western shores of the Bay of Bengal, where this is our solitary post, and concentrate them henceforth on the people of its eastern coast, where we have many other detachments of our missionary staff. But, beside all natural regrets, they evidently feel it a tremendous responsibility to take our last, lingering farewell of a race, some ten millions in number, resigning them unevangelized to such other sympathies and helpers as God may raise them up. If even our God is described as having "*His repentings kindled together*" when He would "*give up Ephraim*," our churches may well falter here, at the thought of closing between themselves and this vast multitude of dying idolaters the door, and barring and bolting that door in despair;—to be to us no longer a door of hope and access to evangelize their blindness,—to be to them no more a door of hope and escape, through which they may receive the light of salvation and evade the second death.

If the Executive Committee, familiar with the whole subject from close and constant study of its details and relations, shrink from the responsibility of decision, your Board, whilst willing to afford them all proper aid and counsel in such emergencies, may also shrink, quite as justly, from deciding the same question, when that Board approach it with so much less fulness of knowledge and their judgment in the matter must be the hasty verdict passed on the briefest examination. To depart from the Teloogoo field is a step critical and irreparable. As we look to the brother whose health, broken down by years of assiduous and devout toil there, has now been so far restored that he yearns to resume, at least for a term of years, his suspended efforts there,—as we look to the brother offering himself as a coadjutor in the same field,—as we then review our real needs and opportu-

of sustaining and augmenting, even most widely, our existing missionary enterprise,—as we remember how often, in other portions of our , accumulated discouragements, well-nigh overwhelming our faith, but preceded unexpected and overwhelming deliverances received from our Father,—we look to this missionary cluster of schools and native students, and our hearts say: “*Destroy it not, for a blessing is in it.*” But, on the other hand, if, with all our means and opportunities as Americanists, we have not the requisite zeal and faith,—if we are famishing with feebleness and despair many stations, where we might with the same means fully man and equip a few and important posts,—if there be, from expanding labors and growing success of other churches, American and British, on the same western shores of the Bay of Bengal, hope that these stations will not be long neglected,—it may be the duty of the Board and the Executive Committee (though it will not be the glory of the churches sustaining that Executive Committee and Board,) to withdraw missionary forces which these churches cannot or will not adequately sustain. If the Board do now abandon it, it should, in the judgment of this committee be after solemn and public prayer, and with a deep sense of vast results, interminable and incalculable, to these Teloo goos and ourselves, which such withdrawal involves.

not prepared now for such step, then this Committee are prepared to commend it, as what might be the expression of this Board to their Executive Committee, that, in their judgment, the continuance or discontinuance, the utter withdrawal or proper reinforcement of the Teloo goo Mission should be made to depend on the extent of funds received during the six months. If these promise the probable receipt during the year of revenue the Executive Committee have calculated as necessary to the support of all our existing missions, let the Teloo goo Mission go on. Such augmentation of funds, we mean not the sending in of contributions specifically designated for this Teloo goo Mission, but the general and all support of all our missions. If these be not forth coming, and it is thought that no other and European Mission should be instead of this first victim of retrenchment, then it must be sacrificed; but the responsibility is, where, before God and in prospect of the judgment day, we as a Church leave it,—with the churches and the individual Christians composing the churches, and not with ourselves. *They* and not *we* will have said, “*Loose the smoking flax. Let the light of that struggling mission go out.*” If such be the reluctant act compelled by apathy in our churches extorted from the Executive Committee, we will, whilst deploring the calamitous result, trust that God will put into the hearts of other Christians greater faithfulness or into their hands larger means. And as from the field of missions in South Africa, abandoned in earlier years by our Moravian brethren, our brethren of the English Congregationalists and Methodists and the French Protestants have in later years reaped abundant harvests, from our lack of service in this mission, if abandoned, we will hope God will yet stimulate other Christians of our own or other countries to give to the Teloo goos the missionary, the bible, the Sabbath school, the tract, till too are christianized. Blessed will the result be, if the full and augmented charities of our churches in the coming half year shall say to the Teloo goos, “We, the Baptists of America, will not desert you;” and shall on our Lord’s Day, “Reënter and hold for Christ and for us the field opened by the prayers and tears of many weary years.”*

All which is respectfully submitted.

WILLIAM R. WILLIAMS,	} Committee.
ELISHA TUCKER,	
LEONARD TRACY,	
JOHN TEASDALE,	
ALANSON P. MASON,	

* See also doings of the Union and the Board, pp. seqq.

The Committee on Finances and the Treasurer's and Auditors' Reports, reported through Rev. A. Wilson, chairman. The report was adopted and ordered to be printed.

The Committee on the Treasurer's Report and on Finances, report:—

That having examined the Report of the Treasurer and found it correctly kept and properly audited; they have proceeded to examine an inquiry over which many fast friends of the Union are very properly disposed to exercise a vigilant scrutiny. This inquiry relates to the *per centage* of our funds expended in the home work of the missions. Men of business are aware that the collection of dues, scattered in small sums over a wide extent of country, is usually attended with no inconsiderable expense; without at all taking into the account the operations which have created the demands. Our home work embraces the whole expense of obtaining, collecting and disbursing our funds. The Committee find that these three services together, cost a fraction less than 14 per cent. on donations and legacies, not including grants from coördinate Societies and from the U. S. Government.

The friends of the Union will bear in mind two ways in which they may very properly hope to diminish this per centage. One way is by increasing the amount of their donations,—as a large business can usually be conducted at a less per centage than a small one. The other way is by increasing our promptness in our contributions, thereby diminishing the expense of agency in their collection. The Committee would also present the inquiry whether *some* of the agents and secretaries might not increase their fraternization with the brethren among whom they travel, and thereby diminish the amount of their travelling expenses.

While we bear in mind the fact that the appearance of a debt at present against the Union, does not result from a failure of any part of the subscriptions to liquidate the \$40,000 debt,—the full amount of that subscription having been paid,—nor from any new expenditures, but simply from an earlier charge of bills drawn, (as explained in the Report of last year, p. 5,) we are at the same time cheered with the fact that these liabilities have been diminished the past year by the sum of more than \$4,000.

In closing, the Committee would call upon all the friends of the Union to unite with them in devout thanksgiving to the King of Zion, who has given them both their power to get wealth, and their hearts to use it in sending the message of life and hope to nations sitting in darkness and in the shadow of death.

ADAM WILSON,	} Committee.
P. P. RUNYON,	
T. GILBERT,	
W. H. MUNN,	
V. J. BATES,	

The Committee on the Burman and Karen Missions reported through Rev. E. L. Magoon, chairman. The report was adopted and ordered to be printed.

The Burman and Karen Missions will ever be greatly endeared to American Baptists. The first stands supreme in historical dignity, and the other is unexampled in its economy and success. There are many yet among us who fondly remember when the first messengers of truth sought those climes to diffuse the word of God. Delightful reminiscences will be forever associated with Judson and Burmah, Boardman and the Karens.

The mission at Rangoon has lately suffered new acts of tyranny, but it is believed that such resistance cannot long endure. The wave destined to disenthral the world is fast rolling from west to east, and will soon overtake despots in Asia as well as in Europe, sweeping away thrones and rending

every oppressive chain. Let the servants of Christ be patient and labor on, for deliverance and triumph are at hand. The results of missionary enterprise already attained in Burmah Proper, will form a prominent chapter in the history of self-consecration the most pure, the most persevering and the most sacred. A heathen poet has said that "To direct a wanderer in the right way, is to light another man's candle by our own, which loses none of its light by what the other gains." It is exactly this beneficent office which the Redeemer requires at our hands when he commands us to "love our neighbor as ourselves." Preaching in Burmah is sometimes interrupted, but the power of the press is perpetual. The work of translating and publishing goes steadily forward, and it is this sublime process that keeps the word of God constantly transfigured before millions of benighted men. Never were the labors of Judson and his associates more worthy of our sympathy and support than at the present moment.

In contemplating the progress of the gospel among the Karens, your Committee are reminded of the definition of Christianity given by Lord Bacon, when he said, "The kingdom of heaven is compared, not to any great kernel, or nut, but to a grain of mustard-seed; which is one of the least grains, but hath in it a property and spirit hastily to get up and spread." Surely in this field we have the greatest encouragements to renew our toil, for on every side we behold among the converts to truth the finest exemplifications of its spirit and power. Thousands have recently been enlightened, and yet millions remain in a worse condition than the Apostle John when he looked on the sealed book and "wept," because there was none to open it. Faith has its book sealed with seven seals. The latent immortality in every human bosom pants to feed on its glorious instructions. But reason alone has no power to open that book. The most fearful considerations urge us to go forth to the whole world, exclaiming as did the angel to John, "Weep not, for the Lion of the tribe of Judah has prevailed;" he has borne light into the darkness, life into the dominions of death, and has mercifully given us the means to follow in his footsteps to glory.

As ignorance is the chief source of evil, and as the antidote to ignorance is knowledge, it follows that he who retards the progress of truth countenances crime and is himself the greatest of criminals; while he who circulates that mental light which is purer and holier than the visual, is the noblest improver and surest benefactor of his race. One is a manufacturer of barbarism; the other diffuses a life divine. Jesus clearly taught that whoever is able, and does not relieve the sufferer wherever he is found, is his foe; whoever has the means, and does not feed his brother man, is his murderer. The dupe of opulence and luxury who refused a crumb of support to the suffering on earth, was himself refused a drop of comfort in hell.

Your Committee would earnestly hope that the missions now under consideration may receive the increased support which their great merits and wants demand. There will be no lack of means, when we shall have earnestly sought from our Lord his meek and beneficent spirit, praying him to "pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues; without which, whosoever liveth is counted dead before thee." Love gentle and diffusive, permeating and universal, reposes in the heart of a true disciple, as a drop of dew in the bosom of a flower. Jesus Christ was a public blessing in the world; "He went about doing good;" and such should all his followers be. He was the Son of God, but the only title he ever invoked upon himself was, "the Son of Man," and in that title he announced a new era for the world; then the era of humanity commenced in the beneficence of Him who taught that after the name of God, nothing should be more grand than the name of man, and nothing should be more efficacious than his miseries to obtain succor and fraternity. As soon as the atonement was offered, and he had thus arrived at the post of supreme command, he arose in the majesty of infinite benevolence and said, "Go preach the gospel to every creature." Let us

be imbued with the same spirit, and soon, with the chiefest of the apostles, no longer able to contain within his heart the triumphant chant of disenthralled mankind, we shall exclaim, "Now is there neither Jew nor Greek, bond nor free; for ye are all one in Christ."

E. L. MASON, J. H. KENNARD, S. J. DRAKE, D. G. COREY, J. G. WARREN,	}	Committee.
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The Committee on the Bassa Mission, Africa, reported through Rev. J. L. Hodge, chairman. The report was adopted and ordered to be printed.

The Committee on the Bassa Mission ask leave to present the following report:—

Having examined the condition and wants of the Mission to the Bassas, we cannot resist the conviction that it has peculiar and pressing claims upon the aid and sympathies of the Union and the churches, and that it ought speedily to be reinforced. We are aware that efforts to evangelize that benighted country are liable to interruption, especially by mortality among the missionaries; yet the Great Head of the church requires his redeemed disciples to go and "teach all nations," neglecting none on account of unhealthiness of climate or degradation of people. Christian zeal and benevolence, encouraged by a trusting faith in God, the power of the gospel, and the promised aid of the Holy Spirit, bid us brave all dangers and "sow beside all waters." We know not what blessings may result from faithful, self-denying labors. Unexpected prosperity may attend efforts put forth in the spirit of the gospel, when, to the eye of sense, the prospect is dark and discouraging.

But our mission in Africa has not been undertaken in vain. The Lord has crowned the toils of his servants with success. His blessing is now resting upon that mission, and its condition is as encouraging as at any previous period of its history. But it greatly needs reinforcement. Those who are laboring there, feel almost disheartened because additional aid is withheld so long. They earnestly plead for another missionary, as the only means of not losing what has already been expended and sacrificed.

Your Committee cherish the hope that the pressing wants of the Bassa people will be promptly and generously considered, and that the noble band of missionaries among them will not be forgotten; but every facility and aid furnished them, until the islands of the sea shall wait for the divine law, and Ethiopia stretch forth her hands unto God.

All which is respectfully submitted.

JAMES L. HODGE, *Chairman.*

The Committee on Publications reported through Rev. E. Nelson, chairman. The report was adopted and ordered to be printed.

The Committee on Publications submit the following report:—

That it must be highly gratifying to the members of the Board, as it is to your Committee, that the publications of the Society are now so conducted as to require no draft upon your treasury.

There is a balance for the year ending December, 1847, in favor of the Magazine of \$331.94, and in favor of the Macedonian, published at Boston, of \$79.67, and in favor of the Cincinnati edition of \$39.65. Whatever can be done to diminish the expenditures of the Board and to place at their disposal available funds, is to be encouraged. But your Committee would most seriously deprecate a policy which should tend in any measure to circumscribe or lessen the circulation of these publications. They bring the

Executive Board constantly in contact with the members of our churches. The Magazine presents a connected, historical view of our missions and of the operations of the Board in a form convenient to be preserved. If any Christian brother would, at a small expense, leave a valuable legacy to his posterity, let him subscribe for the Magazine, read it, and get it bound.

The Macedonian being made up generally of short, spirit-stirring missionary articles, is highly adapted to that class of persons in our churches who have not time for general reading. Its influence has never been overrated. None can duly estimate the missionary interest it awakens in our churches, who have not witnessed its workings. Your Committee can hardly conceive that any of our churches are so far advanced in the cause of missions as not to be materially benefitted by the circulation among all the members, of these periodicals. But to the more remote and less informed churches, the benefits are incalculable. The Committee make these remarks for the purpose of stating their deep conviction, that the Board should pursue a liberal policy, especially with their collecting agents, in diffusing these publications among the remote and destitute and feeble churches where they go. Hundreds of pastors no doubt have yet to learn, with how little sacrifice and pains and care they could, by the circulation of the Macedonian, stir up a missionary spirit among their people.

One of our largest benevolent Societies circulates gratis thousands of copies of a paper, sustaining the same relation to its Board as the Macedonian does to ours; and it is most certainly the conviction of that Board that this liberal distribution is as if they planted cents in their field and they come up dollars.

The circulation of the Macedonian will be as the planting of the seeds of piety in the minds of our children and youth, which, there is reason to believe, will, by the grace of God, yield a glorious harvest to the mission cause.

The announcement in the Secretaries' Report, of the preparation of a History of our Missions by a brother competent to the work, will awaken the liveliest anticipations. Such a work is greatly needed and desired by our churches; and if happily executed, it will undoubtedly be a means of enlarging our missionary operations, as well as a source of income to the Board.

All which is respectfully submitted.

E. NELSON, *Chairman.*

Resolved, That the Executive Committee be authorized to circulate gratuitously as many copies of the Macedonian as will equal the net profits of that paper, to pastors of churches who do not take it, for the purpose of increasing its circulation.

The Foreign Secretary introduced, with appropriate remarks, Rev. J. H. Vinton, one of the missionaries of the Board to the Karens, recently returned to this country; and Kone Louk and Myah A,—two Karen native assistants, who accompanied him to aid in the prosecution of the work of translation.

They were affectionately received, in behalf of the Board, by the chairman, Hon. J. H. Duncan.

Adjourned till 2, P. M. Prayer by Rev. H. Davis, of New York.

2 o'clock, P. M.

The Board met, and the meeting was opened with prayer by Rev. J. C. Harrison, of Pennsylvania.

A communication from Isaac Newton, Esq., proprietor of steam-boat Hendrick Hudson, was received through S. H. Tupper, liber-

ally offering a free passage on said boat from Troy to New York city, to all the ministers of the Union.

On motion, the thanks of the Board were ordered to be presented to Isaac Newton, Esq., for his kindness and liberality.

The Committee on Indian Missions reported through Rev. E. Lathrop, chairman. The report was adopted and ordered to be printed.

The Committee to whom was referred that part of the Report of the Executive Board relating to Indian Missions, would respectfully present the following report:—

The developments of the past year have in no measure weakened the conviction expressed on former occasions, that the Missions to the North American Indians, though attended with some embarrassments, deserve to be prosecuted with undiminished interest and vigor.

In addition to the other obvious considerations which prompt us, as Christ's disciples, to engage heartily in this work, it ought to be distinctly remembered that the *pecuniary means* employed in sustaining these missions are furnished, to a considerable extent, by the U. S. Government; thus relieving our treasury from any serious pressure in this quarter, which might otherwise operate to the disadvantage of other and equally important claims. This fact is applicable, especially, to four out of the five missions which we have established among the Indians.*

It is not on this ground solely, however, that your Committee would recommend the continuance, and, if practicable, the increase of evangelical labors among these interesting, but too long culpably neglected tribes. The Indians of North America are a part of that great unchristianized portion of the human family toward which our sympathies and efforts, as a missionary body, are professedly directed. Besides, we are their debtors in a sense which cannot be urged as to any other of the nations whom we seek to bless. Having possessed ourselves so bountifully of their temporal things, is it demanding too much of us, that we give them in return something, at least, of our spiritual treasure?

While, therefore, the cry of Burmah and of China and of the far off Te-logooos, awakens properly a response in the bosom of American Christians, your Committee would recommend that the cry of America's own perishing children should not be less heeded and effective.

In behalf of the Committee,

EDWARD LATHROP, *Chairman*.

The Committee on Agencies reported through Rev. S. W. Adams. The report was adopted and ordered to be printed.

The Committee to whom was referred the paper on Agencies, beg leave to offer the following report:—

They are gratified to learn that the difficult and often embarrassing work of home agency has been met with commendable industry and faithfulness. They rejoice that amid the discouragements unavoidable in fields sterile by nature, there are indications of improvement.

The Committee are deeply conscious of the pressing exigencies which impose the necessity of agency labor, nor do they conceive how contributions requisite for our missionary operations could at present be secured independently of this kind of service. But while we admit this humiliating fact, and deplore its existence, we insist upon the doctrine that it is the duty of pastors to carry out a well devised method of raising funds. The

* In the Tonawanda Mission the Treasurer merely remits to the New York Baptist State Convention what is received from the United States for that purpose.

agents appointed to this work are not to supplant or supersede pastoral effort, but to supply the deficiency where it exists, and, if possible, enhance efficiency wherever it abounds. There should be mutual coöperation between pastors and agents. Aid is thus interchangeably furnished, to cheer each in their work and promote the interests of a common cause.

The past year has been replete with instances of united and concentrated action, which betoken more systematic and permanent effort to sustain our missions in future. We advert with pleasure to missionary meetings, called at the suggestion of agents or leading individuals, in which the attendance of many ministering and lay brethren has been secured, and by prayerful consideration of missionary topics fresh interest has been elicited, such as decidedly favors improving changes in our fiscal affairs.

The Committee are fully aware of the desirableness of prosecuting this work with as little expense as possible. Meetings of the character just named, often originate measures which abate the expenses of the work, and enlarge the contributions to the mission cause, and furnish a rational hope of permanent supply.

The Committee would recommend rather an *extension* than a *contraction* of the field of labor. The portions that have been least productive, and where past returns would seem to dissuade us from continuing their culture, still demand our notice. Of this character *Canada West* may be mentioned. It may, however, be advisable to bestow this labor in a different manner. Let the agent or agents be sent into the less fruitful sections in their harvest seasons. Thus, it is possible, an agent by being present at the associational sessions may secure, or be the means of securing, if not as much as though employed on the ground the whole time, a net return not inferior.

Your Committee concur in the policy now pursued, and recommend the continuance of the agency work. They cherish full confidence in the Executive Committee to select the men and direct their operations in this important branch of missionary enterprise.

All which is respectfully submitted.

D. IVES, *Chairman*.

The Committee on "Home Expenditures of the Union, and the Policy to be Pursued in Home Operations," reported through Rev. P. Church, D. D., chairman.

HOME EXPENDITURES OF THE UNION, AND THE POLICY TO BE PURSUED IN HOME OPERATIONS.

The home expenditures of the Union embrace whatever is paid from its treasury to make the organization a safe and successful agent in sustaining the missions. The items named in the Treasurer's Report under the heads of Agencies, Publications, Secretaries' Department, Treasurer's Department and Miscellaneous Expenses, are such expenditures; and their aggregate for the last financial year, exclusive of income from the fund for support of Secretaries and Treasurer, was \$12,806 92, or about thirteen per cent. on the whole amount received into the treasury within the same time. It must not be inferred, however, that this has been the average per centage of expenses incurred at home in other years, nor that it will be the average in any number of years to come, even should expenditures be governed by the same general rules. Agents, for example, cannot deliver their accounts to the Treasurer so that his reports will uniformly show the exact *annual* cost of their services; and no amount of care can secure uniformity, from year to year, in such items as most of those which are grouped under the head of Miscellaneous Expenses. The rule is, to make the closest estimate practicable of the expenditures of each year, several weeks before its

commencement, and to include in its accounts all the expenses pertaining to its transactions. The Treasurer's report may be consulted, therefore, as one of the safest guides in determining the probable amount of expenditures in each succeeding year, provided there be no change in the policy by which they are regulated.

In the year ending April 1, 1848, the sum paid for Agencies, including the travelling expenses of returned missionaries while in this country, and of the Home Secretary, was \$6,150; but the salaries of eight agents, now in the employ of the Union, with an average of \$120 to each, and an allowance of \$440 to returned missionaries and the Secretaries, for travelling expenses, will swell the cost of Agencies the present year to \$6,500. Publications, including the annual report, amounted last year to \$520 64; and, governed by the same policy, this department will cost no less the current year. In the Secretaries' and Treasurer's Departments the net expenditure of last year was \$3,233 33; from which \$133 33, a balance paid one of the Secretaries on account of the previous year, may be deducted. The Miscellaneous Expenses of last year, including rent, postage, interest, etc., were \$2,902 95; but what is saved in items which may not recur the present year, will probably be balanced by others not now foreseen. So long, therefore, as the present policy continues to prevail in home operations, and liabilities requiring an equal amount of yearly interest remain uncanceled, the annual home expenditure cannot be less than \$13,000.

The question may now be considered, What changes should be made in the policy by which the home operations of the Union are directed?—It is conceded that no more of what is received into the treasury should be used at home than is necessary to make the Union a competent agent in sustaining the missions. But it should be remembered that this work is complicated and arduous, involving grave and ever-growing responsibilities. Sixteen missions, with laborers in the four quarters of the globe, striving to evangelize many millions of people, look to the Missionary Union for remittances and instructions to meet necessities ordinary and extraordinary; to furnish which the organization must possess knowledge, minute and thorough, of the positive and relative wants of the missions; and must, also, maintain in the commercial world a financial credit commensurate with all its pecuniary liabilities—a thing which no charitable incorporation can do in an easier way than mercantile houses engaged in equally extensive transactions. It is known that the Union has a financial credit of such order that one of the wealthiest banking-houses in the world deems it safe to guaranty bills of exchange drawn by your Treasurer, to a large amount, with no other security than is found in the integrity and responsibility of the incorporation; and such bills, amounting to \$31,950, are now in London or on their way thither. The fiscal facilities thus provided are little less than invaluable. But the protest of a single bill for non-payment, from any other than what the bankers might consider a "purely accidental cause," would inevitably bring to the Missionary Rooms a requisition for additional security, sufficient to cover every dollar which had been drawn for; the consequences of which, on the business operations of the Union, might be disastrous. No plea, based on the numerical strength of our people or the glory of our work, could avail with the bankers in averting these calamitous results. Weighed in their balances, the institution is "found wanting"—its debts are not paid according to agreement. We will not say that the preservation of this financial credit, nor that the perpetuity of the Union, even, is essential to the evangelization of the heathen. But we may declare that no incorporation, entrusted with such a work and acting for so many churches and individuals, can do otherwise than to hold the highest degree of financial integrity as an indispensable element in the ability with which its agency is to be performed.

How, then, are home operations to be conducted so that the financial standing of the Union shall be preserved and the missions sustained? Would it be possible thus to conduct them by yielding to the views of

contributors who are known to do the least, according to their ability, for the missionary cause? Or, shall the attempt be made to preserve the pecuniary safety of the institution, by so restricting its operations, at home and abroad, that its outlays shall certainly and easily be brought within its income? To remove the ignorance and prejudice which may exist, in reference to the cause of missions, is a work on which the Board should bestow earnest care; and steadily to guard against improvident expenditure and visionary experiments is an imperative duty. But it cannot be any part of the province of such an incorporation as the Missionary Union, to conform its policy to the dictates of prejudice and ignorance; nor to be satisfied with the conviction that it is doing a "snug and safe business," in giving to a lost world the knowledge of eternal life. This was not the way of Him who said, "I have a baptism to be baptized with, and how am I *straitened* till it be accomplished;" nor of that disciple of his who said, "I also labor, *striving* according to *his working* which worketh in me *mightily*."

The Missionary Union has no moral right habitually to spend more money than is paid into its treasury. But if it be proved that the missions need \$93,000 the present year, and an annual increase of \$10,000 for the next five years, the Board can do no less than to make the most liberal estimate of the amount which can be collected from year to year, that a careful and candid consideration of the facts bearing on the case will allow; and then, in the exercise of unwavering faith in God, annually to cover its estimate with its appropriations—diligently using such scriptural means as may be within its reach to bring to the treasury a yearly income that shall equal the whole sum appropriated. If this policy be objected to, on the ground that it involves uncertainties not compatible with the high financial standing contended for, it should be remembered that all human affairs are subject to vicissitudes. The contributors of missionary funds, and the missionaries on whom they are expended, experience painful reverses; and it cannot be for an organization standing between the contributors and the missions, as agent of both, to suppose that it has nothing to do in filling "up that which is behind of the afflictions of Christ." The truth should be had in remembrance, also, that an *enterprising* spirit has little less to do with success in prosecuting the work of missions, than with great achievements in human pursuits. That spirit, subdued and controlled by an abiding trust in Him whom they serve, without whom they can do nothing, but through whom they may do all things, will do more to enable an association of missionary men to preserve their credit and sustain the missions, than any number of purely precautionary measures. Every additional missionary sent to the heathen is to be regarded as a bond, given by another circle of relatives and personal friends, for increased interest in the missionary cause; and the missions, through the reports which they send home of their conflicts and triumphs, are the most influential agents known in the work of supplying the treasury. It is for the Union, therefore, to pursue a policy in its home operations which shall prove, before all men, that its works are conceived and executed under the influence of ever deepening confidence in its cause and in God.

In the application of these principles, to the different classes of home expenditures, it may be proper to say, that the expenses of the Missionary Rooms, including the salary of the *present* Treasurer, were last year no more than \$345 41 additional to what was paid in 1845,—when a Committee appointed by the Triennial Convention, of which the chairman of your Board was a member, reported them, after patient investigation, to be "reasonable and proper." But it has long been acknowledged that the Rooms themselves, in number and arrangement, are not adapted to the most economical performance of the business for which they are used. The missionary library too, connected with them, should contain every work which gives light on any department of the missionary enterprise; and the missionary museum should be such a collection of interesting objects, gathered from all our missionary fields, as would illustrate the character and con-

dition of the people whom the missions are evangelizing. With the additional expense of \$350 per year, such improvements in the rooms, library and museum, as are needed, might be secured.

Among the Miscellaneous Expenses of last year was this item,—“Interest on money borrowed, \$869 83.” The only way to prevent the annual repetition of a similar charge, is to provide the treasury with money as fast as it is needed for current uses, and to pay the “balance for which the Union is in debt,—\$29,295 73.” The manner in which these liabilities were incurred, and the reasons which induced the Treasurer to show their balance in his reports, were stated in the last annual report of the Executive Committee. But these things will be forgotten, and statements of balances against the treasury will be regarded as confessions of insolvency for their amount. It should be the fixed policy of the Board, therefore, to cancel the balance, for which the Union is now in debt, as fast as it can be done without violence to other operations: and it is respectfully suggested, for consideration, that it might be wise for the Board to apply to that object the proceeds of the sale of the “Grand Rapids’ Land,” and a specific per centage on all legacies paid into the treasury and not otherwise designated by the legators. The home expenditures will thus be reduced, the financial credit of the Union strengthened, and living contributors know that their donations are used in current operations. Were this plan of liquidation to be adopted, it should not be received as a precedent for accumulating a fund to *prevent* pecuniary embarrassment after the present debt is paid; for, however desirable it might be to have such a fund, as a safety measure, the time cannot be very near in which money given to the treasury will be worth more to the cause of God invested at home, on the usual rates of interest, than judiciously expended in sustaining the missions; and the policy of thus expending all that is collected cannot necessarily lead to the accumulation of another debt, if it be regarded as a settled principle that the Executive Committee make every annual deficiency one of the items to be covered by a specific appropriation the year next ensuing.

In the publication of the Annual Reports of the Union, the rule should be to circulate the largest number likely to find readers. Last year the demand so far exceeded the supply that an abstract, in an edition of 3,000 copies, was printed when it was too late to increase the number of the entire report. The plan of the Board, in placing the Magazine and Macedonian under the editorial care of the Secretaries, has been in operation since January, 1847; which plan, together with discontinuing the gratuitous distribution of the former, will save the treasury from much expense. The course pursued of separating the business affairs of the periodicals from the Missionary Rooms brings the smallest risk to the Union, and the least labor to those in its employ; and it may be that it is better adapted than any other to make these publications influential agents in the great work of missions. But if, after strict and careful comparison of the relative advantages and disadvantages of different plans, it were to appear that some other mode of publication would increase the influence of either or both periodicals, on the missionary cause, it ought to be adopted as soon as existing contracts will permit. Such a comparison might be made and submitted to the Board at their next annual meeting. The Board may occasionally have at their disposal manuscripts, the publication and widest circulation of which, in the form of books or tracts, would be of great and permanent service to the enterprise of missions. The principles on which such manuscripts should be disposed of and published, might be defined and presented for consideration at the same meeting.

It has been stated that the Agency Department, as now filled, will probably cost \$6,500 a year,—an amount equal to one half of all the home expenditures of the Union. But shall returned Missionaries and the Secretaries travel less? or ought a smaller number than eight agents to be employed? This number might be reduced should the *immediate* productiveness of every district occupied by an agent be the standard by which to try

the question of his continuance; and the services of the entire corps might be dispensed with, were the question to be considered solely in view of what *ought to be done* without their aid. But the wisest among the practical men who conduct other pursuits, deem it profitable to expend large sums with reference to remote results; and seldom do they hesitate to employ distinct agencies of their own, when important enterprises are to be achieved. The people in the north-western States are rapidly acquiring ability to make large contributions to the foreign missionary cause; and the number of churches which *need* no agents to help them in doing their part of the missionary work, is gradually increasing in other States; but is it for a Missionary Board to save the expense of ploughing and sowing, by waiting for a harvest without doing either? or, is it for such a Board to take its own reapers out of fields already ripe, any faster than the harvest *will be gathered without their aid*? The contributors, then, are the persons to diminish the number of agents, by doing the work seasonably and thoroughly without their aid; and no class of men will be more grateful to learn that agents are no longer needed, than the agents themselves.

"There is that scattereth and yet increaseth,—there is that withholdeth more than is meet, but it tendeth to poverty,"—are divine maxims which have instruction for Christian institutions no less than for individual Christians; and for such institutions in all places and in every service. The tendency of withholding from home operations the full number of laborers required to do the work, or of depriving them of an equitable remuneration for labor performed, is to render the organization incapable of furnishing permanent supplies to the missions, which shall be proportionate to their necessities. The drafts made on the treasury for the support of a sufficient number of home laborers, may seem large. But it should be remembered that the payment of *their* salaries, with the means furnished to enable them to do their work, constitutes the *entire* cost of the *organization to the contributors*. Such items of expenditure as interest, discount, freight and postage, which amounted last year to \$1,561 64 out of \$12,806 92, are to be regarded as drafts made on the treasury on account of *contributors* and the *missions*. Exclusive of income from the fund for support of Secretaries and Treasurer, the whole expense of the organization for the last year was, therefore, a fraction more than *eleven per cent.* on the whole amount received and expended. But were the annual home expenditures to be increased for the next five years, their average per centage on the whole sum collected and disbursed might be diminished; not by unreasonably restricting the number or compensation of home laborers, but by increasing the *productiveness of the home field*. This mode of reducing the per centage may be acted on, and with safety, until the time come in which the work of agents shall be performed in all the churches by pastors and laymen; and nothing remain for the Union, in its home operations, but to perform a service at its Missionary Rooms, the whole annual expense of which may not exceed five thousand dollars.

In behalf of the Executive Committee.

EDW. BRIGHT, JR., Cor. Sec. Home Dep.

The Committee on Home Expenses ask leave to present the following report:—

This department requires the most careful and diligent cultivation. Whatever we judiciously expend upon it, is like the investments made upon dams, races and other arrangements for procuring the requisite power to propel hydraulic machinery. Without a vigorously prosecuted system of home agencies, the wheels of our machinery would soon stand still.

In saying this, we speak of what *will be*, and not of what *ought to be*. If a consistent and energetic piety pervaded our churches; if they fully carried out the vow of supreme consecration to God on which they commenced the Christian race; and if they duly understood and acted upon the final

commission of our risen Lord, to go into all the world and preach the gospel to every creature;—the spontaneous flow into our treasury would, no doubt, be sufficient to meet all demands upon it. We should in that case have rather to restrain the offerings of the people, than to urge them to the doing of what they are now so sadly inclined to neglect. How long shall it be, ere our brethren generally shall wholly give themselves unto the Lord and unto the church by the will of God? At present we know that their interest in missions is not such as to ensure a spontaneous flow of money to the treasury, in sufficient amounts to meet the demands which the providence of God has imposed upon our Board.

As practical men, therefore, who feel ourselves called to take things as they are and not as they ought to be, we cannot see wherein the *past expenses* of the Executive Committee, or the *future policy* as detailed in their report on Home Expenditures, could be materially altered or improved. The aggregate of these expenditures the past year, exclusive of the income of the Secretary fund, was \$12,806 92, or about 13 per cent. This we deem a very moderate per centage as compared with the per centage in other Societies, or even with that of this Society in previous years.

It is proper that the Committee should state on this point, as the churches are liable to misjudge or to be imposed upon, that the amounts paid in the form of salaries for doing the business of the organization, are barely sufficient to sustain our Secretaries in their self-denying and arduous labors. If we were to recommend any change, it would be on the side of increase rather than of diminution.

It seems to your Committee, also, that the payment of \$6,150 on agents and on the travelling expenses of returned missionaries, is moderate as compared with the extent of our operations. We ought to expect an increase rather than a diminution of this amount in future years. But our estimates for the time to come must necessarily be mere approximations to the actual demands upon our treasury for home operations, because we are exposed to various fluctuations and contingencies which no human sagacity can foresee.

The Committee are not prepared to recommend any material changes in the policy which the Executive Committee has marked out for itself in time to come. We deem it indispensable to take all possible measures to preserve our financial credit abroad. A protested bill would not only embarrass our operations, but by subjecting us to the demand for security from the commercial houses abroad through whom we make our transmissions to India, would expose us to additional expense, besides degrading us in the view of the commercial world. What American Baptist would not feel himself mortified by such an event? what one would not pay liberally, and according to his means, to avoid it?

We cannot sufficiently commend the policy of the Executive, therefore, in charging bills when they are drawn, to the actual liabilities of the Union, instead of waiting till the time of payment before the charge is made. The liability then exists in fact, though it may be some months before payment is demanded. By taking into account all these liabilities, it appears the Union is now in debt to the amount of \$29,245 73.

Two particulars are suggested by the Executive Committee in their policy for providing for this demand: first, that we apply to its liquidation the proceeds of the sale of the Grand Rapids property, which we understand amount to \$13,500; and, second, that we appropriate to this object a certain per centage on legacies not otherwise provided for. Your Committee can see nothing to militate against the wisdom of such a suggestion, and would, therefore, recommend that it be the future policy of the Union, under such limitations and modifications as the Executive Committee may deem advisable.

It seems that there was a deficiency last year in meeting demands for the published reports of the Union. We think that we should in future provide against this by increasing the number of copies issued, and that mea-

asures should be taken rather to increase than curtail the reading of our documents. We are the servants of the northern Baptist public, to whom we are bound to make report of what we do, and whose interest in the cause of missions will, probably, be as much promoted by a knowledge of our doings and the general course of events in our history, as by any other means.

We will now conclude our report with a few general remarks on the subject of home policy and expenditure.

1. The advantages of this expenditure must not be estimated solely by the amount brought into our treasury during any given year. The intelligence which it tends to diffuse among our churches on the subject of missions, the sense of personal obligation to do something towards preaching the gospel to every creature which it nourishes among them, the missionary spirit which it contributes to diffuse in extensive regions of our country and in the Canadas, which have hitherto failed of duly coming up to the help of the Lord against the mighty, and the improvement of piety in our churches which accrues from it, are all parts of this home work and expenditure, over and above the simple amount brought into the treasury. Let any one compare the state of our churches *now* with what it was *before* we embarked in the missionary enterprise, and he will see that the fruits of our labors are quite as propitious and abundant at home as on foreign lands. Your Committee would, therefore, recommend that secretaries, agents and all who are engaged in doing service for the Union, make it an object of their special concern and continual prayer, not merely to act in the specific business committed to their hands, but by all means and in every consistent way to diffuse around them, in families, communities, congregations and throughout the country, a spirit of holiness and love, that thus they may incidentally do the very thing at home which they are laboring to procure the resources to enable others to do abroad.

2. We think there should be both a gradual increase of our home expenditure, and, at the same time, a diminution of the per centage of that expenditure. We cannot increase our income without increasing this class of outgoes. It is visionary to expect otherwise. There are vast sections of our country that might be made to yield respectable amounts to our treasury, if they were duly cultivated by judicious agents; and the advantage of doing it would be greater, if possible, to them than to the heathen. He that watereth shall be himself watered.

But while we increase the number of our agents, we should urge the necessity of independent action in the churches, that they may make out their benefactions without cost to the Board. There is evidently a gradual increase in the number who act in this manner; and the greater the amount obtained in this way, the more prolific will be our home labors, and thus the per centage of this class of expenditure will be diminished.

3. We conclude with recommending the following resolutions:—

Resolved, That the Executive Committee be directed to institute an inquiry into the relative expense and advantages of issuing the periodicals of the Board through individual publishers, or by the direct agency of the Executive Committee; and also to inquire what advantages or disadvantages might accrue from the preparation and publication of missionary books under the control and direction of the Board; and to report fully at the next annual meeting.

Resolved, That the Executive Committee be authorized to make such alterations as they may deem necessary for their operations in the rooms, and for the increase and arrangement of library and cabinet of missionary curiosities, provided the additional expense shall not exceed \$350.

All which is respectfully submitted.

PHARCELLUS CHURCH, *Chairman.*

The whole report was then adopted and ordered to be printed.

The Committee on the Wants of the Treasury reported through Rev. J. N. Grainger, chairman.

WANTS OF THE TREASURY FOR THE YEAR ENDING APRIL 1, 1849.

The treasury of the Missionary Union needs money to pay the expenses of its home and foreign operations as fast as they are incurred. Should their amount, as estimated in reports just made to the Board, be deemed no larger than is required for the successful prosecution of the missionary work, \$111,500 will be needed the present fiscal year;—\$93,000 for the missions, \$13,500 for home expenditure, and \$5,000 to cancel existing liabilities.

These are not the sums now appropriated to these objects. Adopting a schedule of appropriations in January last, when so large a deficiency remained to be provided for before April 1, 1848, the Committee have been making expenditures, thus far in the present year, on the basis of an income of \$90,000 from all sources. But in forming this schedule the inquiry was not, What amounts will suffice to place the missions in good condition, and enable them to do their work to the best advantage? so much as, Which of them can forego with least injury their needed supplies? The Committee wish now, therefore, to bring before the Board the wants of the treasury as they appear when measured by the necessities of the work in which the money is to be expended,—with the hope that supplies will be furnished equal to its manifest and imperative demands.

The subject, in importance and perhaps in difficulties, is second to none likely to come within the deliberations of the present meetings; for the desideratum of our missionary operations is a well supplied treasury. The Committee have never been perplexed to know how and where money entrusted to them might be profitably expended. Their most painful anxiety and most laborious toil have been in balancing the claims of many stations, when each needed what was to be divided among several. The missions have not suffered from want of work, nor from the perpetual withholding of the Spirit's influences; but because men and means were not provided to do the work which God had made ready, and in the doing of which he waited to bless them. And more is involved in the subject, now submitted to the Board, than the amount to be raised within a single financial year. Reasons which now claim an increased expenditure, will require additional thousands next year,—and onward from year to year. *What, then, is the largest sum which may be made the basis of appropriations, during the present year, with the expectation that the advanced schedule will be sustained from year to year?*

Among the considerations in view of which this question should be answered, are the number and pecuniary ability of the people from whom contributions are to be sought. How much can they afford to give to the cause of foreign missions?—In the sixteen States and Territories known as the home field of the Missionary Union, there are not far from 3,500 Baptist churches, with 285,000 members; and, after deducting the sums received from Government, coördinate Societies, Officers' Fund, Magazine, in legacies, donations from Canada and other places not included in the above field, there was paid into the treasury last year, \$77,473 46,*—an

* Of this amount there was received from

Maine,	with 300 churches, and 21,337 members,	\$5,158 23
New Hampshire,	" 101 " " 9,266 "	2,127 67
Vermont,	" 110 " " 8,811 "	2,005 53
Massachusetts,	" 235 " " 29,634 "	21,612 07
Connecticut,	" 109 " " 16,061 "	4,048 45
Rhode Island,	" 47 " " 7,188 "	4,413 25
New York,	" 811 " " 85,133 "	22,013 15
New Jersey,	" 86 " " 11,637 "	2,425 77
Delaware,	" 1 " " 349 "	200 00
Pennsylvania,	" 289 " " 27,115 "	4,855 39
Ohio,	" 444 " " 24,497 "	6,119 09
Indiana,	" 392 " " 18,492 "	854 50
Illinois,	" 301 " " 12,694 "	696 49
Michigan,	" 165 " " 8,632 "	781 63
Wisconsin,	" 50 " " 2,326 "	146 75
Iowa,	" 38 " " 995 "	15 49

average of about twenty-five dollars to each church and of twenty-seven cents to each member. But it has been ascertained, from the most reliable data within our reach, that thirty individuals, the average of whose contributions was \$123 each, and individuals in ten churches, whose donations were an average of nearly \$1,670 to each church and of \$4 to each member, gave more than *one fourth* of the amount of donations paid into the treasury last year. The balance of the *second fourth* came from individuals in sixty other churches, the average of whose contributions was \$310 to each church and \$1 to each member. Including the contributions of such persons as are not members of churches, and of two hundred individuals who gave an average of \$10 each, without designating their membership, the *third fourth* came from one hundred and thirty churches, each paying \$100 or upwards, and averaging fifty cents to each of their members. *Three fourths* of the whole amount of donations paid into the treasury last year, then, came from individuals not members of churches, two hundred and thirty persons supposed to belong to churches not named, and about two hundred churches embracing less than fifty thousand members. Every member of a few of these churches contributes annually, at least, to your treasury; but it is not believed that two thirds of all the members did so last year. So much of the first three fourths as was given by members of our churches may be regarded as an average, therefore, of about \$1.90 to each contributor.

The last fourth came from among the remaining 250,000 members of, perhaps, 3,300 churches. Shall we say, a sufficient number gave something to make an average for the year of \$15 to each contributing church, and of twenty cents to each contributing member? Even then the non-contributors in our home field would be two thousand churches and nearly one hundred and seventy-five thousand members! And were the whole amount of donations to be divided by the whole number of contributors, the average would be no more than \$50 to each contributing church and sixty-seven cents to each contributing member.

If these statements are sufficiently accurate for the object which has induced them, the inquiry may be made, Will the pecuniary ability of contributors justify an increase of their donations? Six individuals gave enough to make good their own average last year, and to raise the "two mites," each, of more than six thousand poor widows to the same standard; and may we not believe that God will continue to incline the rich so to "give of their abundance" as to make good the average of all such contributors as *cannot afford* to give the amount of it—even if it be doubled?

But is the pecuniary ability of non-contributors so much less than that of their brethren as to leave no hope of enlarging the receipts by multiplying the number of donors? In the six north-western States and Territories there are 67,536 members of Baptist churches; and the amount paid last year into the treasury from that part of our field was \$8,924 77,—which, reducing the average on the whole field no more than one half, shows that the entire number of non-contributors in the north-western section falls short of *forty-two thousand*. Where, then, are the remaining 133,000? There is scarcely one of the Eastern and Middle States in which non-contributors do not out-number contributors; in some of these States the disproportion is as three to one; and among those who give nothing are to be classed, for the year past, many wealthy members and some large and rich churches. Can there be any doubt as to the *pecuniary ability* of our people greatly to increase their offerings, so long as the average to each contributor does not exceed sixty-seven cents, for a year, and two out of every three give nothing?

But, admitting that the needful pecuniary ability exists, the desired enlargement should be graduated in all respects by the just claims of our missionary operations on the churches. How much, then, *ought* the enterprise of foreign missions to receive from the home field of the Union?

If Christ Jesus was none other than "God manifest in the flesh," if he did indeed allow himself to be "crucified and slain," if he did say to his followers, "Go ye into all the world and preach the gospel to every creature," those who call themselves disciples of Christ are bound to the missionary enterprise by obligations as absolute and complete, as are the relations which they sustain to him who is their Prophet, Redeemer, Lord; and if these obligations are not to be discharged by churches planted in such a field, existing at such a time, entrusted with such means, and having such missions, as are ours,—*of whom*, it might be asked, may Jesus Christ expect obedience to his last command? and *by whom* shall the light of his cross be conveyed to the lands "of the shadow of death?"

The estimated number of people in heathen lands now dependent for evangelization on our missions, is not less than twenty-five millions. Are these millions—more in number than the population of these United States—to be taught the doctrines of Christ? Are schools and books and an instructed ministry—the enduring elements of a Christian civilization—to be given them? Converts recently won from superstitions, whose vocation it is to impoverish and brutalize their victims, cannot do such things; nor can the missions find other agencies within their fields to share the work. By these missions, therefore, the same work is wrought, in heathen tribes and nations, which the entire fraternity of Christian institutions are doing for the illiterate and depraved among ourselves. The truth of this declaration is illustrated in the report "On Foreign Expenditures of the Union," and in the history of every successful mission. That to the Karens, for example, has been in existence less than twenty years. Ko Thah-byn, the first convert, was baptized in 1828; and at the time of baptism was almost the only individual of his race known to the Burman Mission. The Karens were a debased people; in their own words, "a nation most debased among the debased; having neither head nor ear; sons of the forest, a nation of slaves, a people of the deepest poverty; divided in every direction, at the sources of the waters and in the glens above them." And what has been wrought? *Missionaries* have given them the gospel, a written language, the New Testament and other portions of the word of God; have planted churches, established schools, founded Christian villages in their jungles; and have educated preachers from among the ten thousand converts who confess the power of the Son of God. But, with all that has hitherto been wrought, we have only laid the foundation. The three million Karens, the hill tribes and the tribes of the plains, are to be evangelized and blessed with the institutions of Christian civilization; and while this great work is progressing among them, other missions ask to be sustained in doing the same work for other tribes and nations embracing almost ten times as many more souls. The foreign missionary cause is, therefore, preëminent in the extent of its claims on the contributions of the members of our churches, if the amount of labor to be bestowed has any connection with the amount of work to be done.

But this question of duty cannot be separated from the relations which Christians at home bear to the missions, and to the millions for whose salvation they labor. Connected with the missions are "men that have hazarded their lives for the name of our Lord Jesus Christ;" men to whom more than a hundred native preachers and feeble churches look for counsel and succor; men from whom many millions of deathless souls wait to hear of the way, the truth, the life. How came these men into positions so fearful and glorious? The pioneer missionary was in India before it was known that one had gone there for our churches to sustain. The event was hailed as a signal from God, that the time had come for another Christian denomination to do their part in the work of preaching the unsearchable riches of Christ to the far off heathen,—and Judson was adopted as our missionary. By the same hand, more than twenty years after, Oncken was as unexpectedly given us with Germany for his missionary field. But every other ordained missionary supported by our people, went to his labor with their

sanction, and carrying with him the pledges of their succor. The relations existing between missionaries thus provided and sent forth and their brethren at home, give an impressiveness to the claims of the missions which makes it eminently perilous to disregard their cries for help.

But more is involved, in determining what ought to be done, than even such considerations as have been named. The author of, perhaps, the most pungent and powerful appeal* made for the cause of foreign missions in modern times, insists that it is the great and indispensable work of Christians of this generation to preach the gospel to the people of this generation;—because, if Christians now on earth make it their chief object to prepare a subsequent generation to convert the world, those thus prepared, following the example rather than the precepts of their teachers, will be likely to commit the work to their children. But should it be otherwise, the masses of the generation which we are under the highest obligation to evangelize will be left to die without knowing the way of reconciliation to God,—and that, too, while “the harvest of the earth is ripe,” and hundreds of thousands, who call themselves stewards of God, hold in their hands the last command of their Lord, and carry in their hearts the proofs of his power to “save to the uttermost.” Within the week devoted to these missionary meetings nearly half a million will pass from heathen lands into eternity; and week after week will pay the same mighty tribute, until every individual of all the millions of this generation is in heaven or hell. What, then, *ought* the cause of foreign missions to receive from the home field of our Union? what number of missionaries? what amount of prayerful, self-denying effort?

Finally, if it be admitted that the ability and the obligations are such as to call for the proposed enlargement of our foreign missionary resources, the increased expenditure must be moreover warranted by the available and reliable agencies to be employed in the collection of funds. What, then, are the *means* through which this work may be accomplished?

The Union publishes two monthly periodicals; employs eight collecting agents; has one secretary whose time is occupied in labors connected with supplying the treasury; and avails itself of the occasional aid of returned missionaries. But it is not probable that this number of individuals visit more than 1,200 churches within any year. The remaining 2,300 churches may be informed of the progress and necessities of the missions through the correspondence and publications of the Board; but, however great the value of information thus given when combined with timely and thorough *individual effort*, it cannot alone be relied upon to induce *every member of every church* to make *annual contributions* that shall be “*according to his ability*.” With the knowledge of what is needed, truer conceptions must be *formed* of the nature and extent of Christian stewardship, and *systems* for the collection of funds must be devised and faithfully executed. By whom, and how, shall this work be wrought?

It might be impracticable to do the work in all churches, through the agency of the same class of individuals and in the same way. But however diversified may be the plans of operation, the Missionary Union has no moral right to seek the coöperation of any person by placing motives before him other than such as *God will approve*; nor can the Union hope to receive the amount required to sustain the missions, unless such motives are placed at the best time and in the best way before the minds of all the members of the churches. The men by whom this can be done more effectually than by all the distinct agencies of the Union combined, are the 2,500 *pastors* of our churches; and no fact has come to our knowledge within the past year fraught with richer hope to the missionary cause, than that the number of missionary pastors is increasing. As their number is multiplied, missionary knowledge will be diffused; the monthly concert for prayer will gather interest and power; the number of cheerful and permanent contributors

* Dibble's “Thoughts on Missions.”

will be enlarged; and the treasury will have an income that shall more perfectly correspond with the ability of the churches and the just claims of the missions. As to the methods of securing the coöperation of missionary pastors, if the influence of the last anniversary be consulted, it may be doubted whether the Union can use means more effective than spiritual and purely missionary anniversaries, the reports of which shall be spread throughout the land.

With this statement of facts and considerations relating to the pecuniary ability of our people, the claims of their foreign missions, and the agencies by which the income of their treasury may be augmented, we submit the inquiry, What is the largest sum which may be made the basis of our appropriations in the year ending April 1, 1849, with the expectation that the advanced schedule of the same shall be sustained from year to year?

By order of the Executive Committee,

EDW. BAILEY, JR., Cor. Sec. Home Dep.

The Committee to whom was referred the paper from the Executive Committee on the Wants of the Treasury for the year ending April 1, 1849, respectfully present the following report:—

The Committee are of the opinion that the facts and principles embodied in this report demand the most serious consideration of the Board and of the Union.

The report states that the amount needed the present fiscal year is \$111,500; \$93,000 for the missions, \$13,500 for home expenditure, and \$5,000 towards cancelling existing liabilities. The report then proceeds to discuss the practicability, duty, and method of raising this sum.

Your Committee have been deeply impressed with the subject as thus treated. They are desirous that it be laid before the Union. They accordingly recommend that the report be adopted; and also that the following resolutions be adopted by the Board, and, with the report, be referred to the Union, with the recommendation that they be made the special order of the day for the forenoon of Friday next.

The first resolution, based upon the first section of the report, is as follows:—

Resolved, That the pecuniary ability of those on whom our missions may reasonably depend for support, is sufficient to meet all their necessities.

The second resolution, based upon the second section, is as follows:—

Resolved, That our people are under obligations the most imperative and sacred, to give to their missions the men and money which they need.

The third resolution, based in the same way upon the corresponding part of the report, is as follows:—

Resolved, That the most successful and reliable agency in the home work of foreign missions, is the personal and permanent example and coöperation of the *pastors* of the churches; and that with such example and coöperation the missions will receive the men and money they need.

All which is respectfully submitted.

J. N. GRANGER, J. S. BACKUS, M. G. CLARKE, HENRY V. JONES, ALBERT DAY,	}	Committee.
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The resolutions and report were adopted and ordered to be printed, and the subject directed to be presented to the Union for its special consideration on Friday morning.

The Committee on the Foreign Expenditures of the Union, &c., reported through Rev. F. Wayland, D. D., chairman. The report was adopted and ordered to be printed.

FOREIGN EXPENDITURES OF THE MISSIONARY UNION, AND THE POLICY TO BE PURSUED THEREIN THE ENSUING FIVE YEARS.

The foreign expenditures of the Union are for missionaries, including reinforcements; native preachers and assistants; schools; publications; and miscellanies, ordinary and special.

I. *Missionaries.*—Expenses for missionaries already at their places of labor, are for their personal support and employment. Personal support includes salaries, rents or repair and wear of dwellings, ordinary expenses of sickness, postage, and by usage, freight. Salaries of missionaries, which are graduated in different countries according to the supposed necessary cost of living, average \$375 each individual, male and female, or \$750 a mission family, per annum. The average cost of a dwelling-house may be set at \$600. Supposing a house to last twenty years, or in other words to depreciate \$30 annually, and allowing \$20 annually for repairs, the annual cost on dwellings owned by the Union is \$50 each. A few houses are rented, but the number is too small to affect the average materially. The other items of support, together with expenses incident to missionary employment of even the simplest kinds, cannot be reasonably rated at less than \$100 per an. each household, making an aggregate of \$900 per an. for the support and employment of each mission family, and an annual expenditure for 100 missionaries or fifty mission families of \$45,000. 100 missionaries, male and female, are in connexion with the Union;* but five of these are on reduced allowances in this country, and seven are single females or widows; so that the *present* expenditure for support and employment may be put at \$42,000. To this sum (\$42,000) we are to add the amount requisite for sending out additional missionaries, or reinforcements. Supposing that five mission families be sent to foreign stations within the current year, besides a single missionary to one of the Indian stations;—and we make this supposition because so many, at least, are now waiting or desirous to be sent;—there will be needed for each family, to provide outfit and contingencies, passage, dwelling-house (first cost), means of preparation for labor, and salary from time of arrival, \$2000; and for the single missionary to be appointed to an Indian station, \$500;—making an addition of \$10,500, and an aggregate for missionaries, of \$52,500.

In this department of expenditure belong also, we think, expenses incident to the return of missionaries to this country for health, and their second passage outward. Regarded simply as a pecuniary arrangement, and without respect to the claims of justice, humanity and Christian love,—it is the least expensive and most expeditious method of sustaining, not to say reinforcing the missions, to renew the strength of missionaries exhausted by sickness and toil, and thus double the term of missionary life;—the second term more valuable, it may be, than the first;—rather than within the same period to send twice the number of missionary laborers at a third increase of expense, yet without a correspondent increase of efficiency. The very heavy expensiveness of home passages, which is incurred in some instances, is burdensome; but this could be abated by the adoption of a system authorizing missionaries after a ten years' service to avail themselves of favorable opportunities to return, rather than to abide in the field to the last point of endurance and until removal *must* be effected, however unpropitious the circumstances and at whatever charge.

Supposing that two mission families on an average are thus compelled to return from year to year, the extra expense for both home and outward passages may be estimated, in consideration of the reduction of sala-

* In this enumeration we include Mr. and Mrs. Day, Mr. and Mrs. Van Huen and Mrs. Crocker; also, in the Indian Missions, Mrs. J. Kelly Jones and Mr. Cameron; but not Mr. and Mrs. Warren, of Tonawanda station, who are more directly in charge of the New York Baptist State Convention, nor Mr. and Mrs. Osgood, who are now in the home field. Mrs. Brown, Mr. and Mrs. Vinton and Mr. and Mrs. Wade are considered as still connected with their stations abroad.

ries for the time being, at \$1,500. On the other hand, the number of missionaries is subject to continual reduction from removals by death or other cause. The average term of missionary service has been scarcely fifteen years. Suppose that three mission families are thus removed year by year, and we balance by a correspondent diminution in salaries the extra expense of home passages; leaving the aggregate charge for missionaries and reinforcements the year ending April 1, 1849, \$52,500, as before.

II. *Native preachers and assistants.*—In Germany fifteen native preachers are employed, at an average expense each, including ordinary incidentals, of \$200; in France nine, at \$250 each; and in the Bassa Mission four, including two colored Americans, at an average of nearly \$300 each. In the Indian and Asiatic Missions are about 110 native preachers and assistants, at an average cost each of \$60; making an aggregate expenditure in all the missions of \$13,000. To this amount an addition of \$1,500 might be advantageously made, were the funds at command;—\$500 for Karens and Burmans, \$500 in China, and \$500 in the French Mission;—making \$14,500; and a total for missionaries and native laborers of \$67,000.

III. *Schools.*—These are day or boarding schools, common or theological. The cost of day schools, exclusive of salaries of teachers or superintendents, and with as liberal support from near residents as in former years, may be estimated at \$1,000, or an average of \$25 each for forty schools. The number of boarding schools; including three Indian schools supported by Government appropriations, one in Africa, one in Assam, and seven Burmese and Karen, of which three are theological; is twelve, at an average cost of \$600, or an aggregate of about \$7,000. To this should be added \$1,000 for repairs and depreciation of school-houses and for books and apparatus, &c.; also \$1,000 for the establishing of two additional schools, one an Ottawa boarding school under the superintendence of Mr. Meeker, and the other for the education of native preachers in France, if the operations of that mission be enlarged; and we have an aggregate expenditure in this department the current year of \$10,000.

IV. *Publications.*—The expenses of this department, including translation, printing, binding, purchase and distribution of bibles, tracts, school books, &c., may be estimated in the gross at \$12,000; but they have been partly covered in the estimated allowances for missionaries and assistants. In several of the printing establishments, and those especially where the greatest amount of labor has been performed, the avails of "job work" have also contributed very largely to reduce the direct annual charge. The balance of cost, if we include depreciation and repairs of buildings and apparatus in six printing establishments, and purchases in China and elsewhere, may be estimated for the year, exclusively of missionaries' labors, at \$3,000.

V. *Miscellanies.*—Under this designation we intend not only incidental expenditures not conveniently embraced under either of the preceding heads, but some provision for variations which are almost sure to occur between estimates however carefully digested and the ascertained results. The preceding calculations are based on an extended and minute analysis of past expenditures, but they involve a multitude of particulars, and a slight departure in several or a large discrepancy in any one might seriously affect the balance of expenditure and should be guarded against. One or more mission families may resume their labors abroad sooner than was contemplated, or God may mercifully preserve the lives of his servants beyond the average term, or the aid usually afforded by residents to the support of assistants and schools may be partially withdrawn, or the expenses of the printing department, having for a time little employment from others, may fall more exclusively upon the treasury; and so of many other liabilities from sickness, fire and flood.

On the other hand, some provision ought to be made for peculiarly favorable opportunities which God may open for the advancement of our work, and which must be improved on the moment or not at all. Even

the ordinary progress of our enterprise demands some provision of this kind. It does not move with observation and by sudden and huge strides, at the beginning or the ending of a year; but like the blade, which groweth up we know not how. Experience abundantly confirms this view, shewing the necessity if we would be safe from continual and painful embarrassment, of providing for miscellanies, including unforeseen contingencies, a sum not less than \$13,000.*

To recapitulate.—The several departments of expenditure require for their ordinary support the current year the following appropriations.

For missionaries and reinforcements,	. . .	\$52,500
“ native preachers and assistants,	. . .	14,500
“ schools, day and boarding,	. . .	10,000
“ publications, (balance of cost,)	. . .	3,000
“ miscellanies and unforeseen expenditures,	. . .	13,000

Total, \$93,000

In the remarks we have made as compared with the schedule adopted by the Executive Committee, we have sufficiently indicated the policy which, it is thought, ought to be followed the current year, provided there be an adequate income. As to the policy to be pursued in succeeding years, with the like provision of an adequately *increased* income, the manifest necessities of the missions preclude all reasonable doubt.

Passing by the European and Indian, there are connected with our missions in Asia and Africa fifteen stations and about fifty out-stations;—which are in charge of thirty-five missionaries, including three in this country or on their way,†—an average to each station,—not regarding out-stations,—of a fraction more than two missionaries, including preachers, teachers and printers. At a few of the stations this average might suffice, were the missionaries equally distributed: but so widely diversified are the forms of missionary labor and so abundant the demand in each, and so far are the stations generally removed from one another, there is a painful insufficiency of laborers. The largest body of missionaries is at Maulmain; but *there*, virtually, are two stations, belonging to what should be regarded as two missions, each embracing two dialects or languages, and embodying for each all the varieties of missionary labor, preaching, translating, teaching and printing. There is also connected with each division a large population with Christian churches and day and boarding schools, including two theological. The Burmese population of Maulmain amount to 35,000 or 40,000; while in the Karen section are three large districts, embracing each from fifty to 100 hamlets and villages and a population of some tens of thousands, scattered over a territory as extended as New England; besides those who come from Burmah Proper. All this furnishes abundant opportunity for labor to the resident missionaries, and might profitably engage others, if there were not more urgent demands from other places. One additional missionary at least is needed in this wide-spread field, beside one or more female assistants. At Amherst, Mr. Haswell in the Peguan department ought to be speedily supplied with a fellow-laborer; he has waited for years. Two missionaries should go to Tavoy to fill the vacated places of Messrs. Mason and Wade, one of them to labor for the Tavoy Burmese. Two additional missionaries are needed for Akyab, one of them in behalf of the Kemnees; two for Ramree, to reap the harvest of which Mr. Comstock sowed the seed; one missionary to join Mr. Beecher at Sandoway, and one to accompany Mr. Abbott to Rangoon. Two missionaries are still needed for Assam, one to preach the gospel around Sibsagar, and one for

* We place under this head all miscellaneous charges of freight, wharfage, insurance, agent in London, forwarding agent's salary, mission postage, and the like, estimated at \$3,000, as well as the other items above indicated.

† Mr. Day, Mr. Vinton and Mr. Wade.

the neighborhood of Nowgong. Two are in immediate request for Siam; one for Hongkong and one for Ningpo; two to accompany Mr. Day to Nellore, and two for Africa. At this moment twenty missionaries are needed, besides female assistants, to place the Asiatic and African Missions in a healthful and prosperous condition, without adopting a single new station; and there will also be needful a *further* average supply of three missionaries a year to fill the places of such as may be removed by disease or death. In other words, and distributing the supplies through the proposed period of five years, there ought to be sent to the stations in Asia and Africa, to furnish them with their lowest complement of laborers, five mission families the first year, and eight for each year succeeding.

This would be giving to each isolated station but three missionaries, and two to those more nearly associated together, with a proportionate number for principal stations where necessarily there is a greater variety and concentration of labors. And a less number than this would continue to expose the stations to occasional destitution or abandonment, the evils of which, whether on the heathen, the native churches, the missionaries, or even on the pecuniary interests of the Union, are known from sad experience to be not few nor small.

Assuming that a prominent and indispensable feature of our policy be the sending out of new missionaries, and that their number and yearly ratio be as above indicated,—five the first year and eight the second, and so on,—we shall need the second year for this department an additional expenditure of nine thousand dollars. The average expenditure for each mission family sent out is the same from year to year; but in the second year we have a surplus of \$5,500 from the first \$10,000 allowed for reinforcements the first year, the ordinary support of five missionaries *after* the first year being \$4,500; and for three of the second year's reinforcement, designed to fill vacated places, an inconsiderable charge only will be required for repair of houses.

To the departments of native preachers and schools some additions will be requisite the second year, but the increase of expenditure will not be large. Supposing the proportion of native laborers to missionaries to remain as at present, or about four to one, this would involve an annual addition of twenty native laborers or an additional expenditure of \$1,200. For increase of schools, an addition of \$800 might suffice; making the increase of expenditure for these two departments about \$2,000.

For printing operations and for miscellanies no considerable addition of income would be needed. It is one of the encouragements to liberal devices and liberal deeds in the conduct of the missionary enterprise, that when once a sufficient basis has been provided, all increase of contributions goes directly to the main object of building up the superstructure and to reduce the proportionate or *per centum* cost of the scaffolding and machinery.

The ratio of increase for the three following years would not need to be very dissimilar to the estimate for the second; except that in regard to reinforcements, a larger surplus would remain for the third and subsequent years, and the *additional* cost in that department would be proportionably diminished.

To state the estimate summarily. In order to place the missions and stations in good condition at the expiration of five years, without aiming at further expansion or increasing the number of stations, there will be needed for the foreign expenditures of the Union,

In the year ending April 1, 1849,	.	.	\$93,000
" " " " " 1850,	.	.	104,000
" " " " " 1851,	.	.	114,000

and an annual increase of \$10,000 for 1852 and 1853.

We have said that the necessities of the missions preclude all reasonable doubt as to the policy to be pursued the ensuing five years; meaning by

this remark, that beyond all question their *first* want is a reinforcement of missionaries. It is a pertinent inquiry, however, in view of the urgent need of more missionaries, Why distribute the supply through so many years? Why not reduce the expenditure at other points, so as to concentrate a larger proportion of the annual income upon the single object of sending out missionaries?

But at *what* points shall the reduction be made? Shall we reduce the number of native preachers and assistants? To derive from this quarter substantial aid, our number of dismissals must be large. A reduction of *one fourth* of all our native preachers and assistants would not provide a sufficiency for sending out two mission families. A dismissal of one fourth in our Asiatic Missions alone, where the substitution would be designed to be made, would not provide for sending out one missionary. Besides, if a substitution could be made of one missionary for thirty-three assistants,—for in Asia that would be the proportion the first year,—it would be a substitution of which we might well challenge the expediency. Native helpers are helpers of exceeding value, for the services to which they are appointed. *They* are emphatically the successful preachers. They can labor unweariedly and uninterruptedly where missionaries may not, and ought not, venture. They are often the right arm of the missionary;—teachers, interpreters, assistant translators, messengers, representatives among the churches, pastors. They are eminently *the* fruits of missionary labor; and their coöperation with missionaries and eventual capability to dispense in good measure with foreign aid in evangelizing their own people,—a capability with which they can be endued only by this very course of preparatory training as auxiliaries,—is one of the most cherished and gainful results which missionaries are sent to achieve.

Shall we reduce the number of schools? Dismiss *all* the *day* schools and we release *half* the funds requisite to send one mission family. Dismiss all the *boarding* schools, except those supported from Government appropriations, and we can send three, perhaps four, missionaries. That is, dismiss the Bassa school in Africa, the Nowgong orphan school, the school for Karen assistants in Arracan, and the schools of Maulmain and Tavoy. But in dismissing these schools, we pluck up the seed which we have sown; we lay waste the promise of future years. We do more. We wrest from the hands of missionaries already in the field, skilled in labor and diligently urging forward their appropriate and chosen tasks, the very implements, together with the subjects, of their successful toil; we condemn to comparative inactivity or to forms of labor of secondary utility, trained as they have been to particular kinds of service and placed in favoring circumstances, workmen chosen and tried and who need not to be ashamed; and we do this, that we may a little sooner place by their side strangers yet to be acclimated, helpers who have yet to acquire their instruments of labor and the ability to use them, fellow-laborers who, when they shall have become equally with themselves inured to labor and at home in their work, may be also, like them, constrained in turn to stay their hands from the reaping. These schools are not mere incidents to the missionary enterprise; they are part and substance; they enter into the essential texture of every plan of permanently profitable evangelism. They are not the *immediate* instrumentality of preaching the gospel;—although they generally furnish the most auspicious opportunities for its dispensation;—but they are an *indispensable* instrumentality. They are not literally native pastors and teachers; but they are nurseries and seminaries of a native ministry.

In a more unrestricted view, schools are of highest moment to the *general* evangelizing of a people. In lands so destitute of intelligence and intelligent thought as are heathen countries, mind must be quickened, and fed with thought and disciplined. Knowledge must be communicated, and all the varied helps to knowledge as well as to piety must be provided. This is done by schools. And in missions of the Union these schools are multi-

plied in the lowest possible proportion with other instrumentalities, consistent with any good degree of efficiency in themselves or those.

The only other departments from which to withdraw funds so as to enlarge our reinforcements, are the publishing and the miscellaneous. Of the former,—the publication department,—to which specifically and as a net surplus we have apportioned but \$3000, the expenses are for the greater part defrayed by Bible and Tract Societies, whose appropriations we are not at liberty to divert to purposes of our own. The balance, with a very inconsiderable exception, is embraced in the allowances to the missionaries and assistants, or is covered by the earnings of the several printing establishments from occasional services to others,—services which they would be ill able to render, if suffered ordinarily to lie unemployed and by almost unavoidable consequence to become disarranged, and covered with dust and mould.

As to miscellanies and unforeseen exigencies, it is, doubtless, *possible* to reduce the expenditure, provided the Executive Committee will maintain against all appeals from the missions an inexorable ear, and will shut their eyes to all indications of Divine Providence, however clear and authoritative. The experience of the past is, nevertheless, replete with instruction. It would remain an open question, to say the least, whether in such a substitution of measures the greater good would not be sacrificed to the less, the suggestions of sound discretion to the promptings of a short-sighted zeal.

Our conclusion is, that the ratio of expenditures in the several departments should remain essentially as it is now. To send larger supplies of missionaries we must have a proportionably larger income. We say nothing of larger supplies of candidates for missionary appointment. We apprehend little embarrassment from want of men. Ordinarily, the supply is proportionate to the demand, and to the liberality of the churches in supplying the requisite funds.

Two inquiries remain to be considered or noted. The first respects the order in which reinforcements ought to be sent. Without attempting very minute specifications, we suggest the following principles as a directory.

1. Regard must be had to the relative necessities of the stations,—the amount of labor indispensable to be performed, and their liability to partial or total abandonment in consequence of sickness or death of missionaries;—or to the general importance and promise of the several fields, and the peculiarly favorable crises which one and another may present at any moment for effective labor. Thus, of all the missionaries to be sent within the ensuing five years, we have designated one half for the Burman and Karen Missions. For the other half it would be difficult to determine the priority of claims, provided the stations be continued. China, Siam, Assam, the Teloochoo, the Bassa Mission, each in turn pleads for succor with an earnestness and importunity that cannot be resisted.

2. In the perplexity occasioned by the apparently equal validity of conflicting claims, God may enlighten our darkness by the diverse peculiarities of gifts and graces which he bestows on those who are to be sent to the missions. Apart from individual predilections for one or another field of labor,—predilections sometimes implanted at almost the moment of one's spiritual birth, and growing thenceforth with his growth and strengthening with his strength;—there are often adaptations of character, native and acquired, mental and corporeal, which indicate with great clearness the appropriate field and sphere, and may not without improvidence be set aside. The Committee recognize in such adaptations some of the ways in which Christ by his spirit and providence expresses his will; and they obey.

The second inquiry alluded to, respects the expediency of attempting to reinforce *all* the stations; in other words, the expediency of allowing one or more of the stations to become extinct, so as to enlarge or strengthen more expeditiously at the remaining points. On this question we have purposely, in this paper, forbore to speak. Our remarks have been

based on the *contrary* assumption, inasmuch as the agitation of this subject would be to call under revision a part of our admitted policy. Still, it is a subject for grave inquiry, and pertinent to the present occasion, whether all our missions and stations ought to be continued; and it is proposed to submit the question for consideration in a separate paper.

All which is respectfully submitted.

By order of the Executive Committee,
S. PECK, Cor. Sec. For. Dep.

The Committee to whom was referred the paper of the Corresponding Secretary on the Expenditures of the American Baptist Missionary Union, and the policy to be pursued therein the ensuing five years, have attended to that duty and ask leave to report:—

The document submitted to their consideration has been prepared with great care, and presents an amount of statistical information of great value to the friends of missions. It, however, embraces a great variety of detail, and looks forward to the operations of the Union for so long a period in advance, that there are many of its suggestions which require a more deliberate examination and a wider knowledge of facts than in the time allotted can be given to it by your Committee. A few suggestions in regard to the principles which it involves, are all that can be expected on the present occasion.

Your Committee are in doubt as to the propriety of making any estimate of the increased contributions for the next five years a basis for present action. Nor does it appear that such a basis is of any practical value. In this respect we must rely upon the annual contributions afforded us, while we must make every effort in our power to increase their amount.

The document also suggests the ratio of appropriation to the several branches of missionary labor for five years in advance. On this subject they could not decide without farther information. If a decision on this question is to be had at the present meeting, they would recommend that the Treasurer be requested to report before the adjournment the salaries at the different stations, the annual expenditure for buildings and schools in each, and the amount of incidental expenses, together with the manner in which such expenditure is usually incurred, whether by the missionary or the vote of the missionary community, or by the order of the Executive Committee. Without such information the Board could not decide so intricate a subject so long in advance.

In regard to the relative importance of the various departments of missionary labor, your Committee offer the following suggestions.

1. The first and great object of the Union is to send the gospel to the heathen by the living voice of the preacher. This is in obedience to the explicit command of Christ, and to it every other should be subordinate. Experience has shown in the history of missions, that where the preaching of the gospel has abounded, converts have been multiplied; and where this has declined, the Spirit has been withheld. Your Committee would, therefore, urge the increase of preachers of the gospel both by missionaries and native assistants, to the widest extent that our means will allow.

The printing of the bible and of tracts is chiefly sustained by kindred Societies, and, therefore, it needs but a passing remark. This means of converting the heathen derives almost all its efficacy from the preaching of the gospel. In vain are bibles and tracts printed and given away, unless the living voice has aroused the slumbering conscience of men dead in trespasses and sins. Hence it is deserving of inquiry, whether this means of doing good has not assumed too great importance. To follow the preaching of the gospel, it is invaluable; to precede it, comparatively useless. Hence the number of printing establishments should be no greater than the necessities of the stations demand. It would be bad economy to employ two when the work could be done by one.

Schools among the heathen are of two kinds;—one for the religious instruction of native assistants, the other for the literary education of children. Our expenditure in this department is estimated, aside from the salaries of teachers, at \$10,000, or at two thirds the cost of native assistants.

The schools for the instruction of native assistants are invaluable, and are essential to the promulgation of the gospel among heathen nations. They ought not, however, to be multiplied beyond necessity. It is to be seriously considered whether our theological schools could not be united, and thus additional means afforded for the preaching of the gospel.

The education of the young by day and boarding schools is, in the present condition of our missions, a matter of secondary importance. The missionary who is by profession a preacher of the gospel, should never leave his appropriate work for that of teaching school. If, during the rainy season, labor abroad is impracticable, then the time of the missionary may be thus appropriated. But such labor should not be suffered to interfere with proclaiming the news of salvation to the perishing. To spend that time in teaching children to read, which might be spent in leading men to Christ, cannot be the duty of the missionary of the cross.

Again. In determining the relative importance of different missions, care is to be taken. The rule we suppose proper to be observed is, that we should send laborers most abundantly where God has set before us the most abundant harvest. We have not at the present time a sufficient number of missionaries to baptize the converts whom God has given us among the Karens. This mission should, therefore, occupy the first place in our expenditure, so long as the present encouragement continues. Again; when a people may by other means than our agency, be supplied with the preaching of the gospel, the demand upon us becomes less urgent. Again; a mission of equal promise easily accessible should be preferred to one far distant and difficult of approach.

On the matter of the temporary return of missionaries, if they choose it after a given period of foreign labor, your Committee fully coincide with the suggestions of the Secretary. They believe that such a measure would be both wise, economical, fraternal, and fraught with rich blessings to the churches at home. They recommend that the statistics on this subject be presented by the Secretary at the next annual meeting, in order to prepare the Board for passing a general regulation for the government of our missionaries.

Your Committee offer these brief suggestions as the result of the limited opportunity in their power for reflection. They are well aware that the pecuniary means at the disposal of the Board are insufficient to accomplish the tithe of the good which they desire. It is, therefore, our duty to employ our means to the best possible advantage, so that our efforts may tell with the best effect on the spiritual good of the souls to whom the Son of God has commanded us to bear the message of salvation.

All which is respectfully submitted.

By order of the Committee,

F. WAYLAND, *Chairman.*

The Committee on European Missions reported through Rev. R. Turnbull, chairman. The report was adopted, and ordered to be printed.

The Committee to whom was referred that part of the report of the Foreign Secretary which concerns European Missions, beg leave to report:—

The principle seems to be universally conceded, that it is our duty to act in the direction of the Divine purpose, so far as we can ascertain it from the movements of his providence and grace. This has been our settled policy in missionary operations. Following out this principle, we have been encouraged to prosecute with vigor our operations in Germany, where

God has most evidently opened for us "a wide and effectual door." Pious and able men have been raised up in that interesting country, and churches formed at the most important points, in the valleys of the Elbe and of the Rhine, in Hamburg, Berlin, Breslau and other cities. Notwithstanding the intolerance of the established churches, and the various embarrassments and difficulties thrown in their way by despotic governments and the prejudices of the people, our missionaries have prosecuted their labors with cheering success, and the churches formed under their ministry, in almost every part of Germany, have increased in purity and numbers, and extended their labors upon every hand. The recent political changes, all of which look to the establishment of civil and political freedom, have removed the principal obstacle, in the structure of society and of government, to the promulgation of the gospel and the formation of independent Christian churches. All Germany, from the Rhine to the Danube, has felt the shock which has passed through Europe and roused the nations to the assertion of their rights. Hamburg is free. All Prussia is open to the gospel. Hanover and Saxony, Baden and even Wurtemberg have established entire religious liberty. Indeed, no part of Germany remains under the shackles of intolerance, and all invite the proclamation of an unfettered Christianity. Much confusion of a political and social kind will, doubtless, ensue; and it is not impossible that Germany may become the battle-ground for freedom among the nations of Continental Europe; but these changes are under the control of the Almighty, and will, doubtless, prepare the way of the Lord. "Ask of me," says God, addressing his Son, "ask of me, and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession; and thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel." That this has reference to impious and tyrannical empires and states, cannot admit of a doubt; for it is immediately added, "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little; blessed are all they that put their trust in Him." Thus Jesus Christ is king in Zion, and controls the nations of the earth; and thus, by means of change and revolution, he dashes them to pieces whenever they impede the progress of his reign. The gospel advances, and erects its noblest triumphs upon the ruins of broken empires and fallen dynasties. Though kings and judges "perish from the way," the people that remain are the objects of his love and pity, and will yet receive the glad influences of the gospel. "For the mountain of the Lord's house shall be established upon the top of the mountains and exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and he shall judge among the nations and rebuke many people. And they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The Germans, through all their political changes and revolutions, are becoming prepared for free institutions. They possess some of the noblest traits of character; and although agitated by speculative doubts, are longing for the truth. They are precisely in that transition state which is favorable for the triumphs of Christianity. "God has broken off our fetters," exclaims the noble and devoted Oncken, "and the whole land lies open before us for the most extensive missionary efforts."

In France the prospect is equally promising. Indeed, no country at the present moment presents a more important and encouraging field of missionary labor. In the recent revolution, so sudden, so startling and complete, no one can fail to discern the hand of God; and whatever may be the issue, it cannot fail to secure entire religious liberty, and prepare the

way for the preaching of a pure gospel. Our missionaries there feel this, and urge the necessity of reinforcing the missions, too feeble by far, and utterly inadequate to occupy the vast field which invites their culture. France has a population of thirty-five millions, the great majority of whom have either thrown off or are now ready to throw off the superstitions of the Papal church. Of these, one million and a half are nominally Protestants, among whom prevail much formalism and doubt, with an increasing spirituality and devotion. Many, both among nominal Protestants and Catholics, within a few years have been converted to vital religion. Whole villages have abandoned their superstitions, and manifest a desire for a purer and more powerful faith. The nation, though greatly infected with infidelity, has made surprising progress during the last fifty years. The rampant atheism of 1789 has passed away. It has been superseded by a milder scepticism and a spirit of inquiry which make a nearer approach to the gospel, and in many minds by a profound conviction of the divine character of Christianity. The thinkers of that country are by no means satisfied with their position. They long for some clearer light,—some better and purer faith. The great body of the people will listen to the gospel, and notwithstanding all their frivolity and sensualism, will feel its transforming influence. The Republic of France fraternizes with that of the United States. Ties the strongest and tenderest are about to unite the two countries. Every where Americans are received with enthusiasm; and the way is now opened for the most generous reception of the missionary who goes from this land, hailed as he must be not only as the representative of religious but of civil freedom. The attention of the Provisional Government has itself been turned to the position occupied by the Baptists in that land, as the defenders of religious freedom and the asserters of the very principle contended for by the Reform Banquets, and upon which turned the revolution. The Lord has raised up an interesting and devoted class of native preachers, and now six or eight young men in France are awaiting the decision of the Executive Committee, to prepare themselves for the promulgation of the gospel in their native land. Shall we give them the means? Shall we reinforce the mission? We unhesitatingly reply, that we believe this to be our duty to the fullest extent of our ability. Evangelize France and Germany, and with England and the United States you have secured the means of evangelizing the world. You follow in the footsteps of revolution, and advance with the progress of society, the means by which the Almighty appears to be preparing the way for the universal triumph of Christianity.

As to the Mission in Greece, your Committee cannot speak with the same confidence. Dear to the hearts of many, from early associations, long struggles and severe persecutions, it has not yielded the return which we might have reasonably anticipated. But the changes now passing over Europe will reach Greece, and God himself may decide the question as to the propriety of sustaining or altogether abandoning this interesting but somewhat unpromising mission. We have ample confidence in the good judgment and eminent piety of our missionaries there; but whether they might not be more usefully employed in some other field, Asiatic or European, may become a grave question for the consideration of the Union. In the meanwhile, let us trust in God, and with promptitude, earnestness and liberality, perform our duty to the perishing of every land. The Committee, in conclusion, wish to say, that while they are aware of the inadequacy of the means placed at the disposal of the Missionary Union, to meet the increasing demands of nearly all our missionary stations, it is our imperative duty, in the present exigency, to plant ourselves strongly in the widening fields of missionary labor in Continental Europe.

Respectfully submitted.

ROBERT TURNBULL,	E. E. L. TAYLOR,	} Committee.
A. D. GILLETTE,	HENRY DAVIS,	
B. BRIERLY,		

The Committee on Siam, China and Assam Missions reported through Rev. B. T. Welch, D. D., chairman. The report was adopted, and ordered to be printed.

The Committee on the Siamese, Chinese and Assamese Missions, respectfully report:—

That they are deeply impressed with the conviction that the section of your Secretary's report relating to this important part of the missionary field, must be regarded as of the greatest interest. It is but a few years since the churches could speak of her Siamese and Chinese Missions; it is but recently that humble prayer has gone up to the throne of grace for the interposition of Divine power on their behalf, and now their teeming millions stretch forth their hands and cry unto us for the bread of life; and all that is solemn and authoritative in the obligation to "*freely give*" as we "*have freely received*," demands the response of Christian love and self-denying devotedness.

Your Committee are aware of the formidable obstacles that oppose the advancing progress of the Redeemer's kingdom in these regions enveloped in the gloom of the shadow of death. Long have they been regarded as the darkest places of the heathen world, as a department of Satan's empire over which he has ever maintained the most jealous guard, and around which he has drawn up his strongest legions. And now, when they appear to be slowly and reluctantly retreating before the invading soldiers of the cross, and in the good providence of God a breach is partly opened in their apparently impregnable defences, for the admission of the gospel; although a few missionaries have effected an entrance with the word of God in their hands and the love of God in their hearts, yet so vast are their numbers, so degrading their idolatries, so inveterate their habits, so profound their darkness, that the skepticism of the world has confidently affirmed their conversion impossible by any resources that Christianity can command; and even hearts animated and sustained by a holy faith have engaged in the enterprise in weakness and fear and much trembling. Other idolatrous tribes have been induced to renounce their false gods and worship the only living Jehovah. But where among the inhabitants of this dark world do we find a people who regard foreigners with so much suspicion and supercilious contempt; who are so proud of their antiquity, learning and fancied superiority, or so ardent in their attachment to their ancient habits and customs, religion and laws?

But what are these antagonistic forces in contrast with His glorious power who is "*mighty to save and strong to deliver*?" What combination of influences concentrate an amount of energy sufficient to resist the accomplishment of His purposes, or arrest the Omnipotent hand that suspended the earth upon nothing and spread forth the heavens as a curtain? His immutable decree has gone forth, "*Ask of me, and I will give thee the heathen for thine inheritance*," and it includes in its all comprehensive grace, even these strong holds of the powers of darkness. Upon this promise may his servants confidently rely, and in joyful anticipation of its certain fulfilment, lift up their banners in His name who "*hath said and will do it, who hath spoken and will bring it to pass*." But while faith cheers the heart, and hope sheds its brightness upon the prospect, it is not to be expected that the whole dark empire of the god of this world is to be suddenly reduced into humble submission to the government of the Son of God, or the grand design attained by other instrumentality than the strenuous effort and liberal devotedness of his people. The spirit of prayer and self-consecration, the strong consciousness of personal obligation to engage in the work in some form, must pervade the churches and precede the displays of Divine power and the fulfilment of the promise. Nor are the kingdoms of idolatry and superstition to be won to the dominion of Jesus, by efforts directed merely to the destruction of external obstacles and influen-

ces hostile to the reign of truth, peace and righteousness. The gospel is a religion of holy principle, and not of outward forms and compliances; it has relation, therefore, to what is in man, rather than to what is around him. Its design is to convince the judgment, to control the will, to direct and purify the conscience, elevate and sanctify the affections. It makes the tree good, that correspondent fruit may be produced to the glory of God. It was designed to act upon individual minds, transfusing its holy peace into the heart; rather than upon masses of men or entire communities, impelling them at once to its benign results. It constrains man to realize his individuality as the subject of God's moral government, to act for himself and for eternity. It was in this way the world was lost, and in this way it must be won. When the prince of darkness invaded paradise, he assailed not the beautiful residence of man, prostrated not its luxuriant trees, nor turned the rivers of Eden from their natural courses; he acted on mind, on a solitary mind. The tempted in turn became a tempter, and when sin had once entered, the work of destruction was complete; all external beauty was involved in the common ruin, and Nature,

"Sighing through all her works, gave signs of woe
That all was lost."

Thus when Jesus came in the glory of his power to restore the fearful ruin, although the Sovereign and Lord of all and with infinite ease he could control the mental and moral elements of the world, and though all was offensive to His immaculate purity, he interfered not with its external arrangements. He fomented no political revolutions, counselled no revolts against the government of Cæsar; and while iniquity in every form of development quailed beneath his stern and indignant rebuke, he attempted no violent changes in the structure of society, no innovations upon its political or social institutions. His was a nobler, a more glorious and gracious aim,—the perfect renovation, the ultimate and eternal freedom and happiness of man. In accomplishing this grand design, He not only assumes our degraded nature and descends to the depths of his mysterious humiliation, but prosecutes his work upon the principle evolved in his own interesting and instructive parable. The little leaven is thrown into the corrupt mass; the grain of mustard-seed cast into the earth; from causes invisible and minute proceed results the most grand and sublime, and that wake the harmonies of heaven to the praise of redeeming love. Individuals are delivered from the bondage of corruption, and influenced by love divine reflect the light they have received upon others, until the rays multiplied by grace are concentrated upon a whole community, and a nation rejoices in the beams of the Sun of righteousness.

It is this principle that confirms our hope for China, Siam and Assam, and gives assurance of their ultimate emancipation. A single convert is the pledge of their subjection to the King in Zion. But we have more to encourage hope and stimulate zeal. Their translated bible, their constituted churches, their gathered schools, their native preachers and devoted missionaries, unite with the promises of a faithful God in giving the assurances, that these realms of darkness and death shall soon become the kingdoms of our Lord and his Christ.

Respectfully submitted, &c.

B. T. WELCH, *Chairman.*

The Committee on Religious Services recommended that the Board meet this evening to hear from their missionary, Rev. J. H. Vinton, with such remarks from others as may be offered; and also that the annual sermon be preached on Thursday evening, by Rev. J. N. Granger. The recommendations were approved.

The Committee to prepare a Circular to the members of the Union on the proposed alteration of the Constitution, reported

through Rev. F. Wayland, D. D., chairman, the following form of a Circular; which was adopted.

DEAR SIR,

At the annual meeting of the Board of Managers of the American Baptist Missionary Union, the following resolution was with great unanimity adopted.

Resolved, That the report of the Committee of Nine on the Alteration of the Constitution, be published with the proceedings of the Board, and be presented to the Union, and that the Home Secretary be directed to address a Circular to every member of the Union, requesting his opinion on the question now at issue, and that he report the result at the next meeting.

In compliance with that resolution, I respectfully request your answer to the following question:—Are you in favor of so amending the Third Article of the Constitution, that annual memberships may be created by the payment of fifty dollars?

Please answer Yes or No. Sign your name, and return this letter by mail to

Yours respectfully,

— — — *Home Secretary.*

On motion, the report on the Teloogoo Mission was referred to the Union for its special consideration.

Resolved, That the reports of the Executive Committee and Treasurer be accepted and printed with the proceedings of the Board.

Resolved, That the Chairman and Secretary of the Board be instructed to report to the Union the proceedings of the Board.

Resolved, That the Treasurer and Corresponding Secretaries be instructed to present abstracts from their reports to the Union.

The Minutes of the proceedings were read and approved.

Adjourned till 7½, P. M., with prayer by Rev. M. Allen, of Michigan.

7½ o'clock, P. M.

The Board met, and the meeting was opened with singing, and prayer by Rev. P. Church, D. D., of New York.

The chairman introduced to the large audience Rev. J. H. Vinton, missionary from Burmah, who addressed the congregation upon the interests and necessities of the Karen Mission. The meeting was also addressed by Rev. P. Church, D. D., of New York, Rev. E. L. Magoon, of Ohio, and Rev. S. H. Cone, D. D., of New York.

A collection was taken in aid of the Missionary Union, amounting to \$213.

The Board then adjourned *sine die*, after singing the doxology; and the benediction was pronounced by Rev. S. H. Cone, D. D., of New York.

M. J. RHEES, *Rec. Sec'y.*

SECOND ANNUAL MEETING OF THE UNION.

12TH TRIENNIAL, 2D SESSION.

Troy, N. Y., May 18, 1848.

The American Baptist Missionary Union assembled this day at 10 o'clock, A. M., in the meeting-house of the First Baptist Church, to hold its second annual meeting.

The President, Hon. George N. Briggs, of Massachusetts, took the chair.

Prayer was offered by Rev. J. H. Vinton, returned missionary from Burmah.

The President, in entering upon his duties, made an appropriate and highly interesting address.

Rev. Messrs. I. Wescott of N. Y., C. W. Mulford of N. J., A. Bailey of Ill., H. Seaver of Mass., S. W. Adams of Ohio, and J. P. Tustin of R. I., were appointed a Committee to ascertain the names of members present; who subsequently reported as follows:—

Maine.

S. L. Caldwell,
A. H. Gould,

J. W. Sawyer,
N. W. Williams,

Joseph Wilson,
Adam Wilson.

New Hampshire.

E. R. Bailey,
E. E. Cummings,
E. Dodge,
J. A. Gault,
N. Hooper,

T. O. Lincoln,
D. G. Mason,
S. W. Miles,
G. Robins,
O. O. Stearns,

Henry Tonkin,
E. Worth,
T. G. Wright.

Vermont.

N. W. Bottom,
Rufus Brown,
Josiah Cannon,
P. W. Dean,
L. A. Dunn,
Horace Fletcher,

J. C. Foster,
C. H. Green,
S. Griggs,
C. W. Hodges,
M. G. Hodge,
E. Hutchinson,

A. Lamb,
G. P. Metcalf,
Daniel Packer,
O. C. Skinner.

Massachusetts.

J. Andem,
William E. Battey,
R. Babcock,
John Blain,
A. J. Bellows,
G. W. Bosworth,
R. K. Bellamy,
E. Bright, Jr.,
George N. Briggs,
B. Brierly,
W. L. Brown,
D. M. Crane,
N. Colver,
A. Chapin,
William C. Chitt,

William Crowell,
Henry Clark,
M. G. Clarke,
George Cummings,
T. F. Caldicott,
L. E. Caswell,
G. J. Carleton,
Amos Deming,
J. H. Duncan,
R. E. Eddy,
A. Fisher,
C. W. Flanders,
T. Gilbert,
J. M. Graves,
B. C. Grafton,

V. R. Hotchkiss,
William Heath,
A. W. Hammond,
W. Hague,
J. Jennings,
H. Jameson,
T. E. Keeley,
H. Lincoln,
G. W. Little,
William Lamson,
W. Leverett,
George Millard,
A. Merriam,
Bradley Miner,
R. H. Neale,

E. Nelson,
J. W. Olmstead,
J. W. Parker,
S. S. Perkins,
L. Porter,
N. M. Perkins,
W. H. Parmley,
Addison Parker,
Solomon Peck,
George Phippen,

H. Richards,
W. C. Richards,
G. S. G. Spence,
Horace Seaver,
Edward Savage,
Daniel Sanderson,
T. Shaw,
J. T. Smith,
S. B. Swaim,
Barnas Sears,

J. C. Stockbridge,
O. S. Stearns,
Wm. H. Shaillet,
J. S. Shailer,
L. Tracy,
O. Tracy,
D. S. Tyler,
J. G. Warren,
J. Wadsworth,
A. Ward.

Rhode Island.

V. J. Bates,
H. H. Brown,
J. N. Granger,

T. C. Jameson,
P. Miller,
H. G. Stewart,

J. P. Tustin,
F. Wayland.

Connecticut.

N. Burr,
J. Chapin,
Elisha Cushman,
Albert Day,
A. E. Denison,

E. Denison,
Dwight Ives,
L. Muzzy,
S. D. Phelps,
J. R. Stone,

J. S. Swan,
R. Turnbull,
P. C. Turner,
Charles Willett.

New York.

Amos Aller,
Spencer S. Ainsworth,
Charles Babcock,
Luman C. Bates,
I. K. Bronson,
A. H. Burlingham,
Alfred Bennett,
A. M. Beebee,
J. H. Brouner,
J. L. Brown,
Isaac Bevan,
A. Bailey,
J. S. Backus,
J. F. Bishop,
Joseph Ballard,
G. C. Baldwin,
C. L. Bacon,
Thomas Brandt,
David R. Barton,
Russell Chappel,
J. D. Cole,
Charles Clarke,
B. W. Capron,
S. S. Cutting,
S. A. Corey,
S. H. Cone,
D. Corwin,
D. G. Corey,
William Clark,
W. B. Curtis,
Leroy Church,
Harrison Daniels,
Gorham Denison,
Henry Davis,
C. Darby,

Orrin Dodge,
Ezra Dean,
W. W. Everts,
Joseph T. Evans,
G. W. Eaton,
C. M. Fuller,
David Foote,
N. Fox,
Albert R. Fox,
Z. Freeman,
H. W. Gammett,
J. W. Green,
S. T. Griswold,
John Goadby,
Joel H. Green,
George Gault,
S. B. Grant,
E. S. Gallup,
C. Hartshorn,
L. J. Huntley,
Benjamin M. Hill,
D. Hascall,
Josiah Hatt,
J. S. Holme,
E. L. Harris,
George Hatt,
Leland Howard,
J. L. Hodge,
J. Hastings,
O. B. Judd,
A. C. Kendrick,
A. S. Kneeland,
Franklin Kidder,
D. W. Litchfield,
Lewis Leonard,

W. H. Lane,
J. S. Ladd,
E. Lathrop,
H. Miner,
Reuben Morey,
John Monroe,
W. H. Munn,
R. M. Miner,
W. McCarthy,
A. P. Mason,
J. O. Mason,
J. N. Murdock,
S. M. Osgood,
J. B. Olcott,
J. W. Osborn,
Alfred Pinney,
Daniel Putnam,
F. S. Park,
W. F. Parrish,
D. A. Peck,
E. G. Perry,
John Peck,
N. A. Reed,
S. S. Relyea,
S. Remington,
Philip Roberts,
Charles Randall,
J. F. Richardson,
J. H. Raymond,
R. R. Raymond,
S. R. Shotwell,
John H. Smith,
J. E. Southworth,
John Smitzer,
Marsena Stone,

Ira R. Steward,
J. W. Sarles,
James Scott,
C. P. Sheldon,
A. H. Stowel,
H. K. Stimson,
Joseph N. Stockbridge,
H. Silliman,
Smith Sheldon,
Gaylor Sheldon,
John T. Seely,
Levi Tucker,

E. E. L. Taylor,
J. J. Teeple,
J. W. Taggart,
C. Thonipson,
Elisha Tucker,
G. M. Vanderlip,
T. V. Van Husen,
J. B. Vrooman,
Calvin Warner,
William R. Williams,
Isaac Wescott,
James Wilson,

J. H. Walden,
O. Wilbur,
F. N. Wilson,
Lyman Wright,
W. H. Wyckoff,
C. Wordner,
Gibbon Williams,
B. T. Welch,
S. White,
F. Wayland, Sen.
W. R. Webb.

New Jersey.

E. M. Barker,
J. G. Collom,
J. M. Challis,
S. J. Drake,
H. C. Fish,
Z. Grenell,
D. T. Hill,
James Hague,

H. V. Jones,
C. W. Mulford,
C. Morton,
D. S. Parmelee,
P. P. Runyon,
B. Stelle,
T. Swaim,
Samuel Smith,

L. F. Stelle,
John Teasdale,
D. M. Wilson,
J. E. Welch,
W. V. Wilson,
O. C. Wheeler.

Pennsylvania.

G. W. Anderson,
Emerson Andrews,
E. B. Caldwell,
James Durnell,
A. D. Gillette,
W. F. Hansell,
J. C. Harrison,

F. Ketchum,
J. H. Kennard,
H. Lincoln,
T. S. Malcom,
G. I. Miles,
P. B. Mingle,

W. S. Roberts,
N. R. Snowden,
T. C. Teasdale,
Thomas Wattson,
E. W. Watkinson,
G. S. Webb.

Delaware.—M. J. Rhees.

Ohio.

S. W. Adams,
C. A. Clark,
P. C. Dayfoot,
E. L. Magoon,

F. Snyder,
J. B. Sackett,
B. D. Sprague,
J. Stevens,

Edmund Turney,
J. B. Wheaton,
S. B. Webster.

Illinois.—Alvin Bailey.

Iowa.—J. M. Hope, J. N. Seeley.

Michigan.

Marvin Allen,

John Harris,

Supply Chase.

Wisconsin.—Lewis Raymond.

Burmah.—J. H. Vinton.

Southern India.—S. S. Day.

Rev. M. J. Rhees, Secretary of the Board of Managers, read the following communication from that body.

To the American Baptist Missionary Union, the Board of Managers respectfully report:—

That their annual meeting was held in Troy, N. Y., on Tuesday and Wednesday, May 16 and 17, 1848.

During this meeting the reports of the Treasurer and Executive Committee were read, and the respective departments submitted to the investigation of Committees of the Board, whose reports will be published in connection with those documents, showing the action of the Board on each subject.

Abstracts from the reports, both of the Treasurer and the Executive Committee, will be submitted to the Union.

The report of the Committee of Nine, on the Alteration of Article 3d of the Constitution, in relation to membership in the Union, will be presented to the Union and published. On that report, the Board resolved to elicit as far as possible the desires of the friends of the Union, and have, therefore, directed a copy of it to be mailed to every member of the Union, together with a Circular asking his opinion on the question at issue. In this way, it is hoped that at the next meeting of the Union the Board will be prepared to submit such a recommendation as will secure the confidence and harmonious coöperation of all the true friends of Missions.

The Board congratulate the Union on the prosperous state of the missions, and feel that the thanksgiving of the Union should be manifested in the increased zeal and liberality displayed in sustaining the missions already established, and in entering in at the "wide doors and effectual," which God has opened in his providence in Europe and Asia, and in spreading the "glorious gospel of the blessed God" throughout the earth.

The state of the finances is also an occasion for gratitude. The receipts into the treasury have not only met the expenditures of the year, but reduced the liabilities of the Union. It is however evident that, if we follow *as, and when, and where* God leads us, our expenditures must be increased. The Board would, therefore, urge upon the members of the Union the consideration of their solemn responsibility to labor and to pray more for the increase of the Redeemer's kingdom.

The Board present to the special consideration of the Union the report and resolutions of its Committee on the Wants of the Treasury for the year ending April 1, 1849, with the document from the Executive Committee on which these are based; and recommend that this subject be made the order of the day for the Friday morning session of the Union.

They also submit to the Union a report of Committee on a paper relative to the Telooquo Mission, and ask the serious and prayerful consideration of the Union to the suggestions therein presented.

The Board also recommend that the annual sermon be preached on Thursday evening, at 7½ o'clock, by Rev. J. N. Granger, of Rhode Island.

The Board would unite with the members of the Union in fervent prayer that the Great Head of the church may vouchsafe His presence during the meetings, and fill all the members with His Holy Spirit; and that from these meetings He may cause to go forth a holy impulse in the cause of missions, which may hasten the day when the earth shall be filled with the knowledge of the Lord.

JAMES H. DUNCAN, *Chairman.*

M. J. REEBS, *Rec. Sec.*

Troy, May 18, 1848.

A Committee consisting of Rev. Messrs. S. H. Cone, D. D., of N. Y., D. Packer of Vt., J. H. Kennard of Pa., R. Babcock, D. D., of Mass., E. L. Magoon of Ohio, L. Raymond of Wis., and E. Worth of N. H., was appointed to nominate twenty-

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of Ct., and Rev. Messrs. B. Miner of Mass., S. B. Webster of Ohio, and J. N. Seeley of Iowa, were appointed tellers; who, on counting the ballots, declared the following officers to be elected.

HON. GEORGE N. BRIGGS, of Mass., *President*.

A. H. DUNLEVY, Esq., of Ohio,
REV. B. T. WELCH, D. D., of New York, } *Vice Presidents*,

REV. WM. H. SHAILER, of Mass., *Recording Secretary*.

A memorial was presented to the Union by Rev. J. W. Sawyer from the American Baptist Free Mission Society.

By vote, the abovenamed memorial was referred to a Committee consisting of Rev. Messrs. E. Tucker of N. Y., B. Sears, D. D., of Mass., B. T. Welch, D. D., of N. Y., G. S. Webb of Pa., and J. Stevens of Ohio.

Adjourned until 7½ o'clock this evening. Prayer was offered by Rev. F. Wayland, Sen.

Thursday Evening, 7½ o'clock.

After prayer by Rev. J. H. Kennard of Pennsylvania, the annual sermon was preached by Rev. J. N. Granger of Rhode Island, from Gal. 2 : 9.

Adjourned till 9 o'clock, A. M., to-morrow. Prayer by Rev. A. D. Gillette of Pennsylvania.

Friday Morning, 9 o'clock.

The Union assembled, and the services were opened with prayer by Rev. John Bates of Ireland.

The records of the preceding day were read and approved.

Voted, That the order assigning a specific subject to the hour of 9½, be suspended, and that we consider said subject at 10½ this morning.

Voted, That the thanks of this body be rendered to the proprietors of those railroads and steamboats that have facilitated its members in coming to, and in returning from Troy at reduced prices.

Voted, That we proceed to elect twenty-five persons to serve on the Board of Managers.

Messrs. J. B. Wheaton of Ohio, J. E. Southworth of N. Y., T. Shaw of Mass., and Rev. Messrs. S. Chase of Mich., J. G. Collom of N. J., and S. D. Phelps of Ct., were appointed tellers; and declared the following persons to be duly elected.

<i>Ministers.</i>	<i>Ministers.</i>	<i>Laymen.</i>
Caleb B. Davis, Me.	Isaac Wescott, N. Y.	Anthony Colby, N. H.
Edmund Worth, N. H.	J. G. Collom, N. J.	Byron Greenough, Me.
Daniel Sharp, Mass.	C. A. Thomas, Vt.	Aea Wilbur, Mass.
John Jennings, Mass.	J. L. Burrows, Pa.	Daniel Sanderson, Mass.
James P. Tustin, R. I.	Horatio G. Jones, Pa.	John Conant, Vt.
Elisha Cushman, Conn.	S. W. Adams, Ohio.	Parkes Loomis, Conn.
Edward Lathrop, N. Y.	Lewis Raymond, Wis.	J. N. Wilder, N. Y.
E. E. L. Taylor, N. Y.	Charles Evans, Mich.	Wilson Jewell, Pa.
		John C. Davis, Pa.*

* Appendix A.

The Committee to designate a place for the next annual meeting and to nominate a preacher, reported; recommending that the meeting be held in the city of Philadelphia; that Rev. M. J. Rhees, of Delaware, preach the annual sermon, and that Rev. E. L. Ma—goon, of Ohio, be his alternate. The report was adopted.

The Committee to whom was referred the Memorial from the American Baptist Free Mission Society reported as follows :—

The Committee to whom was referred the communication of the American Baptist Free Mission Society, have taken the same into consideration and report :—

That, while it is a matter of deep regret that there should be any differences of opinion, effecting separation in action, yet the position of the American Baptist Missionary Union on the subject referred to in the resolution of said communication, was regarded by that body as sufficiently indicated by the circumstances under which it was formed.

The other questions presented for the consideration of the Union, as they involve a change in the provisions of the Constitution, cannot be entertained by the Union except upon the previous action and recommendation of the Board of Managers.

ELISHA TUCKER, *Chairman.*

The report was accepted.

The following report was presented by the Committee to whom was referred the application of some kindred Societies in respect to the time of holding their anniversaries. The report was accepted—

The Committee to whom was referred the application of several kindred Societies for such change in the time and manner of holding the annual meeting of the Union as might render the several meetings contemporaneous, have attended to their duty, and ask leave to report :—

That the change contemplated is rendered impracticable by the terms of the Constitution.

All which is respectfully submitted.

In behalf of the Committee,

F. WATLAND, *Chairman.*

Troy, May 18, 1848.

At 10½ o'clock, A. M., the report of the Executive Committee to the Board of Managers on the Wants of the Treasury for the year ending April 1, 1849, was taken up, and made a subject of an interesting discussion. After which the following resolutions were adopted.

Resolved, That the pecuniary ability of those on whom our missions may reasonably depend for support, is sufficient to meet all their necessities.

Resolved, That our people are under obligations the most imperative and sacred to give to their missions the men and money which they need.

Resolved, That the most successful and reliable agency in the home work of foreign missions, is the personal and permanent example and coöperation of the pastors of the churches, and that with such example and coöperation the missions will receive the men and money which they need.

Rev. J. Stevens, of Ohio, offered the following resolution, which was adopted.

Resolved, That in our respective States, associations, churches, and circles of influence, we will endeavor to secure for the treasury of the Union, what shall be deemed our fair proportion of the amount needed to the vigor and enlargement of the operations of the Union.

Resolved, That the thanks of this Union be presented to the Rev. J. N. Granger for his scriptural and weighty discourse delivered before them last evening, and that a copy of it be requested, to be placed at the disposal of the Board of Managers.

Resolved, That the thanks of the American Baptist Missionary Union be presented to this church, the other Baptist churches of this vicinity, and the citizens generally, for the generous hospitality we have received during the present session.

Voted, That we adjourn to meet in Philadelphia on the third Thursday in May, 1849.

The records were read; and prayer was then offered by Rev. Dr. Beman, of Troy.

The meeting throughout was one of great interest and unanimity, and we trust will be permanently beneficial in its influence upon the missionary cause.

WM. H. SHAILER, *Recording Secretary*.

MEETING OF THE BOARD OF 1848-9.

Troy, N. Y., May 19, 1848.

In accordance with the provisions of the Constitution of the American Baptist Missionary Union, the Board of Managers met after the adjournment of the Union, at 2½ o'clock, P. M.

The meeting was opened with prayer by Rev. J. Jennings, of Massachusetts.

The roll was called, and the following members were found to be in attendance:—

<i>Ministers.</i>	<i>Ministers.</i>	<i>Ministers.</i>
E. NELSON,	T. F. CALDICOTT,	E. E. L. TAYLOR,
T. C. JAMESON,	G. S. WEBB,	I. WESCOTT,
E. TUCKER,	L. TUCKER,	J. G. COLLOM,
E. BRIGHT, Jr.,	A. BENNETT,	B. T. WELCH.
J. H. KENNARD,	M. J. RHEES,	
E. HUTCHINSON,	E. L. MAGOON,	
A. D. GILLETTE,	E. WORTH,	<i>Laymen.</i>
G. I. MILES,	J. JENNINGS,	V. J. BATES,
J. STEVENS,	L. RAYMOND,	J. H. DUNCAN,
A. BAILLY,	J. P. TUSTIN,	T. GILBERT,
M. ALLEN,	E. LATHROP,	D. SANDERSON.

The Board proceeded to the election of Chairman and Recording Secretary. Rev. Messrs. T. F. Caldicott, J. P. Tustin and E. Nelson were appointed tellers.

Rev. Messrs. A. Bennett, J. H. Kenaard, J. G. Collom, E. Lathrop, E. Nelson and M. Allen, and Mr. T. Gilbert, were appointed a Committee to nominate an Executive Committee, two Corresponding Secretaries, a Treasurer, and an Auditing Committee.

The tellers for the election of Chairman and Recording Secretary reported the following persons duly elected:—

JAMES H. DUNCAN, of Mass., *Chairman*.

MORGAN J. RHEES, of Del., *Recording Secretary*.

Resolved, That the Executive Committee be, and they are hereby instructed to publish the sermon preached before the American Baptist Missionary Union last evening by Rev. J. N. Granger, of Rhode Island, in a suitable form for general circulation, and that a copy of it be sent to every pastor of a Baptist church in the home field of the Union.

Resolved, That the salaries of the Corresponding Secretaries and Treasurer be fixed at \$1200 each per annum; and that the subject of the necessity and propriety of increasing the salaries be referred to the Executive Committee, with instructions to report to the Board next year.

The Committee to nominate an Executive Committee, &c., reported. The report was accepted, and the Board went into the election of officers.

Rev. E. E. L. Taylor and Mr. V. J. Bates were appointed tellers, who reported the following persons duly elected.

EXECUTIVE COMMITTEE.

Ministers.

BARNAS SEARS,
BARON STOW,
WILLIAM LEVERETT,
J. W. PARKER,
W. H. SHAILER.

Laymen.

HEMAN LINCOLN,
GARDNER COLBY,
FREDERICK GOULD,
JONATHAN BACHELLER.

SOLOMON PECK, *Corresponding Secretary for Foreign Department.*

EDWARD BRIGHT, JR., *Corresponding Secretary for Home Dep.*

RICHARD E. EDDY, *Treasurer.*

GEORGE CUMMINGS, }
CALEB PARKER, } *Auditors.*

Resolved, That the proceedings of the Union and the Board be published under the direction of the Executive Committee.

Resolved, That the Executive Committee be authorized to publish such parts of the proceedings as they may deem advisable, in separate documents, and in such quantities as may be necessary.

During the discussion of a resolution on the Teloo goo Mission, the Board adjourned till 7½ o'clock, P. M. Prayer by Rev. O. Tracy, of Massachusetts.

7½ o'clock, P. M.

The Board met. Prayer by Rev. L. Raymond, of Wisconsin.

The consideration of the resolution on the Teloo goo Mission was resumed, and the resolution was adopted as follows:—

Resolved, That the Executive Committee be instructed to continue the Teloo goo Mission.

Resolved, That the Executive Committee be instructed to prepare an address to the churches in reference to the Teloo goo Mission, setting forth the circumstances of the mission, and the necessity of increased contributions to reinforce the Karen and other missions of the Union, and to sustain the Mission to the Teloo goos.

Resolved, That the Board earnestly request the churches and friends of the missions, in making their contributions, to make their appropriations for the general objects of the Missionary Union, rather than to appropriate the funds for specific purposes.

Resolved, That when we adjourn, we adjourn to meet on the Tuesday before the third Thursday in May, 1849, in Philadelphia.

Adjourned. Prayer by Rev. E. Hutchinson, of Vermont.

M. J. RHEES, *Recording Secretary*.

THIRTY-FOURTH ANNUAL REPORT.

MR. CHAIRMAN,

The missionary year, of which the Executive Committee now make the report required by the Constitution, has been laden with mercies rather than judgments. Death has made no breach in the ranks of those entrusted at home with the direction of our foreign missionary operations; and in but a single instance has it been permitted to break the circles of missionary laborers abroad. At home and abroad, they that have gone forth weeping, bearing precious seed, have come again with rejoicing, bringing their sheaves with them. He whose faithfulness never fails, has crowned "the year with his goodness;" the memory of which fills our hearts with gratitude and hope.

FINANCIAL OPERATIONS.

The following sums have been received within the year:

Donations, from Churches and Individuals,	.	\$80,444 85
Legacies,	.	5,449 57
Profits on Magazine,	.	331 94
Grants of U. S. Government,	.	4,000 00
" Am. and For. Bible Society,*	.	5,750 00
" Am. Tract Society,	.	1,400 00
Interest on Fund for support of Officers,	.	1,200 00
Making the receipts, from all sources,	.	\$98,576 36

* The Am. and For. Bible Society has made additional grants to the Union of 2,000 copies of its German edition of the Bible, for distribution in Germany; and of Scriptures in English, valued at \$74 60, for distribution among the Cherokee and Shawanoe Indians.

The expenditures during the same time have been, for

Objects specified in Treasurer's Report,	\$81,834 53
Civilization of N. A. Indians,	4,000 00
Translation, Printing and Distribution of Scriptures in Greece, Germany, Assam, Burmah and China,	5,750 00
Tracts in Germany, France, Siam and China,	1,400 00
Support of Secretaries and Treasurer,	1,200 00

Making the whole amount of expenditures,

\$94,184 53

And leaving a balance of . . . 4,391 83—\$98,576 36

which has been used in reducing liabilities, with which the year was commenced, to \$29,295 73.

Of donations and legacies, the unprecedented sum of more than twenty-seven thousand dollars was paid into the treasury the last month of the financial year. But that was not the result either of extraordinary agencies employed in the collection of funds, or of extraordinary donations, so much as of the severe pecuniary pressure which prevailed, through the Atlantic cities and states, in the months of December, January and February; and which induced many churches to delay their ordinary collections, with the hope of better times and larger contributions. In the month of March their donations came in such amounts as to inspire every heart with devout gratitude to God, and increased confidence in his favor and faithfulness to the missions.

Comparing the receipts of the last two years with each other, we find that the increase has been about 160 per cent. in contributions from Ohio,* Indiana, Illinois and Wisconsin; and nearly 14 per cent. in those from Maine, New Hampshire, Vermont, Massachusetts, New York and New Jersey;—and that from these States \$12,163 39 have been received in advance of the amount for the year ending April 1, 1847. But there has been a falling off in the contributions of Pennsylvania and Iowa of about 55 per cent.; and in those of Rhode Island, Connecticut, Delaware and Michigan of 28 per cent.;—and from these States the receipts have been less, by \$10,134 59, than they were in the year ending April 1, 1847. The net gain, therefore, in donations and legacies from the sixteen States and Territories embraced in the home field of the Union, has been \$1,928 80 for the past year. But on those received from *all* quarters, the in-

* This statement corresponds with the books of the Treasurer and the financial year which closes with the month of March. The progressive increase of contributions from Ohio for several years, each year terminating with the close of the Ohio State anniversaries in May, is thus stated by the Agent, Rev. J. Stevens:—May 1844, \$1,495 95; 1845, \$2,964 21; 1846, \$3,894 24; 1847, \$6,187 03; 1848, over \$6,300. Average amount for ten years, from May, 1834 to 1843, inclusive, \$962 per year.

crease has been no more than \$885 18. The remaining balance of increase is to be credited to the liberality of the two coördinate Societies, whose appropriations have been expended in Bible and Tract operations.

The Committee have sold the "right, title and interest" of the Board in what is usually termed the "Grand Rapids' Land" for \$13,500,—payable in seven annual instalments with interest from May 1, 1848. This property was at one time deemed to be worth five or six times the price for which it has been sold, and will probably yield very large profits to the purchasers. But in consideration of its distance from the seat of the Board's operations, the character of the property, and the amount of labor and expense incurred personally by the late Treasurer, Hon. Heman Lincoln, in fruitless attempts to effect a settlement with other claimants, the Committee thought it better to make the sale at the price and on the terms named, than longer to retain the land. The purchasers will doubtless fulfil the conditions of their bond, which the Treasurer will at any time submit to the Board.

The executor of the Will of the late Mrs. Prudence Farwell has informed the Committee of the disposition which the deceased made of her property. While the estate, excepting so much as may be necessary to pay the just debts of the testator, is left to the Missionary Union, the Will is so drawn that the entire balance is held by it for the redemption of certain trusts—one of which is a *perpetual* annuity, of \$400 per year, to the Massachusetts Baptist Missionary Convention. The estate, yet in the hands of the executor, is not likely, in any event, to be worth more than \$8,000 to your treasury; and it may be found impossible so to release the property from the perpetual trust, as to make any thing more than interest or rents available in the work of missions.

The executor has paid the subscription of \$2,000, made by Mrs. Farwell towards liquidating the debts of the Triennial Convention; and it affords the Committee great pleasure now to state that the sum of \$40,000 has been received for that object, while a few of the subscriptions are not yet cancelled.

AGENCIES.

The agents, now in the service of the Board, are Rev. Alfred Bennett, Rev. John Stevens, Rev. Greenleaf S. Webb, Rev. Oren Tracy, Rev. Sewall M. Osgood, Rev. Joseph Wilson, Rev. Simon G. Miner, and Rev. Salem T. Griswold.

Maine and New Hampshire have been assigned to Rev. J. Wilson, in which district he has spent nine and a quarter months of the year; and visited eighty-two churches, nine associations, one convention, and two quarterly meetings. In these States are many churches by whom the monthly concert for prayer is not observed, and no missionary periodical is taken;

but the number of pastors who regard it as an indispensable part of their duties to instruct the people on the facts and principles of the missionary work, is increasing; and the agent believes that a larger amount annually will be received from his district.

Vermont, Connecticut and the western portion of Massachusetts, form the district to which Rev. O. Tracy has devoted the year; and where he has addressed ninety-one churches, eight associations, three State conventions, six missionary meetings, and ten other meetings in which the subject of foreign missions was discussed. Perhaps three fourths of the churches in Mr. Tracy's district have what are called systems, through which to do their part of the missionary work; but the coöperation of more than one third, or one half, of all the members of such churches even, is rarely secured. The agent finds great encouragement, however, in the fact "that *pastors* are thinking, reading, praying, preaching more in reference to the cause of missions, than they were eighteen months ago."

The central, northern, and eastern sections of New York, constitute the district in which Rev. A. Bennett has labored during the year,—with the exception of about three months spent in Ohio, Michigan, and Wisconsin. In New York he has visited one hundred and twelve churches, twelve associations, and four missionary meetings; among whom he found as much to encourage and strengthen his heart as in any previous year of his long service. He has endeavored "by such means as seemed proper, to induce all pastors to preach on some part of the great subject of missions, *the first Sabbath of every month*; to take the usual monthly collection in connection with such service; and in the evening to hold the monthly concert of *prayer*." The time spent by Mr. Bennett in Michigan and Wisconsin was wholly occupied with labors truly acceptable to pastors and churches, and beneficial to the missionary cause.

Western New York is the district assigned to Rev. S. M. Osgood, and where he has labored ten months of the year; visited ninety-two churches, addressed twenty associational and other public meetings, and obtained 166 subscriptions for the Magazine and 351 for the Macedonian. Mr. Osgood regards the missionary periodicals "as invaluable helpers in the home work of missions," and improves every opportunity to increase their circulation. About two thirds of the churches in his district have no efficient system through which collections are made for the cause of missions; but the number of missionary pastors is rapidly increasing, and the agent looks forward to another year of prosperous toil.

In New Jersey, Delaware and eastern Pennsylvania, Rev. G. S. Webb has addressed about one hundred churches and six associations within the year. There are churches in Mr.

Webb's district who do the home work of missions thoroughly; but so great was his discouragement in the last quarter of the year that, after having labored faithfully and uninterruptedly in city and country, he said, "I could do no less, in rendering my account for the quarter, than to strike out one half the time, as though it had not been." But the number of pastors who give their people the right kind of missionary instruction is manifestly increasing; members of churches show stronger desires to be found faithful in the missionary work; and the agent cherishes the hope that more will be contributed in other years.

In the district embracing western Pennsylvania and Ohio, Rev. J. Stevens has bestowed most of his personal agency during the year. He has visited more than fifty churches, besides many Sabbath schools, monthly concerts, associations and other public meetings; obtained 102 subscriptions to the *Magazine*, and several hundred to the *Macedonian*; conducted an extensive correspondence with pastors and influential laymen; prepared a valuable statistical pamphlet on the home work of foreign missions in Ohio; and, as editor of the Cincinnati edition of the *Macedonian*, held intercourse with a large number of pastors and churches in all the north-western States. No district, embraced in the home field of the Union, has made more decided advances in its pecuniary contributions than that occupied by Mr. Stevens; and no agent looks forward to another year with more hope.

Indiana and Illinois have been assigned to Rev. S. G. Miner; in which district he has labored during so much of five and a half months, in visiting pastors, churches and associations, and in spreading the circulation of the periodicals of the Board, as severe domestic afflictions would allow. The full reports given of his labors show that he is doing a valuable work, and that he has been cordially welcomed in almost every place which he has visited. The missionary cause is evidently securing many friends among the growing churches of his district.

In the month of November, 1846, Rev. S. T. Griswold was requested to visit such churches and friends of missions in Canada West, as might wish to coöperate with the Union. Since that time he has visited one hundred and three churches and four associations; and reports a general and growing desire on the part of pastors and churches in his district to transmit their offerings, for the evangelization of the heathen, through your treasury. The results of the experiment already made have equalled the expectations of the Committee; but the policy to be pursued permanently with reference to that district has not been settled. It may be questioned, however, whether it could be sound economy for an agent to devote the whole of his time to its cultivation. The net proceeds of the agency have been \$1,449 77.

Besides the labor performed by agents now in the employ of

the Board, Rev. John Johnson, Rev. Wm. Moore and Rev. B. F. Kidder have devoted about three months to temporary agencies in Maine, Ohio and western Pennsylvania; and, perhaps, one hundred and fifty churches and fifty public meetings have been addressed by returned Missionaries and the Corresponding Secretaries.

The whole number of churches to whom the claims of missions have been presented within the year, by individuals holding an official relationship to the Board, is about nine hundred; and of associations, conventions, and other public meetings, one hundred and seventy-five. The time spent by *Agents* in the work is equal to eleven months, each, for eight men.

PUBLICATIONS.

The Committee were instructed, at the last meeting of the Board, to "report the whole business of the Magazine and Macedonian" at the present time. They state, therefore, that the average number of subscriptions for the last volume of the Magazine, exclusive of copies retained at the Missionary Rooms, was 4,072; and that the amount received from the publisher, agreeably to contract, was \$514 40:—of which \$182 46 were used in covering an equitable share of losses on subscriptions for previous volumes, editing the June number, engraving the map of Arracan, and providing original articles for the first eight pages of each number; leaving a balance in favor of the Magazine of \$331 94, for the year 1847.

The number of subscriptions for the last volume of the Macedonian was 15,000; and the amount received from the publisher, according to agreement, from November 1846 to December 1847, inclusive, was \$116 67:—of which \$37 were paid for original articles and wood cuts; leaving \$79 67 in favor of the Macedonian for the last volume.

The Cincinnati edition of the Macedonian, for the last volume, had 5,800 subscribers; from whom the editor, Rev. John Stevens, received \$610 43. The whole expense of publication, including a report on the home work of foreign missions, etc., substituted for the December number, was \$570 80; showing the balance in favor of that edition, for the last volume, to be \$39 65; and reducing the balance against it, on previous years, to \$29 28.

At the last meeting of the Board the Committee were instructed to inquire, "whether the additional pages [of the Magazine] cannot be filled with interesting missionary matter, derived either from the journals of missionaries or from other quarters, without expense to the Board." The inquiry was instituted very soon after the annual meetings; but it was found that the change could not be made advantageously, even were it desirable, before the close of existing arrangements with

the publisher. He places the original articles, described in the contract, among the valuable considerations for which he agreed to pay what he deemed a large premium on every annual subscription; and he is sure that most of the subscribers prize these articles as highly as does the publisher.

The introduction of original matter from home, it should be noted, does not preclude the publication of articles from our missionaries abroad. A sufficient number of communications *are not received* from our missionary stations to fill the pages now allotted to them in the Magazine and Macedonian; and, as a general rule, with the exception of such communications as are confidential or of a business character, all letters received at the Rooms from our missionaries are published in these periodicals *within the month which immediately follows their receipt*. It might be unwise, therefore, to dispense with the original articles referred to, until their places can be filled by the contributions of our own missionaries.

The plan of doing away with the large gratuitous distribution of the Magazine has very much diminished its circulation in some sections; but, within our own field, the Magazine and Macedonian have more subscribers the present than they had last year; neither of them has half the circulation, however, which is demanded by the interests of the cause for which they plead, and whose conflicts and triumphs are therein chronicled.

Within the year an arrangement has been completed with a gentleman, qualified for the important service, to write a sketch of the history of the missions sustained through the Missionary Union. The work is to contain a narration of the circumstances which gave rise to the missions of American Baptists; a history of the origin and progress of our own missions, with notices of the geography, history, religious and social condition of the tribes and nations to whom the missionaries are sent; occasional sketches of the characters of deceased missionaries, and an estimate of the results of the several missions. The manuscript is to be submitted to an examining committee,—and on their approval, but without expense to the treasury, the author is to receive an equitable remuneration for his services, and the work is to be the property of the Board. The want of such a book has been long acknowledged; and the Committee hope that it will be published within a few months, to prove a powerful helper in the missionary work.

MEMBERSHIP IN THE UNION.

The number of members now in the Missionary Union, constituted such by the payment of one hundred dollars each, is 1,458; of whom* 661 have been made members by churches; 354 by associations, conventions and missionary societies; and

* In a few instances the residences of members, and the names of the donors by whom they were constituted such, are not known.

425 by their own contributions or those of their friends. Of the whole number, 91 reside in Maine, 50 in New Hampshire, 33 in Vermont, 325 in Massachusetts, 75 in Rhode Island, 67 in Connecticut, 414 in New York, 50 in New Jersey, 9 in Delaware, 143 in Pennsylvania, 85 in Ohio, 9 in Indiana, 9 in Illinois, 21 in Michigan, 3 in Wisconsin, 2 in Iowa, 18 in states not embraced in the home field of the Union, and 43 in other countries, nearly all of whom are our missionaries.

Agreeably to the authorization of the Board, and in compliance with the wishes of a large number of contributors, the Committee have employed a distinguished artist to engrave a suitable steel plate for certificates of membership, which will probably be finished before the close of the present year.

APPOINTMENTS AND REMOVALS.

Since our last anniversary the following missionaries and assistants have been appointed or have entered into their respective fields of labor.

To the Assam Mission.—Rev. Appleton H. Danforth, Mrs. Frances A. Studley Danforth, Rev. Ira J. Stoddard, Mrs. Drusilla C. Allen Stoddard.

To the Maulmain Pgho Karen Mission.—Rev. William Moore, Mrs. Elizabeth W. Forbes Moore.

To the Siam Mission.—Miss Harriet H. Morse, formerly of the Ojibwa Mission, Mrs. Sarah Sleeper Jones.

To the China Mission.—Rev. John Johnson, Mrs. Anna A. Stevens Johnson.

One missionary, Rev. E. B. Bullard, of Maulmain Sho Karen Mission, has died deeply lamented, and one missionary and two female assistants, lately employed at Delaware, Shawanoe Mission, Ira D. and Mrs. Blanchard and Mrs. Sylvia Case Tolls, have been discharged.

One missionary and two assistants have retired temporarily from the foreign field, Mr. and Mrs. Vinton and Mrs. Brayton, on account of the ill health of the two latter; Mrs. Brown, Mrs. Crocker, Mr. and Mrs. Day, beside Mr. and Mrs. Van Husen, are still detained with us; and two who have served their full period of faithful ministry, are now on their return disabled to this country, Mr. and Mrs. Wade. Mr. and Mrs. Osgood, though still connected with the Maulmain Mission, may more properly be considered as belonging to the home field. Two missionaries are under appointment, Messrs. Lyman Jewett and Calvin C. Moore, the latter designated to Arracan; and one female assistant, Miss Louisa Hooker. And there are several candidates who, it is expected, will receive appointment in season to take their departure the current year.

Rev. Thomas W. and Mrs. Greer, appointed last year to Arracan, have been released from their engagement on account of Mr. G.'s constitutional unfitness for an eastern tropical climate.

Four missionaries, Rev. Messrs. Abbott, Jones, Simons and Brayton, have returned to their respective fields of labor, and Rev. T. T. Devan, lately of the Mission to China, has been transferred, with his own consent, to the French Mission.

We proceed to give a condensed view of operations and events in the several missions.

MISSIONS.

MAULMAIN (BURMAN) MISSION.

MAULMAIN—Rev. Messrs. A. JUDSON, H. HOWARD, E. A. STEVENS, L. STILSON and Mr. T. S. RANNEY, printer and depository, and their wives; Rev. T. SIMONS; and Miss L. LILLYBRIDGE, teacher.

AMHERST—Rev. J. M. and Mrs. HASWELL.

2 stations; 7 missionaries and 7 female assistants.

Also in this country, Rev. S. M. and Mrs. OSGOOD.

10 native preachers and 6 other assistants.*

Mr. Simons sailed from this country for Maulmain, Nov. 3, and Dr. Judson and family, who removed to Rangoon in the early part of the year (Feb.), returned to Maulmain in September. Mr. Haswell[†] has also resided throughout the year at Maulmain.

Preaching, &c.—The distribution of labors is substantially the same as was reported last year, except that the pastoral care of the Burmese church has of late been devolved on Mr. Haswell. Dr. Judson is prosecuting the preparation of the Burmese dictionary, but since his return from Rangoon preaches also, once on the Sabbath stately in the Burmese chapel. Mr. Howard, in addition to the Burmese boarding school, has the pastoral charge of the English church. Messrs. Stevens and Stilson preach at two of the sub-stations Sabbath evenings, also once regularly in the week at some one of the houses of the native Christians, besides other occasional lectures as opportunity presents. "The missionary's house is often a preaching place." Mr. Stilson is also superintendent of a Burmese Sabbath school, holding a weekly preparatory evening meeting for the teachers. The time of Mr. Haswell, since the printing of the Peguan New Testament,[†] has been given wholly to the direct preaching of the gospel. Speaking both the Burman and Peguan languages, he has had, in Maulmain, "the most ample scope, wanting only more means to enable him to labor to the best effect. In all respects he seems well adapted to his work, and is universally well received among the people." He continues to supervise the church at Amherst, under the immediate care of native preachers, and visits it occasionally.

* Annual schedule not received.

† Completed in August.

Much preaching is performed by the native preachers in Maulmain. The city is an oblong of several miles extent, with a native population of some 30,000 or 40,000. To secure the more general dispensation of the gospel, the following arrangements have long been in existence. "Near the Burmese chapel stands a brick zayat, which is daily occupied, Sundays excepted, by one or more native preachers, declaring the gospel daily, sometimes indeed to few and at other times to scores in one day. Another zayat is in the north part of the town near the great bazaar, not so old a preaching stand as the former, but in some respects much superior to it. The fame of these two zayats in particular has spread far into Burmah Proper. In the south part of the town, in Moung Ngau's district, is another house fitted up to hold evening meetings in, and occupied by a preacher and his family. One of his sons lives near him, also a preacher. For many years a lamp has been burning in that house. Many have heard the gospel there; and the neighborhood well knows by precept and example what Jesus Christ's religion is. Still further south on the same road stands another similar house, but less recently occupied by preaching. Another Christian house occupied by two native preachers and their families, is situated near the north-east end of the town, not very far from the location of the Karen Mission and in the midst of a population twice as large, perhaps, as that of Amherst. That part of the town is specially assigned to them; and it is their daily practice to go from house to house, to the bazaars, funerals and other places and occasions of concourse, making known the grace of the gospel. Besides the preachers assigned to these five stations, two others understand it to be their particular duty to itinerate through the town and preach wherever they can obtain a hearing." "The assistants are doing a great work," says Mr. Haswell, "and from Maulmain the truth is sounded out to the remotest parts of Burmah Proper, as well as throughout the provinces (of Tenasserim). They daily meet with traders and others from all parts of the country, and make known to them the leading doctrines of the gospel, answer their objections, and give them tracts and portions of scripture, which are thus scattered abroad as upon the wings of the wind. And though some seed falls by the way-side, some among thorns, and some upon stony places, some also must fall upon good ground and bring forth fruit to the glory of God." "The truth is working its way into the hearts of the people in town and country." He adds, "Our work is a difficult one. It is not because there is not preaching, and the right kind of preaching too, that the Burmans and Peguans are not converted. There are other causes. Yet let no one think that our labor is in vain. We are surely, though slowly, undermining the strong holds of idolatry. The mighty fabric must fall before the gospel as Dagon did before the ark."

The number of additions to the Burman churches has not been reported. Nine have been baptized, who, at the time, were members of the Maulmain Boarding School.

Printing department.—Printing has been executed the past year at the Maulmain press in Burman, both dialects of Karen, Peguan and English. No. of copies 26,182, and of pages 6,566,450. 404,000 of these pages were printed for government and the Maulmain Missionary Society, the avails of which covered the current cost of the office, exclusively of the salary of the missionary.

The following table shows the titles of the books, size, number of pages, &c.

Table of Printing at Maulmain Mission press in 1847.

Title.	Language.	Size.	No. pp.	No. cop.	Total pp.	Remarks.
Banvard's Infant Series, Part 2	Sgaw Karen	32mo.	84	1,000	84,000	By Mrs. Binney, (tra.)
The Apostolical Office	Burman	12mo.	80	500	40,000	E. A. Stevens,
Scripture Lessons	"	"	90	1,000	90,000	T. Simons, edited by E. A. Stevens.
Laws of Menon	Bar. & Eng.	8vo.	752	500	376,000	For government.
Trigonometry Tables	Burman	4to.	92	1,500	138,000	L. Stilson.
"	Sgaw Karen	"	92	1,000	92,000	"
"	Pegho	"	92	500	46,000	"
Swift's Elements of Natural Philosophy	"	18mo.	77	500	38,500	Miss M. Vinton.
Rewards of the Righteous (Sermon)	"	12mo.	24	1,800	43,200	E. B. Bullard.
"	"	32mo.	85	200	17,000	"
Mother's Book	Sgaw Karen	18mo.	108	2,000	216,000	Mrs. C. H. Vinton.
New Testament	Peguan	8vo.	576	3,000	1,728,000	J. M. Haswell.
Daily Food	Sgaw Karen	18mo.	365	1,000	365,000	Miss M. Vinton.
Arithmetic	English	12mo.	238	1,500	432,000	L. Stilson.
Catechism for Sabbath Schools	Burman	"	50	250	12,500	Mrs. Stilson.
Acts of the Apostles	Pegho Karen	"	105	500	52,500	E. B. Bullard.
Arithmetic	Sgaw Karen	8vo.	112	1,000	112,000	J. H. Vinton.
Regeneration	Burman	12mo.	15	500	8,000	E. A. Stevens
Arithmetic	"	8vo.	408	1,500	612,000	L. Stilson.
Todd's Lectures	Sgaw Karen	12mo.	406	5,000	2,030,000	Mrs. C. H. Vinton.
Maulmain Missionary Society's Report	English	12mo.	40	700	28,000	"
Almanac for 1848.	"	12mo.	60	250	15,000	"
Religious Herald (monthly)	Burman	4to.	4	250	12,000	E. A. Stevens.
Totals,			3,744	56,182	6,566,450	

Whole number of pages from the beginning 71,610,600.

The issues from the depository were, of scriptures entire or

in single books, pp. 319,686; of extracts from scriptures, pp. 333,111; of tracts and religious books, such as Mother's Book, Pilgrim's Progress and Hymn Book, pp. 814,060; and of school books, 434,593; total,

Scriptures,	-	-	-	-	-	319,686
Extracts do.,	-	-	-	-	-	333,111
Tracts and religious books,	-	-	-	-	-	814,060
School books,	-	-	-	-	-	434,593

Total pp. 1,901,450

About one half of the *issues*, in scriptures and extracts from scriptures, were for Maulmain Mission; and the rest for Tavoy, Arracan and Siam Missions. The school books were mostly for Maulmain.

The operations of the press the present year are principally the printing of a new edition of the Sgau New Testament and an edition of the Pgho Testament, prepared by Mr. Vinton; of which the four gospels have been forwarded. Portions of the Old Testament will also be put to press as fast as they shall be furnished by Mr. Mason, whose time is specially devoted to the translation of the Old Testament into Karen.

Schools, &c.—In the theological school Mr. Stevens has met the assistants three times a week, and, after receiving their reports of preaching the day before, has expounded to them, as their acquirements admitted, portions of the Old and New Testaments. Considerable time has been devoted to the preparation of tracts and books for the use of the assistants, in theology, ecclesiastical history, and biblical geography, and on minor topics; among which are two on "Baptism" and the "Apostolical Office," to aid the native preachers against the seductive or libellous attacks of Romanists. The number of theological students at present is small; but "whether few or many, the same labor is requisite to qualify them to be able ministers of the New Testament, thoroughly furnished unto every good work." "My aim has therefore been uniformly," says Mr. Stevens, "both to teach and to furnish the *wherewithal* of obtaining a theological education to those whom God seems to have called to the preacher's office. It was with this end that References were collected for the New Testament and a Concordance begun; and after the first manuscript was burned,* begun again."

In the Burmese boarding school, taught by Mr. Howard, the average number of scholars has been about ninety,—sixty-five boarding and twenty-five day scholars. Of these, sixty are males and thirty females. The following statements are extracted from the report of the school for 1847, made in November to the Maulmain Missionary Society, by whom a generous proportion of the school expenses has been defrayed.

* We are happy to learn that almost every manuscript of importance that was burned in the late destruction of Mr. Stevens's house by fire, has been recovered, copies having been distributed among the former pupils of the school and the preaching assistants.

The branches principally taught during the past year are the following, viz.:—Reading, Writing, Arithmetic, English Grammar, Composition and Geography, with the art of drawing maps; a slight attention has also been paid to several other studies.

A portion of one evening of each week has, in general, been devoted to vocal music. Short exercises of this kind have also been daily introduced in the girls' department, to relieve the minds of the children, give a pleasing variety, and add vivacity to their studies.

The regular religious exercises consist in the usual services of the Sabbath, with a Sabbath school or bible class. In the latter service the bible is made the class book, and its use is not without obvious profit, directing the minds and forming the characters of the children.

Religious services are also conducted at the school room every evening in the week.

Nine of the scholars have been received into the church by baptism since our last report, whose conduct, in general, has been in agreement with their professions.

The amount required for the support of these children, differs with their circumstances; and the means for their support have been derived from different sources. Native children have been encouraged, with some degree of success, to purchase their own books, and in case they are boarders, to provide their own clothing; but no charge has been made for their board, tuition, or house rent. The actual expense for each scholar of this class for board and clothing has been found, for years past, to average about two rupees per month. Ten rupees per month have been required for another class of children who board in common, and dress in European style.

These have been supported entirely by private subscriptions and their own labor.

For day scholars of this class, from two to four rupees per month have been charged for tuition.

For another class, boarding in the family of the teacher, twenty rupees per month have been charged for board and tuition.

Hitherto the school has been sustained by the aid of benevolent Societies, private subscriptions, or at the expense of the mission. The amounts annually received for a few past years from the inhabitants of Maulmain and vicinity have varied from 2,000 to 3,000 rupees. The latter sum nearly covered the expense of the school for one year, not including charges for rent of buildings or salary of missionary.

Owing to the decrease of the European population occasioned by the withdrawal of the European troops from this place, it is feared the results will be less favorable at the end of the present year. Still, several of the more permanent residents are coming forward with an increased liberality.

The school has been in operation a little more than nine years, having commenced with five scholars. "Its progress was for some time exceedingly slow;" but

The question as to its advancement did not, however, long remain undecided. Under the power of Christian influence, prejudice by degrees gave way; and from that period to the present, there has been manifested a constantly increasing disposition to receive a Christian education. Respectable Burmans, in various parts of the town, are now ready to put their children into the school, engaging that they shall remain entirely under the control of the missionary such a number of years as he may think proper to require, and with the understanding that in the school there is to be no compromise between Christianity and heathenism, on the score of instruction, books, holidays or any idolatrous practices. It is indeed generally understood that the bible takes precedence of all other books, and that all

the affairs of the school will be conducted accordingly. The school is never dismissed to allow the children to attend heathen festivals, holidays or worship. No scholar expects to attend on such occasions. Hence a pretty regular attendance is secured during the year. The result is sufficient to show that the Burmese possess faculties adequate to grapple with all the obstacles that lie in the path to respectable attainments in science, and that they are now prepared to put themselves in the way that leads to these attainments.

The report remarks in closing,—

But it is not mental improvement alone or chiefly which engages our attention. We look upon the acquisition already made in favor of Christianity, with a degree of interest still more intense. The heathen are to become the inheritance of Christ, and faith is to come by hearing, and hearing by the word of God. If prejudice against a Christian education has already, to a great degree, given place to a desire favorable to that object, may we not hope there will soon be manifest on their part a readiness, to a still greater degree, to confess the vanity of idols and acknowledge "the Lamb of God, who taketh away the sins of the world," to be their Savior.*

The school receives some aid from Mr. Stilson, particularly in the preparation of books, for which service he has preëminent qualifications; and "he is doing in it," says one of his associates, "a great work indirectly for the conversion of Burmah." "All the Burmese notions of religion are so closely interwoven with their false philosophy and astronomy, that, if the latter are torn away from the mind, Boodhism must go with them into disbelief." This field of labor is entirely distinct from that of every other Burman missionary, and if re-

* The expediency of sustaining the Burmese Boarding School having been called in question by some, we append to the above the following remarks of one of the Burman missionaries, not immediately concerned in its management.

"Br. Howard has charge of the Burmese Boarding School, and with it the pastoral care of the English church. The Executive Committee, we are happy to observe, are prepared to sustain this school. They feel that schools are an important means of evangelizing a heathen country, and in this agree with the sentiment of all India. It is really cheering and enough to cause the Christian's heart to leap for joy, to observe the steady, sure and rapid strides by which Christianity is encroaching on heathenism, in Calcutta and Madras particularly, by means of the gigantic schools sustained in those cities. To some of them Br. Howard's school is but a pigmy. He has somewhat less than a hundred scholars, while Dr. Duff's school, of Calcutta, embraces more than a thousand, and that of the General Assembly in the same place nearly as many more. To each of those schools several thoroughly educated ministers devote their entire energies. Though we cannot do as much as they, must the day of small things be despised? And yet in point of actual conversions among the scholars, the advantage seems to be altogether in favor of Br. Howard's. Many cheering cases of conversion do indeed from time to time gladden the hearts of the Calcutta missionaries, yet the most manifest proofs of success are the indubitable signs of *crumbling on a large scale*, of the old fabric of idolatry,—signs so glaring as ever and anon to stir up the heathen population, high and low, to combine their efforts to stay the irresistible march of enlightened principles, and to prop up their tottering religion."

The writer adds, "But if you allow us the school, shall it have but the *divided* energies of a single man? Will you not rather make it worthy of the confidence of the community, by allowing the teacher to give himself wholly to it? This confidence it now has to a very gratifying degree, and it increases just in proportion to the attention and labor which the teachers are enabled to devote to it. And must it not in the nature of the case be so? What enterprise ever prospered by being feebly prosecuted? Let us, at least, have *one* man wholly devoted to the school. Is not a *Christian* education the *great* object of the school, and the bible daily read and taught, and its principles enforced upon its pupils? And is not this *preaching*?"

linquished by Mr. S., must remain unoccupied for an indefinite period.

In addition to the boarding school, it has been suggested by members of the mission that several day schools ought to be established, in charge of native teachers, at an average cost each school of about fifteen rupees per month, particularly in the two extremities of the town. Aside from their direct utility, such schools would be valuable auxiliaries to the meetings conducted in those neighborhoods, and tend greatly to raise up congregations and churches.

The station at Amherst has been under the care of native assistants the past year, but has been visited occasionally by Mr. Haswell, to administer the ordinances, &c. The school is taught by an Eurasian assistant, and numbers nearly sixty pupils. The Sabbath school and religious meetings are continued as heretofore; and several cases are reported of hopeful inquirers.

Rangoon.—Dr. Judson having made a brief visit to Rangoon in January of last year, removed thither with his family the following month; the aged governor assuring him of a kind reception as a minister of the Christian religion "coming to minister to English and American residents," and approving of his object to compile a Burman and English dictionary. He found the Burmese church, as was to have been anticipated, in a dilapidated state, numbering hardly twenty nominal members, and many of these scattered abroad. A new church was organized with four native members, which was subsequently enlarged to eleven; and stated Sabbath services were instituted. Two converts were added to the church by baptism.

But Dr. Judson was not long permitted to prosecute this work. A private order of government was issued by the vice-governor, who was virtually governor, to watch the missionary's house, and "apprehend any who might be liable to the charge of favoring Jesus Christ's religion;" the Sabbath services were broken up; and it was soon apparent that in order to "keep footing at Rangoon, the only way was to obtain some countenance at Ava." Arrangements were accordingly made for proceeding to the capital; when information was received of a deficiency of funds in the Maulmain Mission treasury, and the execution of the project was deferred. Returning to Maulmain, Dr. Judson writes in September, "I remained in Rangoon long enough to witness the removal of my friend, the governor, and the downfall of the ferocious vice-governor, who had become the terror of all classes, and particularly distinguished himself by carrying out the proscription of the Christian religion. I prolonged my stay a little, in order to ascertain the disposition of the new governor; but in that I found nothing but discouragement. He very soon gave several proofs of strict adherence to the established religion; his reception of me was

extremely cold and reserved; and when I mentioned my desire of proceeding to Ava at some future time, he did not even reply. I think, however, he would not oppose that measure; but, in present circumstances, it is impossible."

MAULMAIN (KAREN) MISSION.

MAULMAIN (*Newton**).—Rev. Messrs. J. G. BINNEY, F. MASON,† N. HARRIS, W. MOORE, and their wives, and Miss M. VINTON.
In this country, Rev. J. H. and Mrs. VINTON.

21 out-stations‡; 5 missionaries and 6 female assistants; 30 native assistants.

Mr. Moore and his wife took their departure for Maulmain from this country Nov. 3; and about the same time Mr. Vinton and family left Maulmain on account of Mrs. V.'s enfeebled health, arriving March 21. Mr. Mason, who had left Tavoy for the United States to regain his health, was so far benefitted by the voyage to Calcutta as to make it expedient in his judgment to return to Burmah. He arrived at Maulmain May 18, and at the request of his brethren at Newton has been transferred to that station.

Mr. Bullard, who had labored with great assiduity and success in the Pgho Karen department, died of cholera at Maulmain April 5.

The accustomed labors among the interior stations were to some extent interrupted in the dry season of 1846-7 by sickness; Mr. and Mrs. Vinton being obliged to take a voyage to Arracan and Calcutta. A missionary associational meeting was attended however at Dongyahn with great interest, and visits were made also to Newville, Mawko, Chetthingville, Krai, and other villages; and subsequently to Bootah. At the latter place six converts were baptized by the native preacher Tahoo. The whole number of baptisms *reported* in this connection the past year, is thirty-eight; of whom 32 were baptized during the rains at Maulmain, being at the time members of the Boarding or Normal Schools. 68 baptisms are also reported from Burmah Proper, by Aupaw and Prahhai.

Schools, &c.—The report of the Karen Theological School, published in the Magazine for April, states that its fifth term or session closed about the 1st of October, and had been marked with increased interest. The number of pupils was twenty-eight, besides seven who attended a single recitation daily. Average time of study for the academic year, (fourth and fifth terms,) not including the class of seven, eight months and

* The northerly part of Maulmain occupied by the Karen missionaries has been denominated by them *Newton*, and may with propriety be regarded as a distinct station.

† Mr. Mason has been united in marriage to Mrs. Bullard.

‡ Report of 1846-7.

twenty-three days for twenty-three pupils. Course of study essentially as in the previous year. The instruction was given in Sgau, but the whole school have also studied Pgho five evenings weekly under the school assistant, who is a Pgho Karen. The vacation was to continue through the dry season, to allow Mr. Binney to visit the jungle churches.

The Normal School, under the care of Mrs. Binney assisted by Miss Vinton, has been doing well; number of pupils in November last about thirty. Eight of these children had made profession of faith in Christ in baptism, and others give evidence of piety, who are waiting for admission to church privileges.

Ordination of native preachers.—One of the most gratifying and auspicious incidents in the history of the Maulmain Karen Mission the past year, was the ordination in Feb., 1847, of four Karen preachers, graduates of the Seminary, Prahhai, Kyapah, Aupaw and Tahoo. "The examination of the candidates was thorough, and well sustained for upwards of five hours. It was conducted in Karen, but interpreted sufficiently for others to know fully the merits of the case. Questions were freely proposed by the different members of the Council, and some of the most difficult questions respecting church discipline were proposed by Karen assistants, members of the Council."

TAVOY MISSION.

TAVOY.—Rev. Messrs. C. BENNETT, E. B. CROSS, and their wives.

MERGUI.—Rev. D. L. and Mrs. BRAYTON.

On their way to this country, Rev. J. and Mrs. WADE.

13 out-stations; 18 native preachers and assistants.

Mr. Brayton having accompanied Mrs. Brayton to this country, as was anticipated in our last Report, again sailed for Burmah in November last, to be followed by Mrs. B. on the recovery of her health. Since his departure from Mergui, the station has been taken in charge by Rev. R. E. Burpé, missionary of the Nova Scotia and New Brunswick Baptist Associations, who by a mutual understanding is to remain in occupancy of the field, Mr. Brayton to be stationed temporarily at Tavoy. The station and its out-stations are recognized, however, until a transfer is fully made.

The return of Mr. and Mrs. Wade is in consequence of a partial blindness, under which Mr. Wade had labored several months, and which threatened the total loss of sight unless relieved by his speedy removal to a colder climate. He was to leave Burmah for the United States *via* England, near the close of 1847.* Mr. Mason, as before stated, left Tavoy in March.

* He left Maulmain Dec. 22, and was at St. Helena March 25.

The mission has been much enfeebled by the removal of so many of its laborers, and the operations of the several departments have been proportionably circumscribed. None, however, seems to have been wholly intermitted. In January and February, prior to his departure, Mr. Mason, although in very impaired health, made his usual southern tour, visiting Kabin, Themboung, Mazau and Pyeekhya, and holding intercourse, more or less extended, with members of other out-stations. In December previous the northern and eastern stations of Yaville, Newville, Matah, &c., were visited by Mr. Wade. Repeated excursions to the same or other stations have also been made by Messrs. Bennett and Cross. The reports are of a required character. Some of the out-stations had been edified in the faith, and their members multiplied; others, through untruthfulness or the entire want of native laborers, had become corrupt, if not dispersed abroad. Of some, the accounts are incomplete or not received. The following table shews the number of churches, members, baptisms and assistants, in the out-stations, so far as we have been able to gather them.

Out-stations.	Assistants.	Churches.	Baptisms.	Members.	Schools.
Yaville,	1	1	9	59	1
Newville,	1	1	9	41	1
Matah,	1	1	19	398	1
Lunglung,*	4				4
Kabin,	1	1		33	
Themboung,	1	1		14	
Mazau,		1			
Katay,	1	1		13	
Palau,		1			
Pyeekhya,	1	1		105	
Palouk,	1	1		28	
Patsauoo,		1		79	
	—	—	—	—	—
		11	37	770	

Making a total, reported, of eleven churches and 770 members, of whom thirty-seven were baptized the last year. Others are said to have been subsequently baptized by native preachers; Sau Quala and Kaulapau having been ordained at Matah to the work of the ministry near the close of 1846.

In Tavoy, besides the ordinary labors for the Karens, public worship has been maintained in Burman on the Sabbath and at two evening weekly meetings. A Burmese assistant has also labored in town and in some of the neighboring villages, and has distributed many Testaments and several hundred volumes of Burmese tracts.

Schools.—The Theological School in charge of Mr. Cross has been conducted with increasing interest. Number of pupils last rainy season, twenty-six. All are pledged to remain four or five years in the institution, and longer if judged advisable by the missionaries. The principal exercise is in the New Testament, commencing at eight and continuing till ten, A. M.

* And three other sub-stations.

In the first place the class read and recite a chapter, passage by passage. When this is finished, liberty is given for any of the class to ask questions on any part of the chapter with which they have found difficulties in studying it. This occupies considerable time and usually brings out for explanation the more important or difficult parts of the chapter.

Great effort is constantly made to awaken a spirit of inquiry and of independent thought, a thing in which the Karens as a people seem exceedingly deficient. When the questions of the class are exhausted, the chapter is taken up by the teacher, and such questions are asked and such historical and other explanatory remarks are made as are thought suitable.

In order that constant reviews of what is past over by the class may be kept up, the first thing in taking up a book of the New Testament has been to write the references of the Polyglott Bible. It is then passed over in the manner above mentioned. But when another book is commenced, this is not left, but is taken up and committed to memory in passages of from eight to ten verses each day. This recitation is commenced immediately after the previous chapter has been completed. The whole class learn the same passage, and are called upon to recite promiscuously, in order that none may get the idea that he will not be called upon. When this recitation is finished, an explanation of the passage recited is written on a black board and copied by every member of the class for his future use. The evening lectures of the teacher are also confined to those parts of the New Testament which have been studied by the class, and are consecutive, proceeding from chapter to chapter.

Instruction is also given in arithmetic, geography, the Epitome of the Old Testament, and to a select class, in English. "A few of the facts of trigonometry and mensuration have been taught, but little attempt has yet been made to teach the sciences themselves."*

The fifth exercise occurs in the evening. The young men most advanced in their studies are appointed to take their turns in preaching. From two to three evenings in the week are occupied by the missionary in charge of the school in delivering expository sermons on the parts of the New Testament which have been studied by the pupils in succession.

The great aim in the conduct of the school is first to have every subject well understood, and secondly to impress it fully on the memory.

Every Thursday afternoon is spent in reading original compositions, which are afterwards carefully corrected in respect of spelling, etc., and are required to be rewritten in as fair a hand as possible by the author. A part of the time is also occupied in recitations and repetitions of the principles and rules of arithmetic and in the practice of oral examples.

In order to induce the habit of correspondence and to obtain information from abroad, a society of correspondence has been formed in the school, which also aims distinctly at the religious improvement of the students.

* "A number have commenced the use of logarithms. A class were able to present a table of the mean new moons for March, with the mean anomalies of the sun and moon, with the sun's distance from the moon's ascending node for every year of the nineteenth century; also of the sun's yearly longitude anomaly for the same length of time. They have been taught to calculate the time of mean new and full moon and the quadratures; and this without any particular simplification from the ordinary methods. They have also been taught a method of determining the day of eclipses from knowing the time of any given eclipse. One young man has been through with the operation of calculating an eclipse of the moon. These facts will be of great importance in removing the superstitious ideas of the people, and in throwing off their former stupidity. The more intelligent are already making great use of the circumstance that eclipses can be predicted, to influence their unconverted countrymen to seek after the truth."—*Mr. Cross*, in *Nor.*, 1847.

Letters have been written to, and received from, other Institutions, and some from foreign lands. Thus by bringing the minds of the young men in contact with those of civilized lands who are pursuing the same course, it may be expected that they will obtain new and important impressions which could never be imparted to them by any other means.

Attached to the school is a preparatory department under the charge of Mr. Bennett, heretofore denominated the Karen Boys' Boarding School. Number of pupils last rains thirty-two, of whom sixteen were professors of religion.

An English and Burmese school has been continued throughout the year, with an average attendance of about twenty-six pupils.

Table of Printing, &c., at Tavoy, 1847.

Name.	Edition.	Size.	Pages.	No. of copies.	Total pages.
Mr. Wade's Vocabulary, Karen,	1st	12mo.	324	300	97,200
Karen Thesaurus, Vol. 1.	1st	"	441	500	222,000
Eastern Reader, No. 1, (English,)	1st	"	204	600	122,400
" Primer, No. 1,	3d	24mo.	76	1,000	76,000
Karen Calendar and Annual,	1st	12mo.	72	1,000	72,000
Thesaurus, Vol. 2.*	1st	"	96	500	48,000
Morning Star, (Monthly,)	1st	4to.	60	340	61,200
				4,240	698,800

Issued from the depository during the year 5,925 books and tracts; making a total of 853,156 pages, 12mo.

The receipts of the office for job-work exceeded the pay of the people employed and all other expenses by 36rs. 8as.

MISSION TO ARRACAN.

AKYAB.—Rev. L. INGALLS. Seven native preachers and assistants.†

Out-station.—*Cruda*.

RAMREE.—Three native assistants.†

Out-Station.—*Cheduba*.

SANDOWAY.—Rev. E. L. ABBOTT, Rev. J. S. and Mrs. BEECHER. Thirty-one native preachers and assistants.

Five out-stations in Arracan.

Mr. Abbott left this country in August, arriving at Calcutta by overland route Nov. 4, and at Sandoway in the month following. Mr. Beecher was also at Sandoway in December, and was expecting with Mr. Abbott to proceed shortly to Ongkyoung, where there was to be a "gathering of the people and of the native preachers, with whom Mr. Abbott had parted on the same spot three years before." It was with a view to fulfil this appointment and thus make arrangements for the labors of the entire year ensuing, that it was judged indispensable for Mr. Abbott to return to Asia overland.

* Commenced.

† July 1, 1847.

The removal of Mr. Ingalls to Akyab, in April, 1846, was noted in our last Report, and the communications published in the Magazine have shown with what zeal and encouragement the work has been prosecuted at Akyab and Ramree since that time. "God has permitted the mission to gather some precious fruit, and the prospect brightens for the future." Fifteen were baptized at Akyab prior to July 1, and among them were five Kemmees, the first converts among that people. The assistants at Ramree had labored with good success, and there was a prospect of a church being constituted there at the close of the rains.—The principal employment of Mr. Ingalls and the assistants has been "preaching the word;" but a boarding-school was taught at Akyab, of thirty-pupils, including eight Kemmees, and a day school of twelve pupils.

From Sandoway and out-stations no particulars have been received; but in general, says Mr. Abbott, "the accounts from the churches are very satisfactory."

The number of churches reported in July, was thirty-two, including those of Sandoway out-stations, and of members $(55 + 3,523 =) 3,578$; not including any baptized the past year in Burmah Proper, of whom no report has come to hand.* The number baptized in 1846 by the Karen pastors was 813.

MISSION TO SIAM.

BANGKOK (*Siamese department*)—Rev. J. T. and Mrs. S. S. JONES, Mr. J. H. and Mrs. CHANDLER, and Miss H. H. MORSE.

(*Chinese department*).—Rev. Messrs. J. GODDARD and E. N. JENCKS, and their wives. Three native preachers and assistants.

Out-station.—*Leng-kia-chu*.

Mr. and Mrs. Jones and Miss Morse sailed from New York for Siam Sept. 13, *via* Hongkong, arriving at the latter place Jan. 5, and at Bangkok Feb. 18. Mr. and Mrs. Jencks at the date of our last accounts were at Singapore for the benefit of Mrs. J's health. They left Bangkok in November.†

In the Siamese department there has been a growing interest the past year. Calls for tracts at the mission-houses have been more numerous, and tract distribution abroad, by Mr. Chandler, has been more eagerly welcomed. There are also frequent proofs that the tracts are extensively read and understood. Three new tracts have been prepared. The whole number of books and tracts distributed during the year was 12,252, including more than 500 Burman and Peguan.

* More recent intelligence announces the baptism of 1,150 converts in Burmah Proper during Mr. Abbott's absence; also 1,200 candidates for baptism. Seventy-six were baptized in Arracan in January and February.

† Later arrivals announce their intended departure for the United States *via* Hongkong.

"An unusual number of books," says Mr. Chandler, "have gone into the families of the princes and nobles, and have reached even the harem of the king. A servant of one of the highest princes called regularly every Sabbath for a long time for books, stating that he was sent expressly for them. I gave the man at various times about seventy in all."

In the Chinese department, daily morning and evening worship has been attended as formerly; also two services on the Sabbath, with from thirty to forty-five hearers; and two or three stated weekly meetings. The assistants have been employed mostly in visiting and tract distribution; one of whom has been supported since the middle of the year by the monthly concert contributions of the church. One of the assistants labors at Leng-kia-chu. The number of Chinese tracts distributed during the year ending July 1, was 5,456. The church numbers 23 native members; one added by baptism.

Printing and Foundry department.—The amount of printing executed prior to July 1, both in Siamese and Chinese, including also part of a Chinese and English vocabulary and a few small English works, was 8,805 copies, or 78,370 pages.

Table of Printing at Bangkok 1846-7.

	Copies.	Pages.
Siamese, Part of 16th chapter of Luke,	500	1,000
" Introductory Notices of Christian Religion,	3,000	24,000
" Creation of the World,	1,000	2,000
" Tract on Eclipse,	2,000	8,000
Chinese, Summary of Christianity,	1,000	24,000
Chinese and English Vocabulary, in part,	175	12,250
English, "Job printing,"	1,000	4,000
" Bangkok Calendar,	150	3,120
	<hr/> 8,805	<hr/> 78,370

Good progress has been made in the translation of the Scriptures, especially in "the investigation and settlement of difficult questions relative to the usage of important words." The Gospel of John has been thoroughly revised, and is ready to be printed. Matthew and part of Luke have also been carefully revised. Much help has been rendered by two of the native assistants, who have noted alterations necessary to render the style plain and idiomatic.

In the foundry, says the annual report of the Mission,

The matrices for our common Siamese type have been refitted by br. Chandler, and a new fount of type cast on a considerably smaller body than the former, which had become too much worn to be further used. Considerable has been done for the improvement of other founts, especially the enlargement of the Chinese, but the work is not yet completed. We may here add that a native prince has for some time past been making machinery in our workshop, in which he has manifested considerable ingenuity and perseverance, and has received much assistance from br. Chandler. We think it a good omen that so many of the Siamese are becoming sensible of the value of the mechanical and scientific improvements of Christian

nations. Their attachment to their old superstitions is almost invariably weakened by the light they thus receive.

The Siamese workmen in our employment have usually attended worship on the Sabbath, conducted by Mr. Caswell, of the A. B. C. F. Mission; and have attended daily morning worship with Mr. Chandler.*

MISSION TO CHINA.

HONGKONG.—Rev. W. DEAN, Rev. J. and Mrs. JOHNSON. Three out-stations; five native preachers and assistants.

NINGPO.—D. J. MACGOWAN, M. D., Rev. E. C. LORD, and their wives. Two native assistants.

Mr. and Mrs. Johnson sailed in company with Mr. Jones in September, and will remain at Hongkong; Mr. and Mrs. Lord having proceeded to Ningpo in June, in consequence of the more urgent necessities of that station. Dr. Devan, who was compelled to leave China by ill health, has been transferred to the French Mission.

In reviewing the year, Mr. Dean writes, "We find much to call forth our gratitude to God, and increase our confidence in his word. While left alone, as to fellow-helpers from our native land, we have felt assured of the sympathies and prayers of our friends at home, and have enjoyed the presence and blessing of a Friend who is ever *here*; and the year has been one of happiness and encouragement."

The Tië Chiu church has received by baptism eleven converts, including five in January. Two of the number are Chinese *women*; one of them the wife of one of the assistants; the other—the first baptized by the mission, and, so far as is known, by any Protestant mission—the mother of a numerous family, her husband also a member of the church, and their eldest son subsequently received; thus constituting a Chinese Christian *family*. "Instead of burning incense as formerly to idols, they now morning and evening bow around their domestic altar in worship to the living God." A brother of the husband has also been baptized, and a nephew is an applicant for admission to the church. Most of these are from the station at Long Island; where daily worship is maintained and preaching is conducted on Sabbaths by native assistants.

The other out-stations are Tukiawan, on the main land, where there is a school of fifteen boys; and Chek-Choo, occupied as a preaching post by the assistant A-Sun.

At Hongkong public worship has been maintained on the Sabbath at 11, A. M., at the mission chapel—attendance from fifty to one hundred Chinese;—and at 2½, P. M., at the Bazaar

* We are pained to state that the health of Mr. Goddard is impaired, and he has been under the necessity of withdrawing to Singapore. He arrived at S. March 24, and was hospitably received by Rev. Mr. Keasbury, missionary of the London Missionary Society. The voyage had been salutary, and some of the more threatening symptoms of pulmonary disease had abated.

chapel—attendance from forty to sixty. At the Bazaar chapel is also a daily service, attended by about twenty. A prayer-meeting is held at the mission-house on Sunday at one, P. M., and a class meets daily at the same place for reading the Scriptures and prayer. All attending these services, are expected to repeat a verse of Scripture daily, and such as are able are required to write out an explanation of some passage or the history of some individual from the Scriptures. Opportunity is given for questions by the class, and a careful explanation of a few verses of the Bible is given every day. The natives meet by themselves for prayer at the same place every evening. The monthly concert is attended the first Monday of every month. Contributed the last eight months of 1847, \$20 12. Valuable aid in preaching has been rendered by Kiok Cheng, late of the Bangkok mission. A-Bak has also been doing well; so far as can be judged, he “maintains a prayerful spirit and a Christian walk.”

The number of native members of the church in good standing in January, including one of Madras, was twenty.

Besides the ordinary labors of the mission, Mr. Dean has devoted some portion of each week to the preparation of Notes explanatory of the New Testament. A revised copy of the Acts of the Apostles, with References, has been prepared and printed; and a revision of Matthew, with Notes, is in progress. In the last communication received from Mr. Dean, he speaks of the arrival of Mr. Johnson. “His coming at the present time,” he says, “appears very timely, when the cares and duties of the mission were becoming so numerous and pressing as almost to bewilder the mind as well as to exhaust the body. God has graciously given us strength and much encouragement in our work; and at this new indication of divine care for this mission in sending helpers, my heart is humbled and softened to tenderness. We give Him thanks, and thanks to you, and thanks to the churches, who have sent us help.”

Mr. and Mrs. Lord arrived at Ningpo June 20. Soon after his arrival, public religious worship, which had been held in Dr. Macgowan's house, was removed to one of the principal thoroughfares of the city; and two stated services on the Sabbath instituted, with an auditory of from one hundred to three hundred Chinese, including twenty-five or thirty females. The exercises were conducted by Dr. Macgowan, either personally or as interpreter for Mr. Lord; and were usually followed with an exhortation by teacher Chiu Sien-sang, who for more than a year has professed to believe the gospel. Three others have been nearly a year under instruction, and with him are candidates for baptism. The missionaries speak favorably of the evidences which they give of piety, and express a hope of soon being able to organize a Christian church.*

* The “1st Baptist church of Ningpo” was organized Oct. 31.

MISSION TO ASSAM.

SIBSAGAR.—Rev. N. BROWN, Mr. O. T. CUTTER, and their wives.* 2 native assistants.

NOWGONG.—Rev. Messrs. M. BRONSON, I. J. STODDARD, and their wives. 2 female assistants.

GOWAHATI.—Rev. Messrs. C. BARKER, A. N. DANFORTH, and their wives.

Messrs. Danforth and Stoddard left this country Nov. 3, the former to join the station at Gowahati, the latter to take charge of the Nowgong Orphan Institution. The announcement of their coming was welcomed by the missionaries with unwonted joy. Eight years had elapsed since a single individual had been sent to their succor, and the growth of the mission and the multiplied demands for labor had far outstripped the power of the missionaries, apart from the enfeebled health of almost every member of their little company. As respects the progress of the mission, the excellency of the power, which has been displayed the past year, has been of God. Each of the stations has been visited with tokens of divine favor, and each of the churches enlarged. The whole number added to the churches since January, 1847, is twenty-four, of whom twenty-one were by baptism, including five Europeans. Three of these were received at Sibsagar; five at Nowgong, including four of the Orphan Institution; two at Goalpara, fast friends of the mission, and "the first to solicit the appointment of missionaries to Assam;" and the remaining eleven, including several members of the station schools, at Gowahati. One of the converts was a Naga lad, since deceased, the first baptized from that people, and one a Cacharese. The whole number now in good standing in three churches is more than fifty; twenty-seven at Gowahati, fifteen or seventeen at Nowgong and about twelve at Sibsagar. The prospects of further increase are encouraging, and there are several hopeful inquirers.

Schools.—The Nowgong Orphan Institution has continued to receive the personal attentions of Mr. and Mrs. Bronson, divided into two departments, and by its prosperity has well rewarded their efforts. At the annual examination in October, the boys "evinced a most thorough acquaintance with the works they had studied," and their moral and religious improvement appears to have been equally satisfactory. Mission schools are maintained also at the other stations, and there are from twelve to sixteen village schools.

Printing department.—The report for the year has failed of reaching us. At the date of our last accounts, Revelation in Assamese was in press, but much revision of parts of the New Testament was to be made before the entire New Testament

* Mrs. Brown in this country.

could be issued. The *Orundonoi*, monthly, has been published as heretofore.

The missionaries continue to plead for the Nagas and Miris, tribes resembling in many respects the Karens of Burmah. The Bhutias, formerly adverted to, are about to receive the missionary labors of the English Episcopal Church, a station having been located at Tezpur, to be occupied by German missionaries in that connexion.

MISSION TO THE TELOOGOOS.

NELLORE.—*John M'Carthy, James Coy, Elisha*, native assistants.

In this country, Rev. Messrs. S. S. DAY and S. VAN HUSEN, and their wives.

The native assistants are reported "steadfast, faithful and diligent." The schools, five in number, are in a prosperous condition. The English school numbered at the last dates thirty-seven pupils, of all castes. Distribution of books and tracts, especially at the mission chapel, is frequent.

A more extended notice of the mission and of its claims on the Missionary Union will be given in a separate report. (See p. 197.)

MISSION TO THE BASSAS.

BEXLEY.—Rev. I.* and Mrs. CLARKE; *S. D. Harris*, assistant; *J. Vonbrunn* native assistant.

Out stations.—*Little Bassa, L. K. Crocker*, native assistant.

Zuzo.—Rev. J. H. CHEESEMAN, teacher.

In this country, Mrs. M. B. CROCKER.

1 station and 2 out-stations; 1 missionary; 2 female assistants; 2 colored and 2 native preachers and assistants.

Mrs. Crocker having recovered her health, is expecting to return to the mission by the first favorable opportunity. She will be accompanied by the Bassa youth Kmanyoy, or John Wesley, who has been hopefully converted since his arrival in this country, and has acquired some knowledge of the art of printing.†

"The state of the mission is as encouraging," Mr. Clarke wrote in November, "as it ever has been. Our need of laborers is constantly increasing. While we are scarcely able to maintain the stations we now occupy, scores of other desirable places are opening around us." The schools at Bexley and Little Bassa have been well sustained. Two of the pupils at the latter place have been baptized, and several at Bexley were anxiously

* The lamented death of Mr. Clarke since the report was written, is known to all. He died at sea, on his way to this country, April 24. Mrs. Clarke arrived May 23.

† J. Wesley left for Liberia in June, on account of ill health.

their efficiency; yet called to stand foremost in an unequal strife, and by consequence compelled to stern effort and a deep experience of the power of faith and prayer, they have proved apt learners in the school of God's discipline, and are now become "able men for strength." "Here," said Mr. Willard in May of last year, "are eleven unlettered men,—but moved by the love of a dying Redeemer,—calmly deciding that they are going *forward*, though opposed by all the authorities in the realm, and with vexations, persecutions, fines and prisons in full view before them. Permit me to say, these are heroic men,—admirable men,—men who prefer the honor that comes from God before every other, and whom the *love of Christ* constraineth to share his persecutions."

With respect to future operations in France, the Committee see nothing in the state or circumstances of the mission, as affected by the late revolution, to abate interest or hope, but on the contrary much to encourage both. The proposed constitutional provisions in favor of religious as well as civil freedom, and for the severance of church and state, are known to all. The precise issue we may not confidently divine; but as an index of the French mind, and of the intelligence and sense of right to which it has attained, these provisions are developments of great promise. They may not all be held inviolate; nor, on the other hand, can all be lost. Already occurrences of a most gratifying character have been rehearsed to us. As early as the 26th of March, Mr. Willard was present at the opening of Mr. Hersigny's chapel at Genlis.

"It had been thought desirable," says Mr. W., "to turn the present movement of liberty to account, and the day just mentioned was fixed upon for commencing the public worship of God in that chapel, which, through the despotism of the fallen government, had been hindered now these eleven years. [For notice of this chapel see Magazine for 1837, p. 273 and seq., and for an account of the conversion and baptism of Mr. H. and his wife, see Mag. for 1838, p. 11 and seq.] The day was favorable. Mr. Pruvots preached in the morning to a good audience,—all were attentive and some wept. In the afternoon Mr. Thieffry preached from Acts 5:28. After the services, Mr. Lepoix broke bread to the brethren present. There were at least 200 persons in the afternoon,—the little chapel was full. There was no opposition, every thing was tranquilly done; not one of the crowd of Catholics, who, coming from the church, passed by the entrance as we went out in the afternoon, was seen to smile or look insultingly. Mons. le Comte de St. Aldégonde being deposed from the mayorship by the Provisional Government, no doubt devoured his spleen as he best could; but our turn had come, and we rejoiced, not in his dishonoring, but in the goodness of the Almighty who had remembered the oppression of his people and had hurled the oppressor from his seat. Had we opened that chapel five weeks sooner, or had we attempted to do it, we should have been prevented by brute force and should have been prosecuted every one of us. Good br. Hersigny was in a delirium of joy,—what wonder is it? From henceforth let it be said,—'Remember the patience of br. Hersigny,'—who, during eleven years that his chapel has been kept closed by an odious despot, whenever any one has spoken to him of the desirableness of being permitted to worship in it, has uniformly remarked with his usual

calmness,—*‘quand il plaira au Seigneur.’** The brethren, sisters and friends came a distance of from four to twenty miles to rejoice together before the Lord on that occasion.

Mr. Willard proceeds to urge the importance of following up the present opportunity. “Brethren, rejoice with us! the bands of the tyrant who tormented the saints of God, are broken. Help us, not by prayer only, but by furnishing the means for greatly increasing our force. All is encouraging in that field,—it is a field of the very first promise,—not a spot in all France besides can compare with it. Leave us no longer struggling between life and death, unable to enter in and possess the land. May the question of augmentation be seriously pondered by our American brethren at the anniversary in May, and may the churches awake and respond to the demands, not of this nation only, but of a *world*, whose whitening harvest calls for the thrusting in of the sickle.”

In this connexion the Executive Committee beg leave to submit to the Board a communication from the native preachers belonging to the mission, dated in June last, relative to the need of increasing the number of laborers, and particularly of providing, with this view, means of instruction for candidates for the gospel ministry. They state in this communication, that up to that hour their work had languished in consequence of the fewness of laborers; that fields which ought to have had five, eight, and even twelve laborers, had had only one, two, or perhaps three; that they were only ten agents and ought to be thirty; and that individuals of good promise had presented themselves for the work, who only require suitable training to become valuable helpers. “Even now,” they said, “the Lord has provided against our destitution by converting six young men alike intelligent, serious and discreet. They only need suitable instruction to become well qualified for the gospel ministry. These young friends are now ready to enter upon a course of study. Several of them are from twenty-two to twenty-three years old; a few years more, and it will be too late.”

The Executive Committee desire to be instructed by the Board, what reply shall be given to this application; and whether, and to what extent, if any, it may be expedient to enlarge the French Mission.

* “When it shall please the Lord.”

MISSION TO GERMANY, &c.

HAMBURG.—Five out-stations. Rev. Messrs. J. G. ONCKEN, J. KÖBNER, C. F. LANGE.*

EIMBECK (Hanover).—Rev. C. STEINHOFF.

OTHFREESSEN, &c.—Rev. J. H. SANDER.

BERLIN (Prussia). Nine out-stations.—Rev. G. W. LEHMANN.

ELBING (West Prussia). Two out-stations.— — WIEBE.

STETTIN.—Rev. J. L. HINRICHS.

MEMEL (Pomerania).—Rev. J. DÖRKSEN.

POMMERN. Six out-stations, including Rummelsburg.— — TILGNER.

BREMEN AND OLDENBURG.—Rev. — GULZAW.

BITTERFELDT (near Leipzig). Two out-stations.—Rev. C. F. WERNER.

BRESLAW.—Rev. Messrs. GRIEDEMANN and J. STRAUZE.

HAMM.

AALBORG (Denmark).—Rev. — FÖLTVED.

COPENHAGEN “

15 native preachers; 14 stations, and 24 out-stations.

The German mission has enjoyed “another year of signal blessings.”

The work at Hamburg has been carried forward with the spirit and efficiency of former years. “The preaching of the word, the Sabbath school, the loan tract system, the general tract distribution, in town and country, by the members of the church, the spread of the gospel among the Jews, and the bringing of strangers under the sound of the gospel, have been all well sustained.” “A spirit of love and harmony has pervaded the church generally; the public services have been numerous attended; we have *felt* God’s presence,” says Mr. Oncken, “and *seen* him in his earthly temple, breaking the heart of stone, calling the dead to life by his sovereign ‘Live,’ plucking brands from the burning, healing the wounded spirit, and giving new strength to his believing people.” “Nor must I forget,” he adds, “to record here God’s goodness in having given us an earthly temple,—a gift which I never expected to see when twenty-four years ago I went forth at the Lord’s bidding to preach in the courts and lanes of this wicked city the gospel of Christ. Our chapel is now completed; and we must look upon it as another signal blessing that we have not been in any wise annoyed by the authorities or by the rabble.” “Sixty-eight precious souls have been added to our number, and among them converted Catholics and Jews.” Present number of the church 340.

The general efforts of the church have been of a like encouraging character. 430,000 religious tracts have been circulated, and 6,880 copies of the Scriptures, with other evangelical works; also an edition of 7,000 copies of a Confession of Faith, which

* Mr. Schaffner and others perform much valuable labor, but receive no pecuniary support from the Missionary Union.

has been well received, and which has effected much good in removing prejudices and erroneous views concerning the doctrines held by the church. Two brethren have been sent out by the church, at its own charges, to Hungary and Austria, and "both at Pest and Vienna converts have been baptized in the name of the Lord."

The branch churches of Hamburg, at Pinneberg and Elms-horn in Holstein, Boitzenberg in Mecklenburg, Heidenhoff in Hanover, and Ockserwerder in Hamburg territory, have also been doing well, and have been encouraged by new additions the past year. And the same is true, to more or less extent, of all the country churches connected with the Missionary Union.

Numerous and extended missionary tours have been made; by Mr. Oncken to Elsass and Switzerland, in which he baptized seventeen converts and organized two new churches; by Mr. Köbner to Bremen and Denmark, extending his journey to Aalborg, where the pastor, Mr. Föltved, was laboring with much success, and had baptized nearly thirty converts; by Mr. Lange repeatedly into Hanover, with numerous baptisms; by Mr. Dörksen in Lithuania; and by Mr. Steinhoff into Hesse Cassel, adding nearly forty converts by baptism to the churches in Hesse, though in the midst of violent persecutions.

From Berlin, and other parts of Prussia where churches have been organized in our connection, the reports for the past year are equally cheering.

The additions by baptism have been, to the churches in and around Berlin fifty-five, Stettin thirty-five, Memel eighteen, Elbing four, Pommern thirty, Bitterfeldt six, &c. The whole number baptized in Prussia is 151, and in Germany including Prussia 316.

Table of Churches, Baptisms, &c., in Prussia.

Churches.	Formed.	Stations.	No. of members 1845.	Increase.		Decrease.				Clear increase.	No. of members 1847.	No. of baptisms since formation.
				Baptized.	Received by letter.	Died.	Dismissed.	Withdrawn.	Excluded.			
Berlin,	May 13, 1837,	10 ^a	236	55	4	2	2		6	45	281	333
Stettin,	Jan. 26, 1846,		64	35	37	1	6	4	5	56	120	
Memel,	March 26, 1843,		25	18	9	1	1		4	21	46	
Elbing, ^b		3	36	4	2				1	3	38	
Pommern,	March 31, 1844,	7	174	30		2			2	26	200 ^c	
Bitterfeld,	Oct. 4, 1840,	3	24	6	1		3		3	1	25	
Breslaw,	1846,		7	1			1				7	
Hamm,			1	2						2	3	
Total,		23	567	151	53	6	13	4	21	154	720	

^a The names of them are Berlin, Spandau, Seegefeld, Dalgow, Marwitz, Cremmin, Templin, Tornow, Zäckerick, and Frankfort on Oder.

^b And environs.

^c Average number.

MISSION TO GREECE.

CORFU.—Rev. A. N. and Mrs. ARNOLD, and Mrs. H. E. DICKSON.

PIRÆUS.—Rev. R. E. and Mrs. BUEL, and Miss S. E. WALDO.

2 stations ; 2 missionaries, and 4 female assistants.

The prospects of this mission, which at the date of our last Report were of an encouraging character, are at the present moment overcast in some measure, in the refusal by government of the application of the missionaries at Piræus for permission to establish a female school. The application was made in November. Prior to this, instruction had been given at the mission-house, as reported last year, but without a formal authorization ; the missionaries preferring the risk of being interrupted in their work to the alternative of pledging themselves to teach the Greek catechism, which, it was understood, was the condition on which solely permission to give instruction except in English would be granted. This instruction, however, was interdicted, and the mission school was closed in October. The missionaries were subsequently informed that, the grounds of their conscientious objection to applying for a teacher's license would be overlooked, and an application was made, but with the result before stated.

In consequence of this prohibition Miss Waldo will leave Piræus, and unless a more favorable opportunity is opened elsewhere, will return to this country. For the present she is employed in the mission school at Corfu, associated with Mrs. Dickson.

In connection with the disbanding of the female school, an effort was made to put an end to religious teaching, as conducted by Mr. Buel in his own house on the Sabbath. On the 19th of November Mr. Buel was summoned to appear in court, to answer to the charge of having "assumed teachers' duties without the requisite permission, of having collected children of citizens on feast days and Sundays and taught them the sacred Scriptures, and of having supplied them with books on matters contemplated in article 530 of the penal code." Mr. Buel had previously avowed to the demarch of Piræus the character of his teachings, but had vindicated himself against the charge of violating the penal code, on the ground that it was purely a religious question. "In receiving at my house," said Mr. B., "persons of any age or nation, for religious conversation or for reading and expounding the word of God, I transgress no law, human or divine. So far from erring against the first article of the constitution, in so doing, I only avail myself of a right guarantied therein ; inasmuch as it says expressly that every known religion is tolerated, and its rights shall be exercised without hindrance under the protection of the laws." We may

add, in illustration of this, that at Athens a short time previous, where Dr. King had conducted religious services on the Sabbath for many years, an individual who undertook to disturb the exercises "was complained of, prosecuted, and sentenced to ten days' imprisonment and costs of court." But Mr. Buel was condemned in the Justice' court of Piræus, and fined fifty drachmas, and was compelled to appeal to a higher tribunal, the "Court of First Instance." Here he was acquitted; professedly for want of evidence, but, in the opinion of Mr. Buel, from a previous purpose that he should be. "Abundant testimony was within reach, if the court had desired it." The decision, viewed as it may be, he regards "as a triumph to the missionaries and a defeat to their enemies. The discussion has showed most fully and publicly, that a man ought not to be molested for teaching religion in his own house on the Lord's day;—that it is an unjust and dangerous thing to give to the minister of education a jurisdiction over the conscience; in fine, that instruction, be it oral or written or printed, is not necessarily school teaching; and therefore, it is absurd and unconstitutional to maintain that *any* kind of instruction, that any communication of our thoughts or opinions, must be *licensed* by the minister of education or some branch of the government."

At Corfu, the operations of the mission have not materially changed since the report of last year. For a portion of the year the Greek service languished from the fewness of attendants; but at our latest dates had put on a more encouraging aspect. The average attendance four Sabbaths in February and March was above twenty, mostly young men. The attendance at English worship has ordinarily been about seventy. The mission school numbers sixty, besides a flourishing Sabbath school.

In view of the late interference at Piræus, and the somewhat unpromising aspect of the Greek department at Corfu, correspondence has been opened with the missionaries within the last few months on the expediency of concentrating their labors at another point, where they would be secure from governmental restrictions, and at the same time access be had to a wider field. The suggestion has been listened to with favor by the missionaries, and they hold themselves in readiness for any service or self-denial not compromising the existence and usefulness of the mission.

MISSION TO THE OJIBWAS.

SAULT DE STE. MARIE.—Rev. A. and Mrs. BINGHAM, and 1 female assistant. *Lewis Cadotte*, interpreter.

TIKUMING.—Rev. J. D. CAMERON. *Shigud*, native assistant.

MICHIPICOTON.—

2 stations and 1 out-station; 2 missionaries, 2 female assistants, and 1 native assistant.

REPORT OF THE TREASURER.

Expenditures of the Union for the year ending March 31, 1848.

MISSIONS.

MAULMAIN MISSION.

Remittances, drafts and purchases,	\$21,182 28	
Outfit and expenses of Mr. and Mrs. Moore,	609 65	
Passage of Mr. and Mrs. Moore and Mr. Simons from Boston to Calcutta,	675 00	
	<hr/>	22,466 93

TAVOY MISSION (INCLUDING MERGUI).

Remittances, drafts and purchases,	5,875 96	
Passage of Mr. and Mrs. Brayton and daughter from Calcutta to Boston,	687 50	
do. of Mr. Brayton from Boston to Calcutta,	225 00	
	<hr/>	6,788 46

ARRACAN MISSION.

Remittances, drafts and purchases,	2,831 93	
Passage of Mr. Abbot from Boston to Calcutta, over- land,	846 83	
	<hr/>	3,678 76

SIAM MISSION.

Remittances, drafts and purchases,	3,589 04	
Outfit and expenses of Mrs. Jones,	222 06	
do. do. Miss Morse,	205 00	
Passage of Mr. and Mrs. Jones, and Miss Morse from New York to Hongkong,	900 00	
	<hr/>	4,916 10

CHINA MISSION.

Remittances, drafts and purchases,	4,196 62	
Balance of outfit and expenses of Mr. and Mrs. Johnson,	473 50	
Passage of Mr. and Mrs. Johnson from New York to Hongkong,	450 00	
do. of Dr. Devan from Hongkong to New York,	200 00	
	<hr/>	5,320 12

Carried forward, \$43,170 37

1845]

Report of the Treasurer.

285

Brought forward, \$43,170 37

ASSAM MISSION.

Remittances, drafts and purchases,	6,326 05	
Outfit and expenses of Mr. and Mrs. Stoddard,	655 44	
do do. Mr. and Mrs. Danforth,	510 58	
Passage of Messrs. Stoddard and Danforth and their wives from Boston to Calcutta,	900 00	
do. of Mrs. Brown's attendant from St. Helena to Calcutta,	100 81	
	<hr/>	8,492 88

TELOOGOO MISSION.

Remittances and drafts,	548 69	
Expenses of Mr. Van Husen and family,	465 91	
do. of Mr. Day and family,	751 50	
	<hr/>	1,766 10

BASSA MISSION.

Drafts and purchases,	3,151 79	
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MISSION TO GREECE.

Remittances, drafts and purchases,	2,552 17	
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MISSION TO FRANCE.

Remittances and drafts,	3,739 02	
Passage of Dr. Devan from New York to Havre,	100 00	
	<hr/>	3,839 02

GERMAN MISSION.

Remittances and drafts,	2,506 00	
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CHEROKEE MISSION.

Drafts and purchases,	1,967 71	
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SHAWANOE MISSION.

Drafts and purchases,	3,523 53	
Less this amount received from the U. S.,	1,950 00	
	<hr/>	1,573 53

MISSION TO THE OTTAWAS IN MICHIGAN.

Drafts and payments,	358 04	
Less this amount received from the U. S.,	350 00	
	<hr/>	8 04

MISSION TO THE OJIBWAS.

Drafts and payments \$1,700, defrayed by U. S. appropriations.

Carried forward, \$69,027 61

Brought forward, \$69,027 61

AGENCIES.

Salary of Rev. S. T. Griswold 15 months,	700 00
Travelling expenses, &c., of do. do.,	121 67
Salary of Rev. A. Bennett 14 months,	700 00
Travelling expenses, &c., of do. do.,	67 12
Salary of Rev. J. Stevens 1 year,	800 00
Travelling expenses, &c., of do. do.,	243 87
Salary of Rev. O. Tracy 1 year,	600 00
Travelling expenses, &c., of do. do.,	144 92
Salary of Rev. S. M. Osgood 10 months,	500 00
Travelling expenses, &c., of do. do.,	103 02
Salary of Rev. J. Wilson 9½ months,	462 50
Travelling expenses, &c., of do. do.,	160 98
Salary of Rev. G. S. Webb 8 months,	533 33
Travelling expenses, &c., of do. do.,	71 75
Salary of Rev. J. Johnson 3½ months,	145 84
Travelling expenses of do. do.,	33 50
Salary of Rev. S. G. Miner 2½ months,	125 00
Travelling expenses, &c., of do. do.,	9 52
Salary of Rev. Wm. Moore 6 weeks,	50 00
Travelling expenses, &c., of do. do.,	17 03
Rev. S. M. Osgood's travelling expenses 5 months as temporary agent,	63 99
Travelling expenses of missionaries acting as agents while in this country,	182 29
Rev. E. Bright, Jr.'s travelling expenses,	225 17
Deputations to attend anniversaries, &c.,	63 50
	<hr/> 6,150 00

PUBLICATIONS.

500 copies "Reflex Influence of Missions,"	18 00
750 do. Annual Report,	54 67
3000 do. Abstract of do.,	115 00
Extra expense of Magazine for July, 1847,	321 47
188 vols. of Magazine for file and distribution,	94 00
"Appeal of a Layman,"	5 50
Circulars,	2 00
	<hr/> 520 61

SECRETARIES' DEPARTMENT.

Salary of Rev. S. Peck for the year ending March 31, 1848, \$1200; less \$400 received from fund for this purpose,	800 00
Salary of Rev. E. Bright, Jr., \$1200; less \$400 as above,	800 00
Balance of salary of do. for the year ending March 31, 1847,	133 33
Clerk hire,	350 00
	<hr/> 2,063 33
Carried forward,	\$77,781 58

Brought forward, \$77,781 58

TREASURER'S DEPARTMENT.

Salary of the Treasurer for the year ending March 31, 1848, \$1200; less \$400 received from fund for this purpose,	800 00	
Clerk hire,	350 00	
		1,150 00

MISCELLANEOUS EXPENSES.

Rent of rooms,	430 00	
Furniture, fuel and gas light,	108 46	
Blank books and stationery,	85 52	
Periodicals and binding books,	47 01	
Books for library,	40 50	
Missionary maps,	42 00	
Postage of letters, papers and pamphlets,	331 16	
Freight, cartage, wrapping paper, twine, &c.,	41 59	
Interest on money borrowed,	869 83	
Base coin, counterfeit notes and discount on uncurrent money,	269 06	
Legal documents and counsel,	14 50	
Copying records, &c.,	11 50	
Corporate seal,	15 00	
Hannah Harpham's annuity,	50 00	
Messenger and porter, care of rooms, &c.,	156 00	
Expense attending the ordination and designation of missionaries,	43 15	
Travelling expenses of missionary candidates,	119 20	
do. of Foreign Secretary to annual meeting of the Union, and visiting missionary candidates,	104 90	
do. of Home Secretary to annual meeting of the Union,	77 50	
Incidental expenses,	46 07	
		2,902 95
Total expenditures of the Union,		\$81,834 53
Balance for which the Union was in debt April 1, 1847,		33,687 56
		\$115,522 09

Receipts of the Union during the year ending March 31, 1848.

Donations as acknowledged in Missionary Magazine,	\$80,444 85	
Legacies " " " " " "	5,449 57	
		85,894 42
Received from the Magazine,		331 94
		\$86,226 36
Balance for which the Union is in debt April 1, 1848,		29,295 73
		\$115,522 09

PERMANENT FUND.

This fund amounts, as last year, to \$20,000 00

FUND FOR OFFICERS.

Balance on hand April 1, 1847,	20 00	
Received during the year for interest on Permanent Fund,	1,200 00	
		1,220 00
Paid balance of salaries of Secretaries and Treasurer,		1,200 00
Balance on hand April 1, 1848,		20 00

E. E.

RICHARD E. EDDY, *Treasurer of A. B. M. Union.*

Missionary Rooms, Boston, April 1, 1848.

This may certify that the undersigned have examined the foregoing account, and find it correctly cast and properly vouched; showing the receipts during the past year to have been, in donations and legacies, *eighty-five thousand eight hundred ninety-four dollars and forty-two cents*; profits of Magazine three hundred thirty-one dollars and ninety-four cents, making in all, *eighty-six thousand two hundred twenty-six dollars and thirty-six cents*, received; and the disbursements, during the same period, for the support of the various missions, etc., to have been *eighty-one thousand eight hundred thirty-four dollars and fifty-three cents*; leaving a balance of *twenty-nine thousand two hundred ninety-five dollars and seventy-three cents* against the Treasury on the first of April, one thousand eight hundred and forty-eight.

CHARLES D. GOULD, } *Auditing Committee.*
JOSHUA LORING, }

Boston, April 28, 1848.

APPENDIX.

CONSTITUTION.

OF THE UNION.

1. This Association shall be styled **THE AMERICAN BAPTIST MISSIONARY UNION.**
2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.
3. This Union shall be composed of Life Members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars.
4. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint. At every such annual meeting the Union shall elect by ballot a President, two Vice Presidents, a Recording Secretary, and one third of a Board of Managers.
- At a meeting to be held immediately after the adoption of this Constitution, the Union shall elect an entire Board of Managers, consisting of seventy-five persons, at least one third of whom shall not be ministers of the gospel. Said Board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus, in regular succession, one third of the Board shall go out of office at each annual meeting, and their places shall be supplied by a new election. In every case, the members whose term of service shall thus expire, shall be re-eligible.
5. The President, or in his absence one of the Vice Presidents, shall preside in all meetings of the Union.
6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively, until superseded by a new election.
7. Special meetings of the Union shall be called by the President, or, in case of his death or absence from the country, by either of the Vice Presidents, upon application from the Board of Managers.

OF THE BOARD OF MANAGERS.

8. All members of the Union may attend the meetings of the Board of Managers, and deliberate on all questions, but members of the Board only shall vote.
9. Immediately after the annual meeting of the Union, the Board of Managers shall meet and elect by ballot a Chairman; a Recording Secretary; an Executive Committee of nine, not more than five of whom shall be ministers of the gospel; as many Corresponding Secretaries as they may judge to be necessary; a Treasurer; and an Auditing Committee of two, who shall not be ministers of the gospel. At this meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate their plans of action for the ensuing year. The Board shall also have power, whenever they think it necessary, to appoint an Assistant Treasurer, and to specify his duties and fix his compensation.
10. The Board shall meet annually at such place as may have been appointed for the annual meeting of the Union, at least two days previous to such meeting, to hear the reports of the Executive Committee, the Treasurer, and the Auditing Committee, and to review with care the proceedings of the past year, the result of which shall be submitted to the Union.
11. Special meetings of the Board may be called by the Executive Committee, whenever, in their judgment, occasion may require. A printed notice of the time, place, and object or objects of such meetings, shall be sent, at least six weeks in anticipation, to every member of the Board.
12. All officers appointed by the Board shall continue to discharge the duties assigned to them respectively, until superseded by a new election. At all meetings of the Board fifteen shall be a quorum for business.

OF THE EXECUTIVE COMMITTEE.

13. The Executive Committee shall hold its meetings at such times and places as they may appoint. A majority of the whole number shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and to fill any vacancy that may occur in their own number.
14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate, by advice of the Board, the places where mis-

sions shall be attempted, and to establish and superintend the same; to appoint, instruct, and direct all the missionaries of the Board, and to fix their compensation; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the Treasury; to appoint agents for the collection of funds, and to prescribe their duties and arrange their compensation; and in general to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this Constitution or the instructions of the Board of Managers.

15. The Executive Committee shall present to the Board of Managers, at its annual meeting, a report containing a full account of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the enlargement or contraction of their sphere of operations; and in general giving all such information as will enable the Board to decide correctly respecting the various subjects on which it is their duty, as the agents of the Union, to form or express an opinion.

16. The Executive Committee shall have power, by a vote of two thirds of the whole number, to remove, for sufficient cause, any Corresponding Secretary, Treasurer, Auditing Committee, or Missionary, and to appoint others in their places; being always responsible for such exercise of their power to the Board of Managers.

17. In case of the death or resignation of a Corresponding Secretary, Treasurer, or member of the Auditing Committee, the Executive Committee shall have power to supply the vacancy until the next meeting of the Board of Managers.

OF THE CORRESPONDING SECRETARIES.

18. The Corresponding Secretaries shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may from time to time require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or of the Executive Committee.

OF THE TREASURER.

19. It shall be the duty of the Treasurer to take charge of all moneys and other property contributed to the Treasury of the Union, and to give receipts therefor; to keep safely all the moneys and funds of the Union, and all their evidences of property; to keep fair and accurate accounts of all moneys received and expended; to invest and deposit moneys, and make payments and remittances according to the directions of the Executive Committee; to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Board or to the Executive and Auditing Committees; to make out an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Board of Managers; and to perform such other acts as may be necessary to the faithful discharge of the duties of his office.

OF THE AUDITING COMMITTEE.

20. The Auditing Committee shall not be members of the Executive Committee, but shall at any time, when requested, attend its meetings to give information respecting the state of the Treasury. It shall be their duty once a month to examine the books of the Treasurer, particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of this examination shall be entered upon the books of the Treasurer, and a copy furnished to the Executive Committee to be entered upon their records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result to be entered upon the records of the Board of Managers.

MISCELLANEOUS.

21. The President, Vice Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all missionaries employed by the Executive Committee, shall be members in good standing of regular Baptist churches.

22. All moneys contributed to the Treasury of the Union shall be expended at the discretion of the Executive Committee, except such as may be appropriated by the Board of Managers for the salaries of the Corresponding Secretaries and Treasurer; but moneys or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution, or to the instructions of the Board of Managers, in which case they shall be returned to the donors or their lawful agents.

23. The Union, the Board of Managers, and the Executive Committee, shall each have power to adopt such By-Laws or Rules of Order as may be necessary for the government of their own proceedings, provided always that no such regulations shall contravene any part or principle of this Constitution.

24. Alterations may be made in this Constitution only upon recommendation by the Board of Managers, and at an annual meeting of the Union, by a vote of two thirds of the members present.

Board of Managers for 1842—9.

CLASS I.

Ministery.

D. Newton Sheldon, Waterville, Me.
 Elijah Hutchinson, Windsor, Vt.
 Ebenezer Nelson, Middleboro', Ma.
 Lemuel Porter, Lowell, Ma.
 Thorndike C. Jameson, Providence, R. I.
 Dwight Ives, Suffield, Ct.
 Elisha Tucker, New York.
 Bartholomew T. Welch, Albany, N. Y.
 Pharellus Church, Rochester, N. Y.
 Edmund W. Dickinson, Elmira, N. Y.
 Edward Briggs, Jr., Boston, Ma.
 Joseph H. Knapp, Philadelphia, Pa.
 George L. Miley, "

John Stevens, Cincinnati, O.
 Alvin Bailey, Jackson, Ill.
 Marvin Allen, Adrian, Mich.

Laymen.

Isaac Davis, Worcester, Ma.
 Jefferson Borden, Fall River, Ma.
 Michael Shepard, Salem, Ma.
 Oren Sage, Rochester, N. Y.
 William Coigate, New York.
 John R. Ludlow, "
 Samuel Smith, New Brunswick, N. J.
 Varnum J. Bates, Providence, R. I.
 Samuel Trevor, Cincinnati, O.

CLASS II.

Ministery.

Amariah Kallouch, Augusta, Me.
 Dura D. Pratt, Nashua, N. H.
 Thomas F. Caldwell, Roxbury, Ms.
 Greenleaf S. Webb, Philadelphia, Pa.
 Francis Wayland, Providence, R. I.
 Alfred Bennett, Homer, N. Y.
 Jonas G. Warren, Chicopee, Ms.
 William R. Williams, New York.
 Nathaniel Kendrick, Hamilton, N. Y.
 Charles G. Sommers, New York.
 Levi Tucker, Buffalo, N. Y.
 Morgan J. Rhees, Wilmington, Del.
 Abraham D. Gillette, Philadelphia, Pa.

Elias L. Magoon, Cincinnati, O.
 Ezra D. Owen, Indianapolis, Ia.
 John M. Peck, Rock Spring, Ill.

Laymen.

James H. Duncan, Haverhill, Ma.
 Jonathan Bacheffer, Lynn, Ma.
 Albert Day, Hartford, Ct.
 John H. Smith, Brooklyn, N. Y.
 David A. Bokes, "
 William H. Munn, New York.
 Timothy Gilbert, Boston, Ms.
 William Bucknell, Jr., Philadelphia, Pa.
 Henry Marchant, Providence, R. I.

CLASS III.

Ministery.

Caleb B. Davis, Paris, Me.
 Edmund Worth, Fishersville, N. H.
 Daniel Sharp, Boston, Ma.
 John Jennings, Worcester, Ma.
 John P. Tustin, Warren, R. I.
 Elisha Cushman, Deep River, Ct.
 Edward Lathrop, New York.
 Elisha E. L. Taylor, Brooklyn, N. Y.
 Isaac Weecott, Stillwater, N. Y.
 J. G. Collom, Greenwich, N. J.
 Cornelius A. Thomas, Brandon, Vt.
 J. Lansing Burrows, Philadelphia, Pa.
 Horatio G. Jones, Leverington, Pa.

Seymour W. Adams, Cleveland, O.
 Lewis Raymond, Milwaukee, Wis.
 Charles Evans, Saline, Mich.

Laymen.

Anthony Colby, New London, N. H.
 Byron Greenough, Portland, Me.
 Asa Wilbur, Boston, Ma.
 Daniel Sanderson, Brookline, Ma.
 John Conant, Brandon, Vt.
 Parkes Loomis, Suffield, Ct.
 John N. Wilder, Albany, N. Y.
 Wilson Jewell, Philadelphia, Pa.
 John C. Davis, "

Life Members of the Union.

(By the payment of One Hundred Dollars.)

- Abbott Rev E. L., Sandowny, Arracan.
 Abbott Charles F., Philadelphia, Pa.
 Adams Rev Paul S., South Reading, Ma.
 Adams George, New York city.
 Adams Nathaniel, Roxbury, Ma.
 Adams Rev Seymour W., Cleveland, O.
 Adams Rev J. N., Gilbertsville, N. Y.
 Ainsworth Rev Spencer S., Panama, N. Y.
 Allen Rev L. B., Thomaston, Me.
 Allen Rev Marvin, Adrian, Mich.
 Allen Rev Ira M., New York city.
 Allen Ethan, Norwich, Ct.
 Allen Mrs Sarah E., "
 Allen Joseph, Rutland, Vt.
 Allen Rev John, Mansfield, Ms.
 Allen Thomas, Wilmington, Del.
 Aller Amos, Brooklyn, N. Y.
 Aldrich Rev J., Framingham, Ms.
 Alton Rev S. D., Fulton Haven, O.
 Allgood Rev Wm., West Union, O.
 Alcott Rev Dennison, Westmoreland, N. Y.
 Amory Peter B., New York city.
 Anderson George W., Philadelphia, Pa.
 Anderson Rev T. D., Washington, D. C.
 Andrews William, Providence, R. I.
 Andrews Rev Emerson, Philadelphia, Pa.
 Andrews Rev L., Chester, O.
 Anthony Lorenzo D., Providence, R. I.
 Appleton John W., Portland, Me.
 Arnold Rev A. N., Corfu, Ionian Isl.
 Arnold Wm. E., Rochester, N. Y.
 Arnold Mrs Frances R., Providence, R. I.
 Arrison Matthew, Philadelphia, Pa.
 Arrison Mrs Matthew, "
 Austin Rev Linus S., Akron, O.
 Auner Charles H., Philadelphia, Pa.
 Ayres Oliver, Boston, Ms.
 Ayer Rev Oliver, Dover, N. H.
 Barnhurst Joseph, Philadelphia, Pa.
 Barbour Harriet L., Hartford, Ct.
 Basset Z. D., Hyannis, Ms.
 Bates Varnum J., Providence, R. I.
 Bates Rev Luman C., Canal, N. Y.
 Babcock Rufus, D. D., New Bedford, Ma.
 Babcock Charles, New Hartford, N. Y.
 Baldwin Mrs M. D., Boston, Ms.
 Baldwin Rev G. C., Troy, N. Y.
 Balen Peter, New York city.
 Banvard Rev Joseph, Boston, Ms.
 Banvard Mrs Martha, "
 Barrell David, Fredonia, N. Y.
 Barker Rev E. P., Philadelphia, Pa.
 Barker Rev E. M., Hampton, N. J.
 Barker Jacob S., New York city.
 Barker Rev Cyrus, Gowahatti, Assam.
 Barker Simeon, Providence, R. I.
 Barker Luke, M. D., New York city.
 Bacon Rev C. L., Mt. Morris, N. Y.
 Bacon Joel S., D. D., Washington, D. C.
 Ballard Rev Joseph, Brooklyn, N. Y.
 Battery Wm. E., Fall River, Ms.
 Barrows Rev Allen, Calais, Me.
 Barrows Rev L., Dexter, Me.
 Bailey Rev Silas, Granville, O.
 Bailey Rev Ephraim K., Jaffrey, N. H.
 Bailey Rev Alvin, Jacksonville, Fl.
 Bailey Benjamin D., Providence, R. I.
 Barney Mrs E. E., Dayton, O.
 Badger Charles, Boston, Ms.
 Bainbridge Rev Samuel M., East Avon, N. Y.
 Barron Rev Oliver, Sanbornton, N. H.
 Backus Rev Jay S., Auburn, N. Y.
 Bartlett Rev C. P., Corinth, Me.
 Baker Rev J., Blockley, Pa.
 Baker Rev N., Seneca Falls, N. Y.
 Barter John, Brooklyn, N. Y.
 Barton D. R., Rochester, N. Y.
 Barnaby Rev James, Boston, Ms.
 Benedict Stephen G., Pawtucket, R. I.
 Benedict Rev David, "
 Benedict Rev George, New York city.
 Benedict Dea Stephen, Pawtucket, R. I.
 Bellows Dr Albert J., Charlestown, Ma.
 Bennett Rev Alfred, Homer, N. Y.
 Bennett Miss Elsie, "
 Bennett Rev Cephas, Tavoy, Burmah.
 Bennett Edward A., Philadelphia, Pa.
 Beck Rev L. G., Trenton, N. J.
 Beecher Rev L. F., Portland, Me.
 Beecher Mrs Mary C., "
 Bevan Rev Isaac, Hamilton, N. Y.
 Bevan J., Cincinnati, O.
 Beebe Alex. M., Utica, N. Y.
 Beebe George W., Brooklyn, N. Y.
 Berry Z. E., Worcester, Ms.
 Berry Jonathan, Cincinnati, O.
 Bentley Rev Wm., Wethersfield, Ct.
 Bernard Rev D., Akron, O.
 Bellamy Rev Rufus K., Billerica, Ms.
 Bean Jacob, Beamsville, Canada.
 Beckwith Jason, New London, Ct.
 Binney Rev J. G., Maulmain, Burmah.
 Bishop Rev J. P., Belleville, N. Y.
 Bishop Nathan, Providence, R. I.
 Bilden Rev J., Freehold, N. J.
 Bleecker Garret N., New York city.
 Blain Mrs Amey Ann, Charlestown, Ms.
 Bliss Rev G. R., New Brunswick, N. J.
 Blood Sylvester, Ballston Spa, N. Y.
 Blodgett Rev John, Centerville, O.
 Bloomer Rev L., Massillon, O.
 Blackinton Sanford, North Adams, Ms.
 Blackinton Otis, "
 Blake David B., Providence, R. I.
 Bolles James G., Hartford, Ct.
 Bolles Orra A., "
 Booth Mrs Maria, Poughkeepsie, N. Y.
 Booth Rev John, Clinton, Mich.
 Bokee David A., Brooklyn, N. Y.
 Borden Jefferson, Fall River, Ms.
 Borden Cook, "
 Boon Levi D., M. D., Chicago, Ill.
 Boardman George D., Worcester, Ma.
 Boise James R., Providence, R. I.
 Bottom Nathan H., Shaftsbury, Vt.
 Boyd Rev J., Kennebunkville, Me.
 Boulden Mrs Susan, Wilmington, Del.
 Boomer William, Fall River, Ms.
 Boswell Rev James A.
 Bosworth Rev G. W., Boston, Ms.
 Bond Rev E. P., Lawrenceburg, Ia.
 Boyce James, Providence, R. I.
 Boyington Wm. W., Springfield, Ms.
 Brown Rev Nathan, Sibsaigor, Assam.
 Brown Mrs Eliza W. B., "
 Brown Rev Philip F., Fabius, N. Y.

- Lewis J., Philadelphia, Pa.
 Robert, Norwich, Ct.
 Hugh H., Providence, R. I.
 Josiah, Haverhill, Ma.
 Rev E. T., Mt. Vernon, O.
 Wm., Old Cambridge, Ma.
 Rev John S., Fisherville, N. H.
 James F., Spread Eagle, Pa.
 Samuel, Elbridge, N. Y.
 Dana, Nashua, N. H.
 Rev Wm. L., Westboro', Ma.
 Rev Freeman G., Dorchester, Ma.
 George N., Pittsfield, Ma.
 Rev Thomas, Westport, N. Y.
 ohn M., New York city.
 ohn M., Jr., "
 Southworth, Chelsea, Ms.
 Rev D., Cincinnati, O.
 1 Rev S. S., Pawtucket, R. I.
 1 Rev Z., Providence, R. I.
 1 Rev L., Monson, Me.
 Kendall, Sen., Roxbury, Ma.
 Rev Kendall, Jr., Eastport, Me.
 1 Rev Miles, Nowgong, Assam.
 on Rev I. K., New Woodstock, N. Y.
 Rev Durlin L., Mergul, Burmah.
 Rev Edward, Jr., Boston, Ma.
 Rev Thomas, Adams Centre, N. Y.
 Rev Thomas, Philadelphia, Pa.
 Mrs., "
 Rev J. E., Lewisburg, Pa.
 Rev Joseph B., Pine Plains, N. Y.
 lorace A., Boston, Ma.
 Rev Benjamin, Salem, Ma.
 Mrs John M., New York city.
 1 Samuel, Haverhill, Ma.
 Rev Edwin S., N. Brunswick, N. J.
 k John, Hartford, Ct.
 y Rev C. W., Amesbury, Ms.
 Rev Henry, Wethersfield, Ct.
 1 Salmon, Madison, N. Y.
 1 Rev J. Lansing, Philadelphia, Pa.
 1 Rev I. C., West Troy, N. Y.
 11 Wm., Jr., Philadelphia, Pa.
 11 Joseph W., "
 athaniel, Providence, R. I.
 ames H., "
 Washington, Philadelphia, Pa.
 v Rufus F., Pirmus, Greece.
 rmand, Hartford, Ct.
 Heman, Palmerston, Me.
 eleg, Jr., New Bedford, Ms.
 Perrin, New York city.
 mes, Philadelphia, Pa.
 d Seneca B., Hamilton, N. Y.
 eld Rev Isaac, Oswego, N. Y.
 nes, Brooklyn, N. Y.
 ham A. H., Hamilton, N. Y.
 11 Wm. A., New York city.
 11 Mrs Elizabeth, "
 11 Ebenezer, "
 11 Miss Hannah, "
 11 Rev S. L., Bangor, Me.
 11 E. B., Philadelphia, Pa.
 11 Miss Elizabeth, New York city.
 v Wm. H., "
 Alexis, D. D., Providence, R. I.
 Rev Lewis E., Boston, Ms.
 1 Rev George J., West Cambridge, Ma.
 1 Mrs Jane, "
 1 George R., "
 1 Rev Michael, Salem, Ms.
 1 Rev T. F., Roxbury, Ms.
 Rev Mark, New London, N. H.
 Rev Mrs Ruth, Maryland, N. Y.
 Rev Calvin G., Phelps, N. Y.
 Rev Cyrus, Boston, Ms.
 onzo, Jordan, N. Y.
 v Isaac, Readfield, Me.
 v Zenas, Jr., Ogden, N. Y.
 ' P. H., Philadelphia, Pa.
 hn E., Fall River, Ms.
 exander, "
 oseph, Charlestown, Ma.
 Cannon Rev J., East Poultney, Vt.
 Capron Rev Benjamin W., Port Byron, N. Y.
 Camp Rev Nelson, Tully, N. Y.
 Child Rev Wm. C., Charlestown, Ms.
 Childs Rev T. F., Henria, O.
 Childs Mrs Mary W., Hartford, Ct.
 Church Pharellus, D. D., Rochester, N. Y.
 Church Rev Le Roy, Hudson, N. Y.
 Chaffin A. W., Boston, Ms.
 Chissam Rev S., Nobleboro', Me.
 Chase Irah, D. D., Boston, Ma.
 Chase Rev R., Wells, Me.
 Chace George I., Providence, R. I.
 Chase Rev Supply, Romeo, Mich.
 Chase Adrian, Haverhill, Ms.
 Chollar Thomas D., Cortlandville, N. Y.
 Challis Rev James M., Marleton, N. J.
 Chappell Russell, Auburn, N. Y.
 Chapin Rev Asahel, Ireland Depot, Ma.
 Chamberlain Rev Joseph H., New Berlin, N. Y.
 Chandler Judah, Portland, Me.
 Chandler Rev G. C., Franklin, Ia.
 Chaplin Rev A. Judson, Wickford, R. I.
 Cheever David, Cincinnati, O.
 Cheney Rev D. B., Columbus, O.
 Chambers Rev J., McConnellsville, O.
 Chapman Rhodes B., Slatersville, R. I.
 Chick Rev John M., Bellington, N. H.
 Clarke Rev Wm., Cazenovia, N. Y.
 Clarke Rev Minor G., Springfield, Ms.
 Clark Rev Charles, Adams, N. Y.
 Clark Rev Henry, Randolph, Ma.
 Clark David, West Cambridge, Ma.
 Clark, John H., Brooklyn, Ms.
 Clark Rev Elbert W., China, N. Y.
 Clark George, Portland, Me.
 Clark Rev C. A., Greenfield, O.
 Clark Mrs Elizabeth, New York city.
 Clark Miss Emma E., "
 Clift Rev Benjamin H., Littleton, Ma.
 Clapp Benjamin, Fisherville, N. Y.
 Clapp Rev Wm., Albany, N. Y.
 Clapp Miss Jane R., Providence, R. I.
 Cone Spencer H., D. D., New York city.
 Cone Sally Wallace, "
 Cone Spencer Wallace, Somerville, N. J.
 Cone Edward W., New York city.
 Cone Amelia M., Philadelphia, Pa.
 Corey Elijah, Brookline, Ma.
 Corey Rev Sidney A., New York city.
 Cooper William, "
 Cooper M. S., Wilmington, Del.
 Colgate Mrs Jane, New York city.
 Colgate Samuel, "
 Cowan James, "
 Copeland Calvin, Dexter, Me.
 Copeland Mrs Susan D., "
 Collett Wm. R., Lebanon, O.
 Colver Rev Nathaniel, Boston, Ms.
 Colver Mrs Sarah B., "
 Colver Rev Charles K., Watertown, Ms.
 Colver Mrs B. B. H., "
 Courtney Mrs Hannah, Philadelphia, Pa.
 Courtney Rev J. M., Zanesville, O.
 Cook J. W., Cambridge, Ms.
 Cook Rev G., Cape Neddick, Me.
 Cook Mrs Josiah W., Cambridge, Ma.
 Coolidge David, Brookline, Ma.
 Cookson Rev John, Malden, Ma.
 Cotton J. H., Windsor, Vt.
 Cole Rev Jirah D., Nunda, N. Y.
 Comstock Rev O. C., Coldwater, Mich.
 Corning Ephraim, Brooklyn, N. Y.
 Collier Rev Wm. R., Boston, Ms.
 Coffin Ann D., Philadelphia, Pa.
 Conant John, Brandon, Vt.
 Conant T. J., D. D., Hamilton, N. Y.
 Collins Rev Andrew, "
 Converse Joseph, Worcester, Ma.
 Colby Anthony, New London, N. H.
 Colby Mrs Eliza A., "
 Colby Gardner, Newton, Ms.
 Colby Mrs S., "
 Corbett Rev Benj. S., Andover, Ms.

- Corlew Elijah J. S., Boston, Ma.
 Cooke Rev Samuel, Merideth, N. H.
 Cobb Wm., Hamilton, N. Y.
 Cogswell Robert, Salem, Ma.
 Corwin Rev Ira, Marietta, O.
 Corwin Rev David, Gloversville, N. Y.
 Colman Rev Martin, North Swaden, N. Y.
 Corbin Rev W. D., Henrietta, N. Y.
 Coburn Rev John M., Pittsfield, N. H.
 Colburn B. C., Hillsboro', O.
 Colburn Mrs Hester A., "
 Covey Rev Lemuel, New York city.
 Cote E. H. O., (Swiss Missionary,) Canada.
 Counce John H., Warren, Me.
 Cotter Joseph, Damariscotta, Ma.
 Cottrill Mrs Mary, Union Village, N. Y.
 Cummings Daniel, Portland, Ma.
 Crane Wm., Baltimore, Md.
 Crane Rev Origen, Weston, Ma.
 Creswell S. J., Philadelphia, Pa.
 Crozer John F., Marcus Hook, Pa.
 Crumb Caleb, Syracuse, N. Y.
 Cross Rev E. B., Tavoy, Burmah.
 Cresscy Rev T. R., Indianapolis, Ia.
 Crawford George, Cincinnati, O.
 Crowell Rev Wm., Boston, Ma.
 Cummings John, Woburn, Ma.
 Cummings George, Cambridge, Ma.
 Cummings Mrs Abigail, "
 Cummings Rev Ebenezer E., Concord, N. H.
 Cummings Daniel, Portland, Ma.
 Cummings Daniel, Chelsea, Ma.
 Cutter O. T., Sibsagar, Assam.
 Cutting Rev S. S., Brooklyn, N. Y.
 Cushman Rev Eliaba, Deep River, Ct.
 Cushing Samuel T., Boston, Ma.
 Cushing Mrs Sarah W., "
 Curtis Rev Wm. B., Ballston Spa, N. Y.
 Currier Edmund, Salem, Ma.
 Dayfoot Rev P. C., Norwalk, O.
 Dale Rev H. S., Newport, O.
 Davis Ezra P., New York city.
 Davis Rev Henry, "
 Davis John C., Philadelphia, Pa.
 Davis Isaac, Worcester, Ma.
 Davis Mrs Isaac, "
 Davis Rev Sylvester, "
 Davis Rev C. B., Paris, Me.
 Davis G. F., Cincinnati, O.
 Davis George K., Troy, N. Y.
 Damrell Wm. S., Boston, Ma.
 Day Albert, Hartford, Ct.
 Day Mrs Harriet, "
 Day Albert F., "
 Day Charles G., "
 Day Daniel, Nobleboro', Ma.
 Day Rev Wm., "
 Day Rev Gershom B., Sherman, Mich.
 Day Horatio E., Hartford, Ct.
 Day Rev Samuel S., Nellore, India.
 Darby Rev Chauncey, Binghamton, N. Y.
 Daniels Dexter, Providence, R. I.
 Daniels Thomas E., Worcester, Ma.
 Daniels Lucy, "
 Daniels Rev Harrison, LeRoy, N. Y.
 *Daniels George P., Providence, R. I.
 Daniels Wm., New York city.
 Dawson L., M. D., Philadelphia, Pa.
 Davol John, Fall River, Ma.
 Dagg John, Ponfield, Ga.
 Dagg J. L., D. D., "
 Dawley J. E., Jr., Fall River, Ma.
 Danforth Rev George F., Medford, Ma.
 Danforth Rev A. H., Gowahati, Assam.
 Davenport Rev Edward, Colorado, Ma.
 Devan Rev Thomas T., France.
 *Devan Mrs Lydia, "
 Dean Peter W., Grafton, Vt.
 Dean Benj. W., "
 Dean Rev Ezra, Auburn, N. Y.
 Dean Rev Wm., Hongkong, China.
 Dewees Samuel, Philadelphia, Pa.
 Dexter John, Providence, R. I.
 Dexter Rev H. V., Calais, Me.
 Dennis Rev Wm. L., Philadelphia, Pa.
 Denison Rev Nathan, Hardwick, Vt.
 Denison Rev A. E., Wallingford, Ct.
 Dennison Gorham, Stillwater, N. Y.
 Dearborn Wm., Brookline, Ma.
 Deming Amos, Savoy, Ma.
 Delany Rev James, East Troy, Wis.
 Dillaway Rev Samuel C., Granville, N. Y.
 Dixon Rev J. A., Terre Haute, Ia.
 Dimack Joseph W., Hartford, Ct.
 Dickinson Rev Edward, Elmira, N. Y.
 Dowley John, New York city.
 Doyle Hugh, Philadelphia, Pa.
 Dodge Rev H. B., Plattsburg, N. Y.
 Dodge Hezekiah, Portland, Me.
 Dodge Ebenezer, Salem, Ma.
 Dodge Rev Ebenezer, Jr., New Hampton, N. H.
 Dodge Rev Orren, Troy, N. Y.
 Dowling Rev Thomas, Willmantic, Ct.
 Dowling John, D. D., New York city.
 Douglas Rev Wm., Providence, R. I.
 Drew Clement, Boston, Ma.
 Drake Rev S. J., Plainfield, N. J.
 Drake Levi F., Portland, Me.
 Drummond James, Furret, New York city.
 Drury Rev A., Covington, Ky.
 Drinkwater Rev Arthur, Fayette, Ma.
 Durbrow Wm., New York city.
 Duncan James H., Haverhill, Ma.
 Duncan Rev John, Lowell, Ma.
 Durand Henry M., Maulmain, Burmah.
 Dunn Drake, Plainfield, N. J.
 Dunn Rev L. A., Fairfax, Vt.
 Durant Clark, Albany, N. Y.
 Durnell James, Philadelphia, Pa.
 Dunlevy A. H., Lebanon, O.
 Dugan Wm. T., Brooklyn, N. Y.
 Dunham Daniel, Pawtucket, R. I.
 Duffee Benjamin, New Bedford, Ma.
 Dye Rev Walter G., Fabius, N. Y.
 Eaton George W., D. D., Hamilton, N. Y.
 Eaton Rev Joseph W., Danvers, Ma.
 Eaton Rev J. Sewall, Portland, Me.
 Eaton Rev Edwin, Bellevue, O.
 Earp Mrs E., Philadelphia, Pa.
 Eastman Henry, Zanesville, O.
 Eastwood Rev M., Mt. Holy, N. J.
 Eddy Richard E., Boston, Ma.
 Eddy Mrs Emily A., "
 Eddy John, Fall River, Ma.
 Eddy Rev Daniel C., Lowell, Ma.
 Eddy Rev Hermon J., Jordan, N. Y.
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 Edwards Robert, New York city.
 Edwards Rev B. A., Grafton, Ma.
 Edwards Hervey, Fayetteville, N. Y.
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 Elliott Lemuel H., Providence, R. I.
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 Estep Rev James, "
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 Everts Rev W. W., New York city.
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 Fisher Rev Abiel, South Milford, Ma.
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 Field Rev Samuel W., Hallowell, Ma.
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 Fletcher Richard, Boston, Ma.

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 Flannigan James, "
 Flanders Rev Charles W., Beverly, Ma.
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 Fox Rev Charles A., Spencer, N. Y.
 Fox Rev Norman, Ballston Spa, N. Y.
 Follet Silas, Thetford, Vt.
 Follett Miss Miranda, Staten Island, N. J.
 Ford John M., Philadelphia, Pa.
 Ford Isaac, "
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 Forbes C., Cincinnati, O.
 Foster Rev J. C., Brattleboro', Vt.
 Foster Rev Nahum, Cornish, N. H.
 Fowler Gamaliel, Suffield, Ct.
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 Forbush Rev ———, Boston, Ma.
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 Fry Rev Eli, Rainsboro', O.
 French Enoch, Fall River, Ma.
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 French Rev David P., Goffstown, N. H.
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 French Rev Enoch, "
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 Freeman Rev Timothy G., Southboro', Ma.
 Freeman Rev Edward, Hope, Ma.
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 Fuller Rev Robert, Cambridge, Ma.
 Fulton Rev John I., Stoney Creek, Mich.
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 Garrett George H., "
 Gammell Wm., Providence, R. I.
 Gammell Asa, Worcester, R. I.
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 Gault John A., Concord, N. H.
 Gallup Ezra S., Homer, N. Y.
 Gallagher J. M., Springfield, Ma.
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 Gates Rev Wm., Union, N. Y.
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 Gilpatrick Rev James, Topsham, Ma.
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 Granger Reuben, Suffield, Ct.
 Grafton Rev Benjamin C., Cambridgeport, Ma.
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 Hammond William, Dorchester, Ma.
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 Harvey Rev Adie, Plymouth, Ma.
 Hammett Rev Joseph, Philadelphia, Pa.
 Hall Abiatha, Fall River, Ma.
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 Hall Rev Jeremiah, Norwalk, O.
 Haviland John, New York city.
 Hassall John P., Philadelphia, Pa.
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 Hansell Wm. B., "
 Hansel Standish F., "
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 Hague James, Newark, N. J.
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Howe Rev Wm., "
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Hunt Thomas, New York city.
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Humphrey Friend, Albany, N. Y.
Humphrey Mrs F., "
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Hurlburt Elisha Dennison, "
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Hutchinson Rev Elijah, Windsor, Vt.
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Irish Peter D., New London, Ct.
Ives Rev Dwight, Suffield, Ct.
Ives Mrs Julia A., "
Jackson Rev Henry, Providence, R. I.
Jameson Humphrey, Boston, Ma.
Jameson Rev T. C., Providence, R. I.
Jameson Mrs T. C., "
Jameson Wm. H., Boston, Ma.
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Jacobs Rev Edwin T., East Green, N. Y.
Jayne David, Philadelphia, Pa.
Jayne Mrs Mary W., "
Jastram George B., Providence, R. I.
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Jewell Wilson, M. D., Philadelphia, Pa.
Jewett Rev Lyman, Webster, Ma.
Jennings Rev John, Worcester, Ma.
Jones Rev John T., Bangkok, Siam.
Jones Wm. G., Wilmington, Del.
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Jones Rev Henry V., Newark, N. J.
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Jones Rev T. Z. R., Kalamazoo, Mich.
Jones Rev John, Willistown, Pa.
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Johnstone Robert, "
Johnson Adam, Reading, Pa.
Johnson Noble S., Cincinnati, O.
Johnson Rev Wm., Waterboro', Me.
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Kalloch Rev Anariah, Augusta, Me.
Keen Wm. W., Philadelphia, Pa.
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Kendrick Rev Asahel C., "
Kendrick Rev Ariel, Cavendish, Vt.
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Kelly William, "
Kelly Robert, "
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Kelly J. V. D., Somerville, N. J.
Keely Rev George, Haverhill, Ma.
Keely John, "
Keely Rev Josiah, Wenham, Ma.
Keely Rev Thomas E., Kingston, Ma.
Ketchum Rev Frederick, Philadelphia, Pa.
Ketchum Rev Jonathan, Wayne Hotel, N. Y.
Kennard Rev J. H., Philadelphia, Pa.
Kennard Mrs B., "
Kendall Charles S., Boston, Ma.
Kendall Rev Henry, China, Ma.
Kempton Rev George, Philadelphia, Pa.
Kempton Mrs Sarah, "
Keyes Rev C. B., "
Kelley Mrs Mary M., Brooklyn, N. Y.
Kent Remember, Pawtucket, R. I.
Kincaid Rev Eugenio, Lewisburg, Pa.
Kincaid Mrs E., "
Kingsbury Jesse, Boston, Ma.
Kingsbury Rev S. A., Nobleboro', Me.
Kingsbury Rev Samuel, Brookline, Vt.
Kimball Rev Willard, Brandon, Vt.
Kimball Rufus, Haverhill, Ma.
Kimball Eliphalet, Lyme, N. H.
Kidder Rev Franklin, Busti, N. Y.
Kingsley Rev A. C., Parma Centre, N. Y.
Knowles Levi, Philadelphia, Pa.
Knowles Miss Susan E., Providence, R. I.
Knowles Miss Sarah A., "
Kneeland Rev A. S., Canandaigua, N. Y.
Knapp Rev B. S., Jefferson, O.
Ko A-Bak, Hong Kong, China.
Ko Thah-a, Bangoon, Burmah.
Ky-ing, Canton, China.
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Lathrop Rev Edward, New York city.
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Larcombi Rev Thomas, Philadelphia, Pa.
Lamb Rev A., Whitingham, Vt.
Lane Rev Benj. I., Old Cambridge, Ma.
Lane W. H., Whitesboro', N. Y.
Lawrence Rev Manasseh, Sumner, Me.
Lawton Rev J. W., Leeds, Me.
Lawton George, Waltham, Ms.
Lamson Nathaniel, Shelburne Falls, Ma.
Lamson Ebenezer G., "
Lamson Rev Wm., Gloucester, Ma.
Lewis Rev Daniel D., Piscataway, N. Y.
Lewis Rev Richard, Philadelphia, Pa.
Lewis Elijah, Brooklyn, N. Y.
Lewis Alex. N., "
Lewis Mrs Sarah A., "
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Leonard Rev L. G., New London, Ct.
Leonard Rev Lewis, Cazenovia, N. Y.
Leach Rev Beriah N., Greenport, N. Y.
Levering Andrew, Philadelphia, Pa.
Lee George, East Bloomfield, N. Y.
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Leland Rev Ira, Lexington, Ma.
Leighton Rev Samuel S., Sanbornton, N. H.
Lincoln Heman, Boston, Ma.
Lincoln Rev T. O., Manchester, N. H.

- *Lincoln Mrs Malvina W., Manchester, N. H.
 Lincoln Rev Heman, New Britain, Pa.
 Lincoln Henry E., Boston, Ma.
 Lincoln Joshua, "
 Lindsay William, Fall River, Ma.
 Little George W., Charlestown, Ma.
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 Litchfield Rev D. W., Benton, N. Y.
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 Loring Joshua, Chelsea, Ma.
 Loxley Rev B. R., Philadelphia, Pa.
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 Lyon David, New York city.
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 Lytle Robert, New Brunswick, N. J.
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 Mitchell Mrs Catharine, New York city.
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 Millbank Mrs Elizabeth L., "
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 Miles Rev S. W., Meriden, N. H.
 Miller Charles T., Philadelphia, Pa.
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 Miller Rev Charles, Bloomfield, Me.
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 Munroe Mrs Hannah, "
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 Peck Mrs Elizabeth R. H., "
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 Ward Israel Jr., "
 Walton Joseph, Philadelphia, Pa.
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 White Daniel, Charlestown, Ma.
 White Roxana, "
 White Samuel K., "
 White Daniel F., "
 White Josiah J., "
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 White Ebenezer Davis, Newton, Ma.
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 Wheeler Nelson, Worcester, Ma.
 Wheeler Rev O. C., Jersey city, N. J.
 Wheeler Rev Benj., Plainfield, N. H.
 Wheeler James P., Eastport, Me.
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 Whitney Rev L., Madison, O.
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 Whittmore Asa D., Worcester, Ma.
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 Wilson James, New York city.
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 Wilson Rev Wm. V., Key Port, N. J.
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 Wilson James, New York city.
 Wilson Rev C. E., Bridgeport, N. J.
 Withington Elijah, New York city.
 Winterton Rev Wm., "
 Williams Wm. R., D. D., New York city.
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 Wildman Rev Nathan, Lebanon, Ct.
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 Wilder Della, "
 Wilder Rev L., East Euclid, O.
 Wilkins Rev Stephen, Albany, N. Y.
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 Work Rev Perley, East Lansing, N. Y.
 Woodin Rev Peter, Oswego, N. Y.
 Woods Alva, D. D., Providence, R. I.
 Wood Ephraim, Camden, Me.
 Wood Daniel, Lebanon, Ma.
 Wood Rev N. N., Zanesville, O.
 Woodward Calvin, Taunton, Ma.
 Woodward Rev Jonas, Penfield, N. Y.
 Worrell George F., Philadelphia, Pa.
 Worden Rev J. B., Jackson, Pa.
 Wolcott Epaphroditus, Rochester, N. Y.
 Worth Rev Edmund, Fisherville, N. H.
 Wooster Rev Henry, Deep River, Ct.
 Woodman Joshua, Cornville, Me.
 Wright Rev Lyman, Fayetteville, N. Y.
 Wright Eber, Cabotville, Ms.
 Wright Rev T. G., Claremont, N. H.
 Wyckoff Wm. H., New York city.
 Wyckoff Mrs Sarah, "
 Wyckoff George, "
 Wyckoff John N., Brooklyn, N. Y.
 Yeomans Henry P., Providence, R. I.
 Yeomans Miss Mary A. B., "
 Young Edwin, Philadelphia, Pa.
 York Charles, Norwich, Ct.
 Zebbley John T., Wilmington, Del.

¶ We regret that we cannot publish in this number the Report on the Third Article of the Constitution, having failed of obtaining a copy of it.

DONATIONS

Received in May, 1848.

Maine.

"A friend"	25,00
Buxton, ch.	3,00
Kennebec Asso., G. Pullen tr., Sidney, ch.	10,00
Cornville, Joshua Woodman, to cons. him L. M.,	100,00
	138,00

New Hampshire.

Rumney, ch. and soc., for Assam Miss.,	15,00
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Vermont.

Thetford, Silas Follet	100,00
W. W. Baker	10,00
Lemoille Asso., to cons. Rev. M. G. Hodge L. M.,	100,00
Poultney, ch.	23,00
per Rev. A. Bennett, agent of the Union,	123,00
Shaftsbury, Nathan H. Bottum, to cons. him L. M.,	100,00
Manchester, Factory Point, ch.	2,00
Coventry ch.	4,82
Iraaburgh	1,25
Albany	1,93
	343,00

Massachusetts.

West Wrentham, ch.	24,54
do., Sab. school	8,56
Brookline, "two little children, for heathen children,"	2,00
North Adams, ch., Mrs. Sanford Blackinton, to cons. Otis Blackinton L. M.,	100,00
Worcester, 1st ch. and soc., for outfit of Mrs. Danforth and to cons. Rev. A. H. Danforth and Rev. Ira J. Stoddard L. M.,	200,00
do., Enoch Hall, to cons. him L. M.,	100,00
Middlefield, John Newton, for Bur. Miss.,	10,00
Hampden Co. Miss. Soc., E. C. Wilson tr., to cons. Rev. N. M. Perkins L. M.,	100,00
do., L. B. Wight, of Wales, "to be divided between the Karen Mission and a library for Mrs. Dickson's school," to cons. himself L. M.,	100,00
Boston, Charles St. ch., mon. con.,	13,97
do., Baldwin Place Sab. school, G. L. Norris, superintendent,	4,40
do., Tremont St. ch., Rev. N. Colver, to cons. him L. M.,	100,00
do., Bowdoin Sq're Board of Benevolent Opera- tions, Wm. C. Reed tr.,	100,00
	212,37
Beverly, 1st ch.	35,00
Barnstable, ch.	13,00
Cambridge, 1st ch., for sup. of	

Mrs. Cutter and to cons. Rev. Cephas Pasco, Rev. John Al- len and Rev. Ira Leland L. M.,	305,00
do., George Cum- mings, for sup. of Mr. Cutter and to cons. Rev. James Bar- naby, Rev. Samuel S. Leigh- ton and Rev. Freeman Brown L. M.,	400,00
do., Sab. sch., for sup. of African boy named Levi Farwell,	25,00
West Cambridge, ch.	730,00
East Cambridge, "a friend to missions"	25,63
Dorchester, North ch., Jacob Davis tr., for African Miss.,	100,00
Salem, 2d ch., "Board of Be- nevolence," Nathan Putnam tr., to cons. Robert Skery L. M.,	100,00
Framingham, ch., Sab. school, for sup. of a child in Assam	25,00
Orphan School,	2,93
Weston, Sab. school	1,00
Somerset, Rev. E. K. Fuller	1,00
	1921,03

Rhode Island.

Woonsocket, ch. and cong., to cons. Rev. L. D. Hill L. M.,	100,00
Rhode Island State Convention, V. J. Bates tr., Providence, Mrs. Mary K. Kelton,	5,00
	105,00

Connecticut.

Danbury, "a friend"	10,00
Deep River, "a friend"	7,00
Groton, 3d ch.	10,00
Connecticut State Convention, W. Griswold tr., to cons. Rev. A. E. Denison L. M.; per Rev. O. Tracy, agent of the Union,	100,00
New London, 1st ch., Mrs. Grace Turner, for Mr. Ingalls's sch., 25,00, do. for Mr. Bronson's Orphan School,	25,00
New Haven, Geo. Lewis, for na- tive preacher,	10,00
	187,00

New York.

Brooklyn, "a member of Central ch.," to cons. Mrs. J. W. Saries L. M.,	100,00
do., 1st ch.	111,59
New York city, A. B. Capwell	5,00
do., F. D. Pierson	5,00
do. do. do., Amity St. ch., (of which 10,00 from Sab. Sch. Miss. Soc. for Bur. Miss., 15,00 from Dr. Williams's Cate- chism class, and 15,00 for Arracan Miss.) per David Haynes tr. of Benev. Committee,	369,43
do. do. do., Oliver St. For. Miss. Soc., (of which 24,00 by Miss Elizabeth Caldwell, for Assam Or-	

phan School,) to cons.
William Williams and
A. H. Burlingham L. M.,
1033,01; do., Fem. For.
Miss. Soc., (of which
120,00 from a few ladies,
for sup. of a native
preacher in China, and
60,00 by the Bur. Bible
and School Soc., for
sup. of schools in Bur-
mah,) 430,00. Of the
above 430,00, one hun-
dred from Mrs. Hannah
C. Francis, to cons.
Miss Elizabeth Cald-
well L. M. The re-
maining 300,00 to cons.
Rev. James M. Hope,
James Wilson and Mrs.
Elisha Tucker L. M.;
per Sarah C. Milbank
tr. of Oliver St. Fem.
For. Miss. Soc., 1463,01
do. do. do., of Oliver St.
ch., Benjamin Pike, 12,00
—1854,44
Rushford, ch., to cons.
Rev. A. Miner L. M., 100,00
Fultonville, ch., to cons. Rev.
L. Ranstead L. M., 100,00;
Bloomington, ch., to cons.
Rev. Wm. H. Spencer L. M.,
100,00; Union Village, Miss
Mary Cottrell, to cons. herself
L. M., 100,00; Troy, North
ch. 46,29, do., Fem. Miss.
Soc. 53,71, to cons. Rev. Le-
land Howard L. M.; Clifton
Park, ch., to cons. David A.
Peck L. M., 100,00; Gran-
ville, ch. 75,78, Fort Ann Vil-
lage 25,00, to cons. Rev. Stil-
man B. Grant L. M.; Hart-
ford, ch. 55,00; Rev. Leland
Howard 10,00; Stillwater, 1st
ch. 2,25; Samuel Barrows 50c.;
Turin, ch., a member, 10,00;
Otsego Asso., E. Herrington
tr., 7,00; Sequoit, J. B. Stead-
man 2,00; Miss Lois Smith
1,00; Whitesboro', friends to
missions 33,76; Mrs. Char-
lotte Jenks 2,50; Albany, 1st
ch. 37,07; Miss Hannah Teft
5,00; Miss Beardsley 1,00;
Troy, 1st ch. Fem. Miss. Soc.,
110,87; do., Young Men's
Miss. Soc. and Sab. School
Miss. Soc. 89,60; the two last
sums to cons. Calvin Warner
and Geo. K. Davis L. M.; per
Rev. Alfred Bennett, agent of
the Union, 968,23
Lake Ridge, ch. 6,25; North
East, ch. 8,00, 14,25
Troy, "a widow's mite," for the
Telooogo Miss., 10,00
do., North ch., for Telooogo
Miss., 50,00
do., col. at the Annual Meeting
of the Union, to cons. Rev.
Jesse N. Seeley L. M., 213,00

Ticonderoga, ch., mon. con., 5,00
Hampton, ch. 10,00; Hamilton,
Rev. Isaac Bevan, for native
preacher, 40,00, 50,00
Buffalo, 1st ch., to cons. Rev. A.
P. Mather L. M., 135,00
do., 1st ch., after an address by
Rev. J. H. Vinton, per Rev. J.
Stevens, agent of the Union, 23,00
—3639,50

New Jersey.

Plainfield, 1st ch., for L. M. to
be named, 100,00
Patterson, ch. and Sab. school, to
cons. Alfred Stoutenborough
L. M., 100,00
Piscataway, 1st ch. Miss Soc.
64,00; do., Youth's Miss. Soc.
36,00; to cons. Bergen Stelle
L. M., 100,00
New Brunswick, ch., Youth's
Bap. For. Miss. Soc., M. F.
Webb sec., to cons. Richard
E. Runyon and Peter R. Stelle
L. M., 227,96; P. P. Runyon,
for native preacher, 40,00, 267,96
Pemberton, ch. 30,00; Samuel
Gaskill 5,00, 35,00
Flemington, ch., to cons. Wm.
Swallow L. M., 100,00; Sa-
lem, ch. 38,07; Schooley's
Mountain, ch. 12,61; Dela-
ware, ch. 11,39; per Rev. G.
S. Webb, agent of the Union, 162,07
—765,03

Pennsylvania.

Philadelphia, David Jayne, to
cons. Henry B. Shermer
L. M., 100,00
do., 10th ch., viz.—Mon. con.
50,00; Adult Bible Class, for
sup. of Sau E Pau, a Karen
native preacher, 50,00; to
cons. Clement A. Wilson L.
M.; Thomas White to cons.
him L. M., 100,00; Sabbath
school, for Karen Missions,
to cons. P. Griffin L. M.,
100,00, 300,00
do., 1st ch., viz.—Mon. con.
66,21; Male dep't of Sab.
school 50,00; for L. M. to be
named, 116,21
do., 11th ch., to cons. Daniel P.
Madara L. M., 100,00; Han-
nah B. Rawlings 1,00; per
Rev. G. S. Webb, agent of
the Union, 101,00
Minersville, Welsh ch., mon.
con., 10,00
Hilltown, ch., per Rev. G. S.
Webb, agent of the Union, 7,25
—634,46

Delaware.

Wilmington, 2d ch., (of which
5,00 for Arracan Miss.) to
cons. Samuel Tindall and
Thomas Allen L. M., 200,00

Kentucky.		
Western Bap. Theol. Inst., mon. con., per J. Stevens, agent of the Union,	5,00	
Louisville, "a few friends," towards sup. of Myat Kyau,	40,00	45,00
Ohio.		
Cesar's Creek Asso., viz.—Xenia, ch. 3,00; Rev. Mr. Marshall 1,00,	4,00	
Coshocton Asso., Clark's P. O., Rev. B. White,	1,00	
East Fork Asso., viz.—East Fork, ch. 3,00; Miami, ch. 1,50; Standish, ch. 5,00; Newton, ch. and soc. 38,85; Clough, ch. 5,25; Withamsville, ch. 6,10; Cheviot, Bethel ch. 90c.,	60,60	
Geauga Asso., Painesville, ch.	2,42	
Grand River Asso., viz.—Conneaut, ch. 14,59; do., Fem. Soc. 19,29; do., Sab. school 2,74; Madison, ch. 8,24; Geneva, ch. 16,50; Jefferson, ch. 17,42; do., Sab. school 58c.,	79,36	
Huron Asso., viz.—Camden, ch. 2,06; Townsend, ch. 2,57; Clinton, ch. 2,30; Ripley, ch. 1,50; New Haven, ch. 6,79; Fairfield, ch. 16,44; Peru, ch. 6,11; Bellevue, ch. 17,28; Ridgefield, ch. 20,34; Berlin, ch. 24,58,	99,97	
Lorain Asso., viz.—Pittsfield, ch. 19c.; Jackson, ch. 2,35; Spencer, ch. 4,13; Grafton, ch. 5,00; Henrietta, ch., &c., 15,00; Litchfield and Parnfield, ch., 4,62; Amherst, S. N. Johnson 50c.; Avon, ch. 7,48; Sullivan, ch. 4,00; Huntington, ch. 3,22; Wellington, ch. 11,38,	57,87	
Maumee Asso., viz.—Maumee, ch. 10,50; Perrysburg 6,00,	16,50	
Mad River Asso., viz.—Beaver Creek, ch. 2,75; a little girl 5c.; Springfield, ch. 16,00; Salem ch. at Troy 2,00; New Carlisle, ch. 10,00; Stanton, ch., Mrs. Elizabeth Jackson 10,00; Piqua, ch. 20,40; Sab. school 5,02; John Wiant 2,50; Spring Creek, ch. 1,31,	70,03	
Meigs Creek Asso., viz.—Marietta, ch. 23,41; Good Hope, ch. 1,67; Newport, ch. 30,00; Mc		

Connelville, ch., &c., 6,81; Lowell, Rev. Wm. Pearce 3,00; Roxbury, ch. 1,00; N. Henry 1,00,	66,89	
Mohecan Asso., viz.—Loudonville, Mrs. Haskell 1,00; Miss M. E. Taylor 1,00,	2,00	
Mount Vernon Asso., viz.—Mount Vernon, ch., &c., 12,25; Brinsson, B. B. Truax 2,25; Frederick, ch. 7,00; Chesterville, church 10,00; Chester 8,50,	40,00	
Miami Asso., viz.—Cincinnati, Welsh ch. 5,00; do., High St. ch. 7,00; Sab. school 7,00; do., 5th St. ch. 5,72; Sab. school 13,00; do., 1st ch. 39,04; Sab. school 7,50; do., Walnut St. ch. 95,04; Sab. sch. 15,90; do., 9th St. ch. and soc. 748,90; Sab. school 90,00; Lockland, ch. 25,00; Dayton, ch. 24,67; Juv. Soc. 14,62; Lebanon ch. 53,00; Sab. sch. 6,17; Franklin, ch., &c., (of which 20,00 is from Rev. Charles Butler, for sup. of a Karen youth named John Butler,) 103,00; Middletown, ch. 11,75; Mount Carmel, ch. 3,25,	1431,57	
Ohio Asso., viz.—T. Gardner 19,00; Union, ch. 5,75; Symmes Creek, ch., 6,06,	30,81	
Portage Asso., viz.—Garrettsville, ch. 10,00; Bedford, ch. 14,62; Fem. Soc. 6,00; Akron, Miss Abigail Austin 50,00; L. B. Austin 30,00; Mrs. L. B. Austin 50,00; Rev. L. Austin 9,46; Aurora, ch. 12,62; Mantua, ch. 3,00; colls. of Rev. L. Austin 16,17,	201,87	
Rocky River Asso., viz.—Westfield, Rosella Inman 25c.; Rockport, Mrs. Polly M. Wing 2,00; Dover, ch. 15,15; Granger, ch. 5,55; Liverpool, ch. 9,28; Columbia, ch. 5,55; Lafayette, ch. 3,00; Medina, ch. 8,50; a friend 25c.; Rockport, Mrs. Alger 10,00; D. Herrington 1,00; Olmsted P. Thompson, &c., 2,42; Westfield, ch. 5,28; Seville, ch. 3,97; Cleaveland, ch. 127,00,	199,20	
Seneca Asso., viz.—Reed, ch. 4,50; West Lodi,		

ch. 2,25; Attica, ch. 50c.,	7,25
Scioto Asso., Lancaster, Mrs. Ely,	,75
Strait Creek Asso., viz.—Portsmouth, D. D. Jones and family 5,00; Lickfork, ch. 1,35; West Union, ch. 10,30; Greenfield, ch. 21,00,	37,65
Trumbull Asso., viz.—Warner, ch. 12,00; Mecca, ch. 7,00; Girard, ch. 1,40,	20,40
Wooster Asso., Mohecan, 2d ch.	1,73
Ohio Bap. For. Miss. and Bible Soc., J. B. Wheaton tr.,	165,97
Piqua, col.	40,25
Cleveland, do.	48,72
Granville, ch. 42,00; Rev. E. Going 10,00; For. Miss. Society 23,00; Johnstown, ch. 50c.; Newark, ch. 5,00,	80,50
per Rev. J. Stevens, agent of the Union,	2767,31
(The above is to constitute John Thomas and Rev. B. D. Sprague L. M., and others to be named.)	
Elgin, ch.	15,08
Norwalk, ch., mon. con., 88,68; Mansfield, ch. 37,32; Windsor, ch. 5,00; to cons. Rev. Jeremiah Hall L. M.,	131,00
	2913,39
Missouri.	
St. Louis, North ch.	10,00
Illinois.	
Rockford, George Haskell	10,00
Illinois River Asso., to cons. Rev. Alba Gross, L. M.,	113,00
	123,00
Indiana.	
Elkhart Asso. 5,00; Elkheart ch. 2,00; Johnson, ch. 2,50; per Rev. J. Stevens, agent of the Union,	9,50
Michigan.	
Michigan State Convention, C. Van Huseen tr., viz.—Rev. L. Hotchkiss 50,00; Adrian, ch.	

26,00; Comstock, ch., mon. con., 5,00; Brooklyn, ch., mon. con., 6,80; Fairfield, ch., mon. con., 2,50; Medina and Wright, ch., mon. con., 2,25; Sandstone, ch., mon. con., 2,00; York, ch., mon. con., 5,45, to cons. Rev. Lorin Hotchkiss L. M.; Detroit, 1st ch. 53,00; Saline, Ladies' Sewing Soc., for sup. of a girl in Nowgong Orphan School to be named Martha Evans, 25,00; mon. con. 27,44; C. Van Huseen 25,00; H. Bliss 15,00; John Hunt 5,00; J. M. Hunt 2,00; Mrs. J. M. Hunt 1,00; Mrs. L. A. Hunt 1,00; Mrs. Evans 1,00; Miss Evans 1,00; Rev. J. Post 1,00; W. Huggins 1,00; for L. M. to be named,

258,44

Canada.

Waterford 3,75; Font Hill 3,50; Dundas 19,25; Charlottesville, 1st ch. 6,50; do., 2d ch. 2,00; cash 3,25; Walsingham 41,75; Houghton, 2d ch. 3,63; Bayham 21,90; Jubilee 10,25; Yarmouth, 1st ch. 5,13; Townsend, 1st ch. 14,75; do., 2d ch. 3,00; Yarmouth, 2d ch. 2,00; Aylmer 34,13; St. Thomas 3,50; Ancaster 3,50; Southwold 9,63; Hartford 12,00; Lobo, 1st ch. 2,83; do., 2d ch. 3,75; London 6,50; per Rev. Salem T. Griswold, agent of the Union,

216,50

\$11,523,86

Legacies.

Dorchester, Mass., Jacob Flinn, per Jesse Parker executor, 200,00
 Newark, N. J., James Vanderpool, per Beach Vanderpool executor, in part, 500,00
 Cato, N. Y., Ruama Loveless, per Thatcher I. Forris and Parsons P. Micham executors, 169,00

869,00\$12,392,86

Total from April 1 to May 31, \$15,922,50.

THE
BAPTIST MISSIONARY MAGAZINE.

VOL. XXVIII.

NOVEMBER, 1848.

NO. 11.

"THE GLORIOUS GOSPEL OF THE BLESSED GOD."—1. TIM. 1:11.

(Continued from p. 166.)

It gives us great pleasure to be allowed in continuation to present to our readers further extracts from Dr. Eaton's Missionary Discourse. Our first consists of a portion intermediate to the two main divisions of the discourse, and may be entitled

GENIUS OF THE GOSPEL.

The "*glad tidings*" are for the *whole* race of man, without distinction of nation, birth, character, or condition. This universality of design and application, in a system of religion, is a peculiar characteristic of the gospel of Christ; and its introduction in our world constituted an entirely new era in the history of our race. All previously existing systems of religion were either suited alone to particular nations, climates and conditions, or were so restricted by special enactments as to prevent their universal spread. This last was the case with the only true religion in the earth before gospel times. The religion of the ancient people of God was manifestly not designed to be the universal religion of man. Although it held forth invitations to the surrounding heathen to cast away their dumb idols and worship and serve the God of Israel, the only living and true; yet the divinely fixed locality of its worship, the limitation of territory assigned to its worshippers, its rites and public observances, with other peculiarities, clearly show that it was a religion for a particular nation and not for the whole race. But the gospel overlooking all the accidents which vary human conditions, disregarding national and climatic peculiarities, and *all* the barriers which separate one portion of the race from another, is addressed to universal man. "I bring you glad tidings of great joy," says the angel, "which shall be to *all* people."

This peculiarity of the gospel has been justly regarded as among the strongest internal evidences of its divine origin. The originality and vastness of the conception, the wide-sweeping scope and grandeur of the design, and the wisdom and benevolence of the adaptation, point to an *infinite*, not a finite intelligence. The intelligence that knows how to separate the essential and the immaterial from the accidental and the temporary, in the complicated nature of man, and to create a system adapted peculiarly to the former, is not *human*. This of itself would be a sufficient evidence to our mind, that the gospel was from Heaven and not of men. None but He who created man and hence knows what is in man, can so distinguish between the common and universal principles

of his nature, and the countless varying and transient peculiarities of his endlessly diversified condition, as to put forth an influence suited to move and alike to affect the entire mass of humanity. Such, however, is the influence which the gospel of Jesus sends forth. Addressing itself to the essential and permanent principles of our nature, its effect is alike upon the king and upon the beggar, upon the philosopher and upon the savage, upon the shivering dweller beneath the Pole, and him who pants beneath an equatorial sun, upon the American and the Chinaman. Setting entirely aside the temporary distinctions of the world, it applies the same rule and the same mode of procedure to the whole family of man. With whatever prerogatives some may be clothed, whatever dignities and preëminence have been assigned to some over others, however wide the difference in visible condition, however highly exalted some, and lowly debased others, they are all put in the same category of rebels against the Sovereign of the universe, and condemned to eternal woe. They are all contemplated as alike needing that gracious pardon which the gospel offers in the name of Jesus, and all without respect of persons are cordially invited to accept the pardon and live forever. It was indeed a new era in the history of man, when an institution was introduced into the world whose rules of judging had no reference to the outward appearance or temporal relations of individuals; but recognizing in all a spiritual and immortal nature, *primarily* regarded this in its relations to its great Author and to its eternal existence beyond this visible scene:—which extended one hand to the throne and reached down the other to the filthy hovel, and brought *down* the lordly occupant of the one, and brought *up* the lowly inhabitant of the other, and placed them side by side, and judged them by the same rule, and *started them together* upon their career of a glorious immortality. If the nature of the gospel adapts it to the world of human beings, and its conception indicates its divine original, its spirit, as we have seen, does so no less. It breathes a *world-wide* philanthropy, and has a feeling and voice of sympathy for human woe, let it come from what quarter it may. Disinterested and impartial benevolence,—boundless and all-encompassing compassion,—lives and glows in every feature of the gospel. Originating as a system of religion within the precincts of a preparatory and restricted dispensation, it burst over and swept away the barriers that interpose between Jew and Gentile, and poured its full tide of living waters round the globe. Its compassion, without overlooking the physical miseries of man, is directed mainly to the alleviation of the agonies and woes of his spirit, and effects a radical cure of these by completely removing their cause. Sin, the sole and universal cause of human misery, is eradicated from the soul of man by the gospel alone. And where a soul is found stung by this monster and writhing under its deadly venom, thither the heavenly compassion of the gospel would move and apply its all-efficacious remedy.

Having illustrated the nature of "the glorious gospel," the author proceeds to inquire,

How can we most efficiently promote the spread of the gospel in the earth?

DIFFERENCE OF RESULTS BETWEEN PRIMITIVE AND MODERN MISSIONS.

As we resorted to the history and character of Jesus of Nazareth for an answer to our first question, what can be more proper than to look to the history of his apostles and first disciples for an answer to the second? Their

success in the blessed work of publishing the gospel of peace, and subduing men to the obedience of the faith, was wholly inexplicable to their own age, and has been a marvel to all succeeding times. We sometimes talk of obstacles to the spread of the gospel now, but had we *their* obstacles to encounter, with our present measure of faith and devotion, we should probably be deterred from making a single movement. Nevertheless, with all odds against them, their ever-onward march was a continuous scene of triumph. "Blessed be the God and Father of our Lord Jesus Christ," says the apostle, "who always causeth us to triumph with Christ in every place." Now it is most pertinent to inquire,—Why this difference of results between primitive and present times? What power of motive, what elements of impression, had they which we have not, and having not, may be excused for falling so far below their measure of success? This subject has been treated with great power and clearness by some of the ablest minds in the ministry, but it is by no means exhausted;—there are still points of exceeding interest which are worthy of being brought out into more luminous relief. It has been clearly shown that there is no good reason why we should not return to the primitive style of feeling and acting. The primitive disciples had no relations and responsibilities which we have not,—no motives to love and labor,—no incentives to sacrifice, self-denial, zeal and perseverance, that we ought not to feel in equal measure. We were redeemed by the same precious blood. We serve the same Master, we are one with them in Christ. We have the very same gospel, the same supports and consolations in life, and the same prospects and hopes of heaven. And we, too, let us never forget, have the same solemn charge to fulfil and a like work to perform, which were committed to them; and, blessed be God, we have the same promise of divine aid and of ultimate and glorious triumph, which gave such holy energy and joyful hope to them.

CAUSE OF THE DIFFERENCE.

Why, then, the difference? We may readily see a proximate cause for it in the humiliating contrast between their Christian zeal and devotion and ours. *They* were all missionaries in spirit, in purpose, and in act, and went *every where* preaching the word, not counting their lives dear unto them, *joyfully* yielding up their earthly substance, *cheerfully* submitting to sacrifices and privations, *boldly* encountering dangers, *firmitly* enduring tortures, and *calmly*, yea *triumphantly* meeting death in the most frightful shapes. They had a mission to fulfil, and their minds and hearts were *engrossed* with that. The messages of mercy with which they were charged *must* be borne to those for whom they were intended,—a perishing world *must* hear the glad news of a Savior, and all men besought to be reconciled to God, and the whole earth be filled with his glory. These were the objects which filled their minds and inflamed their hearts, and thus going forth, grasping the promise of their Divine Master with the energy of an invincible faith, the results must have been widely different from any thing we could expect from our worldly and undevotional spirit and our feeble and pusillanimous faith. Doubtless if we could take on at once the character of primitive saints, and feel the inspiring energy of their faith, we might witness in our own day the repetition of their successes and triumphs. Whenever we shall do this, Satan's time is short, and the utter overthrow of his empire hasteneth. For, in truth, our visible resources and advantages for the conversion of the world are immeasurably beyond theirs. We have not indeed the power of working miracles, and we do not need it. This power seemed to be

given for the temporary purpose of authenticating the claims of the new religion, and arresting and directing attention to its wonderful truths, and did not belong to the agency employed in turning men's hearts to God. "The *gospel*,—the *GOSPEL* was the power of God unto salvation,"—it was the *foolishness of preaching this*, which God had appointed to save them who believe. 'This same gospel, we repeat, we have in all its original fulness and power, and far beyond comparison we have the advantage of them in numbers, in wealth, in condition, in means of access and influence, and in every human instrumentality which can be made available in publishing the gospel of the grace of God throughout the earth. We are in advance of them in every thing *save in faith and love*; but *wanting these*, we fall out of sight behind them in their impression and influence upon an ungodly world.

THE THING NEEDED.

The main thing needed, then, to prepare us for efficient service in the work before us, is the restoration to our souls of primitive *faith and love*. But how can this be effected? There is, of course, a summary answer to this question, the truth and vital importance of which must always be taken for granted. The Spirit of God must do the work,—and for His influences we must unceasingly pray. The feeling of our dependence upon the Holy Spirit cannot be too deep and all-pervading. We must not forget, however, that the Spirit does not bestow his influences *at random*. He has a *plan*, and works by means. The whole gospel dispensation is a wondrous system of means applied by the Eternal Spirit in condescending conjunction with the spirits of men sanctified and directed by Him. It is relevant and reverential, then, to inquire what means are adapted to restore to us those moral energies of the primitive disciples which made them the conquerors of the world in spite of the wrathful opposition of all the powers of earth and hell.

ELEMENTS OF PRIMITIVE FAITH.

A thorough inquiry into the peculiar elements of the primitive faith, we think would be a valuable and well-timed contribution to our missionary literature. We can attempt nothing of the kind within the limits to which we must be confined in the present discourse. There is one particular, however, to which we desire to invite attention, as giving a peculiar character and type to their faith, and which it is to be feared is greatly wanting or is but a weak element in ours. The *special* objects of their faith were *facts*. Some had *seen* and *believed*; others had *heard* and *believed*; but the faith of all rested, not on *ideas* or on *opinions*, or on *truths* merely whether speculative or inductive, but upon *actual occurrences*. They firmly believed all that they had seen and heard reported of Jesus, the Christ. It was all to them a *substantive reality*—a *FACT*.

THE EFFECT OF THE BELIEF OF A FACT.

We may easily conceive what liveliness and vigor this must have imparted to their faith. The simple belief which apprehends a *fact*, is not likely to be wavering or imbecile. It produces a peculiar impression upon the mind which nothing else can. It brings home to the very centre of the inner consciousness a *sense of actuality*. A fact is something *fixed*. You cannot remove or annihilate it, any more than you can the everlasting hills; and the belief in its existence, if it have any personal interest to us, must be ever attended with a *moving power*. A man who does not act in view of facts which he truly believes

and which deeply interest him, is *insane*. It is not so with notions and dogmas received from others. The reception may be with entire quiescence. And though they may give complexion to our speculations and ultimately affect our characters, yet they may long remain in the mind without producing any effect whatever. The effect of the simple faith of the primitive Christians was to bring them completely under the direct influence of the *facts* of the gospel; and the gracious Being embodying these facts in his own person, became the centre of attraction to all the powers of their souls. He was ever to them an *actual living presence*, whom those who had not seen, *loved*, and in whom, though they could not see him with their natural eyes, yet believing, they rejoiced with joy unspeakable and full of glory. And here we would note the peculiarity of their love to this being. It was no transcendental grasping of the finite after the infinite, or the futile struggling of an ethereal passion to embrace a pantheistic phantom, but an intense *personal* affection. Their God was no abstraction, no impalpable, passionless, all-diffused spirit, but the *Lord Jesus Christ*, that *glorious circumscription* of the divine Being which is the effulgence of the Father's glory and the exact image of his substance,—where meet in one every *divine perfection* and every *human excellence*,—where "dwells the fulness of the God-head bodily," and where beam and glow every human affection and every human sympathy. *This* was the being who was to them the object of their strongest and fondest *personal* regards. They felt that he was their personal friend, almighty indeed, and all glorious, but full of love and tenderness and sympathy for them *individually*, and an ever present help in all their trials and afflictions. Such faith and love towards such a being, *must* be all-absorbing. It gave a determinate character to their living and their preaching. Note the prominent characteristics of apostolic preaching. Was it not a simple proclamation of *facts* together with the obvious and necessary inferences involved in them? Examine the pentecostal sermon of Peter, which produced such a glorious harvest of converts. What is it but a clear statement of facts with their irrefragable proofs. And so of all Paul's preaching. He gives us repeated intimations of the mode of his public ministrations. In writing to the Corinthians, for instance, he says, "For I delivered to you first of all that which I also received, that Christ *died* for our sins according to the scriptures, and that he was *buried*, and that he arose on the *third* day, according to the scriptures." Observe here a simple series of the characteristic facts of the gospel. The gospel itself is called the "*testimony* of God concerning his Son Jesus Christ." And primitive preaching was mainly the proclaiming of this testimony to all the world. The apostle declares "he did not count his life dear unto himself, so that he might finish his course with joy and the ministry which he received of the Lord, to *testify* the gospel of the grace of God." Why, the Spirit himself, who conducts the whole gospel dispensation, is presented to us in the character of a *witness*. He does not speak of himself, but he *testifies* of Christ,—he takes of the things of Christ and *shows* them to us, and brings to *remembrance* whatsoever things Christ has done and said. Now we know that *testimony* relates peculiarly to *facts*, and so does *remembrance*. No declaration is a testimony which does not fix upon a fact. How clear it is, that primitive faith and preaching had to do principally and almost exclusively with *facts*. The apostolic epistles, even those more formal treatises of Christian doctrine, may be considered as composed of but two parts,—a clear statement of facts, and the glorious inferences drawn from them. May we not recognize here one of the chief elements of power in primitive preaching,—the proclamation of facts,

and *such* facts? It could not fail to arrest attention, and powerfully affect the minds of men. A man may come to us propounding theories and unfolding systems, and please us with the grandeur and splendor of his speculations, with the ingenuity and logical exactness of his reasoning, and with the propriety and beauty of his reflections; but he feebly affects our hearts, and produces no change in our conduct. Let him come, however, *attesting* facts of importance, and of importance to *us*, and our attention will be riveted and our whole nature moved. The state of the man's own mind will be very different in the two cases,—in the former, calm, passionless, perhaps cold; in the latter, fervid and impassioned. His own vivid convictions will give an impressive earnestness to his whole manner; and this of itself is an element of influence. We may notice here, in passing, that as a consequence of this *matter of fact* character of the gospel, and the simple faith of primitive believers, the work of publishing it seemed to be in a great measure *common* to the whole body. *All* were more or less engaged in it. We do not mean that they were all ministers and teachers, or that there was no distinct class officially set apart for the work of the ministry; but that they were all prompt and ready to bear, and actually did so in *various* ways, their testimony to the facts. And to this all were competent. Who cannot testify to a *fact* which he has seen and felt, however mysterious and wondrous its nature? A child can do it, and often too with an earnestness, an eloquence and a pathos, irresistibly impressive and touching. It requires a man of some cultivation and mental ability so to set forth a *system* of mere opinions, or an order of sentiments, as to be intelligible and secure respectful attention. It is different with facts. And here the blessed gospel is divinely distinguished from every other system of religion. It is affecting to mark the condescending goodness of God in this feature.

CHRISTIANITY, A RELIGION OF FACTS.

Christianity is emphatically a *religion of facts*,—facts of universal and permanent interest. *All* can learn them,—all can experience them, and all can *testify* to them. And just so long as they have their appropriate influence upon the minds of Christians, will their faith be simple, vigorous and abiding. So long as this simplicity and fidelity in bearing testimony to the Lord Jesus characterized primitive preaching, did the gospel come to poor sinners, "not in word only, but in power and in the Holy Ghost and in much assurance." Paul had a profound and affecting conviction of this truth. "I was sent," says he, "to preach the gospel, not with the words of man's wisdom, lest the *cross of Christ* should be of *none effect*." He held it to be the peculiar function of his ministry, to proclaim the great and glorious fact of *Christ crucified* with such simplicity and clearness, that none could misapprehend its meaning. But just so soon as the vivid impression of the facts of Christianity began to fade from the minds of Christians, and the Christian doctors, offended with its extreme simplicity, and anxious to adapt it to the taste of the learned and polite pagans, *dignified* it into a "philosophy," did it begin to lose its life-giving power, and finally degenerated into a system of inane dogmas and dead forms.

Now let us make a

PRACTICAL APPLICATION OF THE FOREGOING REMARKS.

Does our faith, my brethren, fix upon the facts of the gospel, or upon certain dogmas of a religious creed, which we call the *doctrines* of Christianity? *The impression* from the belief of a doctrine is clearly distinguishable from

that produced by the belief of a fact. It is true, the great doctrines of the gospel are themselves *facts*. But we may hold to the doctrines without any practical impression from the facts; and is not this too much the attitude of the Christian mind of the age? We do not charge that the facts are denied by any entitled to the name of Christian; though this, we know, has been repeatedly done in our times by those calling themselves Christians, and who allege that the historical facts respecting Jesus of Nazareth have no necessary connection with the *substance* or with the distinguishing truths of Christianity, and hence that they are not *real occurrences*, but *myths* and allegories. These we unhesitatingly pronounce *infidels*, whatever they may call themselves. The *historical* facts cannot be separated from the *doctrines* of the gospel. If these are swept away, the foundations are gone, and the whole system is unsubstantial, misty, undefined and powerless. If God was not really *manifest in the flesh* in the person of Jesus of Nazareth,—if Christ did not *really* die on the cross to make an *atonement for sin*, and really rise again from the dead, our “faith is vain, our preaching is vain, and we are yet in our sins;” and this world is hopelessly under the curse of an incensed and avenging God. Still, these amazing facts may have but a slight practical impression upon minds that boast an orthodox faith. They rarely think of the doctrines they hold, in their vital connection with certain external and visible *realities*. And is not the character of our preaching adapted to foster this dubious state of mind? Has not our preaching lost, in a great measure, the character of a *simple testimony*, and taken that of doctrinal discussion, of philosophical disquisition, and of moral dissertation, to say nothing of imaginative discussion? And has not the unhappy result been to impair the vividness of our impression as to the *reality* of the story of Christ and His Cross, and to weave over the eyes of the church the gossamer web of our own speculations, so that they do not see the adamantine pillars which support the glorious temple of the Christian faith?

(To be continued.)

American Baptist Missionary Union.

ARRACAN.—Letter of Mr. Ingalls, dated
Akyab, June 23, 1848.

Concert of Prayer—Encouragements—Baptism.

Allow me to refer to the subject of your last communication,—our uniting with you in prayer. Though the result was not as great as desired, it was enough to increase our faith in a prayer-hearing God. I made some brief notices in my journal about that time, from which allow me to make a few extracts.

May 14. We have held four prayer meetings in connection with our brethren at home. At each of these meetings we have had inquirers. After our

first morning meeting, one of the native Christians came, saying, “Teacher, here is a man that has decided to be a Christian, and wishes to converse with you.” He introduced a fine looking Burman, about thirty years of age, of a most mild and solemn countenance. “Sir,” said he, “I have sought for happiness for many years, and found none; eleven years I have practised all the austerities of the priesthood, living alone in the jungles, but have found no peace. I have read all the sacred books, and there is nothing in them; I have heard the gospel from the native Christians, and now wish to become a disciple.” I conversed with him, and found him sincere in all he

station for the London Society; accordingly I returned to Ningpo. After a lapse of several years, we are mutually pleased with the decisions then made. As might have been expected, the missionaries of this Society, being the first on the spot and already acquainted with the language, are firmly established. Their compound has comfortable houses, one for each family, a large printing establishment, a hospital, and a commodious chapel. They have four families and two unmarried missionaries,—one a printer. The day of my arrival Dr. Medhurst baptized a native physician from a neighboring village, the fourth convert I believe at Shanghai. The American Episcopalians have a well-conducted boarding school for boys. There is also a missionary there from the Church Missionary Society, who has commenced preaching; others are about to join him. Br. Shuck, whose guest we were, is on the eve of establishing a service in the dialect of the place, in which his two colleagues will soon be able to take a part. The Sabbatarians are earnestly engaged in their preparatory studies, and promise, within a reasonable time, to be actively engaged. Our intercourse with the various missionaries at this place was very refreshing and useful to us. It was pleasant to meet new and old friends, all employed in laboring for the conversion of this great land. We remained amongst them only five days.

Revision of the Sacred Scriptures.

It will be remembered that at a series of meetings held at Hongkong about four years ago, in which all the missions in China were represented, arrangements were made for a new revision of the Sacred Scriptures. In accordance with the original design, Committees are now in session at Shanghai, to compare their labors and to decide on controverted points. Owing to this circumstance we met with missionaries from the southern ports, who had been for several months at the still unfinished work of revising. An unhappy difference of opinion exists as to the proper term for *Theos*. The word *Shangte*, which literally means a Supreme Ruler, the designation of an idol, finds an uncompromising advocate in Dr. Medhurst and his colleagues. On the other hand, all the other missionaries to the Chinese to a man, object to *Shangte* as the name by which the one true and living God

shall be known in China. At Ningpo no missionary under any circumstances would be willing to use this term for the sacred name of God. Formerly some of them spoke to the people of *Shangte* as the Creator of the world; they were told, "Oh, we have a *Shangte*—more than one of them;" and it was found impossible to give an explanation which they could comprehend. It is much the same as if the early Christians had borrowed Jupiter as the name for God. The term which the majority prefer is *Shing*, a god or spirit. It is generally used in a low sense, and, perhaps, has other serious objections, but it is unquestionably the best, and must eventually prevail. Anxious to see the Chinese in possession of a translation of the bible which might be regarded as a standard, the Baptists united with their Pedobaptist brethren in the original plans for the proposed revision; but as it was evident that no other term than "washing ceremony" would be employed by our friends to express *bapto*, and as we could agree to no word which would not clearly signify immersion, it was thought best that each should pursue an independent course and bring out separate versions. It seems likely that the Pedobaptists will have two versions, differing however only in the term for God.

Pirates.

We had a rough but safe passage to Ningpo, and I hope were benefited by the trip. The schooner left soon after, to convoy a large fleet of junks to a southern port. She had brought up one hundred and twenty sail. Nothing could better illustrate the inefficacy and helplessness of the Chinese government, than the fact that their merchants are obliged to employ foreign vessels to protect them from the growing audacity of native pirates. Without such dearly purchased succor, the coasting trade would ere long cease altogether. These marauders are daily becoming more formidable, and if not checked in their career, would soon desolate the maritime villages and towns. When once apprehended, the pirates are punished with extreme rigor. Capt. Neal saw at one place more than a hundred heads exposed as a warning; and at many other places there were the same proofs of a general decapitation. One junk he met with had been boarded by pirates, and property to the amount of \$20,000

taken out. A few days after, she fell in with another set of pirates, who carried away all their provisions, sails, and every moveable thing they could lay their hands on, and finally tied all on board together by their tails and set the vessel adrift. The reason they do not generally shed blood, is not because they are more humane than the pirates of other seas, but because the escape of those they rob never jeopardises their own safety. It is not long that the populace of China have been aware of the weakness and cowardice of the mandarins; this knowledge, as also the corrupting and wasting effects of opium smoking, is preparing changes in the social and political character of the country, which cannot fail to produce speedy and striking results. Happy will she be, if in her coming troubles China has amongst her sons a band of praying patriots; otherwise she is without hope, for it is no exaggeration to assert that among all her rulers she has scarcely one honest man.

ASSAM.—Letter of Mr. Danforth.

The date of the following letter is Gowahatti, June 8. For notice of the arrivals of Messrs. Danforth and Stoddard, see our last number, p. 403.

Passage from Calcutta.

We have at length reached our long looked for home. We started from Calcutta on the 14th of April, in the steamer "Jumsur," passed down the Hoogly until we reached Sauger Island, and then turned into the "Sunderbunds." Here, for the space of a week, were we passing to and fro in every possible direction,—now going north,—now south,—now east, and again west. Sometimes the river was five or six miles wide, and then again so narrow as scarcely to admit a boat to pass us. Sometimes we seemed to be in a small lake, then passed into a little inlet, then crossed a large river; thus we continued our way for three or four hundred miles. The banks on either side were covered with a dense jungle. The shrubbery is very low; but so thick as to render it impossible to penetrate it. It is inhabited only by wild beasts. Tigers are so numerous that it is dangerous for persons to go on shore. They have in a few instances ventured into the river and carried off natives from their boats. This sin-

gular place can scarcely be called any thing else than the Bay of Bengal, thickly studded with islands. The land is, probably, nothing more than a deposit, brought from the country above. All the rivers in this region are exceedingly muddy, and ever changing their course. The river may be traced out one year, and the next season will find it completely filled up, and a new channel cut out. Hence the great difficulty of giving the topography of the rivers. Two men, one on each side of the boat, were constantly employed in sounding, from the time we left Calcutta till we reached Gowahatti.

Formerly the Sunderbunds are said to have been inhabited; it is now nothing but a solitary waste. The atmosphere at certain seasons of the year is almost death to the traveller. Farther up we found the country densely populated in some places. The inhabitants are Bengalis.

Revival at Burisál—Dacca; a veteran missionary.

We stopped a few hours at Burisál (a station about 400 miles from Calcutta by river). Went ashore and called on a brother missionary residing there. He was sent a short time since from Calcutta, to gather in a harvest of souls, which the Lord had been preparing. About a year since, a revival of religion commenced here among the lowest castes, and 150 souls were hopefully converted. The instrumentality was so very small, (there being no missionary on the ground,) that all were forced to acknowledge that it was of God. What a field of promise! and yet the only missionary there, lies upon a sick bed, unable to do any thing for these precious souls. There is no missionary nearer than Calcutta on one hand, and Dacca on the other. Our hearts were filled with sympathy and sadness. After a season of prayer, we left him to the care of that Being who says, "I will never leave nor forsake you."

Stopped over night at Dacca. Called on br. Robinson, a missionary of the London Missionary Society. Having been in the mission for many years, he was able to give us much useful information. Were much interested in an interview with father Leonard (an Irish missionary associated with br. R.). He is seventy-six years of age,—but he still preaches,—has been in the work forty-four years.

munion. He says he has not been to the communion in the Greek church for more than two years, because his conscience will not suffer him to confess his sins to a priest, who has no power to forgive them. You see, my dear brother, that these things, while they are certainly very encouraging, place me in a new and difficult position, in which I need your prayers for grace to act with wisdom and faithfulness. Had we, as in the case of Mr. Y., evidence that these persons are new creatures in Christ Jesus, my duty, though not without its difficulties and dangers, would be much plainer and more pleasant than it is now. But I trust the Lord is in these movements; and if so, he will not, I am persuaded, leave his servant to commit any fatal error.

It is pleasant to see the horizon of Europe beginning to clear. We have better hopes now than for some months past, that the Lord will save us from the horrors of a general and protracted war. Military preparations are still going on here very actively; but the expectation of war is less general. In the mean time we have much reason to rejoice that rational liberty has made a progress which is destined, we trust, never to be retraced; and especially that barriers to the entrance of God's word have been removed, never, we hope, to be reconstructed.

We are happy to find dear Mrs. Dickson so well. She feels the duties of the school, indeed, to be very fatiguing this hot weather; it could hardly be otherwise: but she is quite free from any symptoms of those violent attacks of disease, which at one time succeeded each other so rapidly.

OJIBWAS. — *Extracts from Mr. Bingham's Journal.*

Tikvamina station.

March 17, 1848. Visited Tikvamina again. Found the Romish priest there, though I did not see him. He had called on Mr. Cameron, and they had had some discussion. He found that br. Cameron could meet him in French, Indian, Latin or Greek, and could go one step beyond him into the English. I reached the place on Friday evening, and he left on Saturday morning.

18. P. M. Visited the Indians at their lodges. In the evening preached from John 14:18. "I will not leave you comfortless, I will come unto you."

19. Lord's day. Preached in the morning from 1 Pet. 8:9.

P. M. Br. Cameron preached. Excellent attention was given.

20. Returned home.

May 20. Have just returned this evening from another visit to Tikvamina, where I have been to hold a season of prayer with the brethren, it being the anniversary week of the American Baptist Missionary Union. I reached there on Tuesday P. M., 16th, and found that the brethren had already commenced the services with fasting, and we observed it with them the season through. I left on Friday P. M., but the brethren proposed having another service that evening.

Indians of Gooly's Bay—Ravages of small-pox.

25. Started for Gooly's Bay. Camped at Gros Cape.

26. Proceeded on our way, and within three or four miles of their encampment met the Indians in their canoes coming out to Gros Cape. Consequently we returned with them and encamped for the Sabbath.

27. Lord's day. Although sadly annoyed with small black flies, we had two regular services with the Indians, and good attendance.

This is the band that was visited with that awful scourge, the small-pox, last winter. I learned that they had twenty-six cases of small-pox and varioloid, and but seven deaths. But they were all adults, and it has almost broken up the band. The Catholic priest took the advantage of their fright, and made it a fine harvest time for him; but still they listen with attention to my preaching when I visit them, and some of them attend our meeting when they come to St. Mary's, instead of going to theirs.

I found a little boy about nine years old, who had lost both his parents and eldest brother with that disease; and his only surviving brother, fifteen or sixteen years of age, was confined to his mat, and could neither walk nor stand, by lameness in his legs, supposed to be the relic of the small-pox. These two boys, and a sister who in age was between them, were in a most forlorn and destitute condition. Scarcely had they fifty cents worth of clothing for the whole. The little boy I brought home with me, and have received him as a beneficiary; and we sent some clothing to the others; and also some-

thing to heal up the sores of the Lazarus.

Religious services at Garden River.

June 17. Went to Garden River; and a few hours after I arrived, the Rev. Mr. Barnham, the Methodist missionary, and Rev. Mr. Price, one of his brethren in the ministry, also came. As I was there, they finally concluded to go down to Mr. Church's and spend the night. Mr. C. is a Congregational brother, living two or three miles below; but previously proposed that I should preach in the morning, to which I consented. Preached in the evening at the old chief's.

18. Lord's day. This morning learned that the Rev. Mr. Omera, the Episcopal missionary at Munidouani, arrived yesterday in the Gore, the British steamer, and will be here in the afternoon.

At half past 10 o'clock, the house where the Indians assemble was filled, and I gave them a discourse from Isaiah 1st, first clause of the 2d verse. At 1 o'clock, Mr. Barnham gave them a discourse from Rev. 22: 17; and at half past 5, Mr. Omera gave them a discourse. There was good attendance at all these services.

19. Started for home about 6 o'clock, and reached it between 10 and 11.

Members of Fort William church.

July 4. Having heard that some of our native members from Fort William were on their way down, and would be here soon, I went over to-day to see if they arrived. I found a daughter of the old chief, who had wintered at the place. She said he had not yet arrived, but she expected him soon. In about an hour he came, and I had a pleasant interview with him, though short.

5. Our good old brother, the chief, and several others came over to see us, and I had a meeting with them. Before they left, they let me know that they were destitute of provisions, as they had caught no fish since they had been here. Of course it would not do for me to let them suffer.

7. Went over in the forenoon to see them, and found that there were four men, who had been members, and two females; but one of the men had been drawn off by the Catholics. Preached a lecture at the old chief's lodge, and notified our church meeting to take place at the mission room at 3 o'clock, P. M. Several of them came

over and attended it, among whom were some who were not members, and also the one who had gone over to the Catholics. Some of them had some confessions to make, but the old chief appeared to have pursued one steady, undeviating course. They seemed very hungry for preaching; and all expressed their sorrow at being left without one to instruct them and break to them the bread of life.

9. Lord's day. A goodly number came over and attended meeting. Our delinquent brother was among them. Had a pretty interesting meeting. Text, Heb. 10: 22, 23. P. M., Eph. 5: 1, 2.

At the close one woman came to me, took me by the hand, and with apparently deep feeling thanked me for the instruction I had given them. Said she was very glad to hear the word; she was not a Christian, and was not able to do all that she had been taught, but she did thank me for what she had heard.

12. Br. Cameron and his family arrived, also some of the Tikkamina brethren; consequently we were pretty full.

15. Had another church meeting, and spent considerable of the time in prayer for the aid and guidance of the Holy Spirit.

16. Lord's day. Had a full meeting. Br. Cameron preached.

22. Had a covenant meeting, and all the brethren and sisters who came down the lake were present, also br. Unikis, who had wintered at Gooly's Bay, and br. Akodo and his wife, members who had been absent from us for more than two years. The minds of several of the brethren seemed to remain dark, and they did not feel that penitence that appeared to them and us needful, or at least desirable. And it was recommended that they should have a season of deep humiliation and prayer between the close of this meeting and the commencement of the meeting to-morrow.

23. Lord's day. After the morning service, the dark cloud seemed to pass away and the brethren manifested something of a proper feeling. Consequently we proceeded to the celebration of the Lord's Supper. Several strangers were in, among whom were a number of Episcopalian brethren, who expressed themselves highly gratified with the services and the appearance of our native members.

25. On the evening of the 22d, I called to see a young man, the son of

formerly moral waste ; and then, doubtless, it will appear, that neither did a Threlfall die by cruel hands, nor a Cook expire in the very prime of life, nor a Shaw and a Hodgson toil with unremitting zeal, in vain.

One of the most gratifying features in the present aspect of our missions in South Africa is, the general willingness of the aborigines of the country to receive the gospel. New openings are presenting themselves in every direction. In the Port-Natal settlement on the east, among the Bechuana, Baraputsi, and many other tribes in the north, as well as among the Namaquas and the Damaras towards the west, the fields are white and ready to harvest. It would seem as though the inhabitants of South Africa had become convinced of the truth and value of Christianity, and conscious that it alone can remedy the moral disorders under which they suffer. I do not say that they are generally disposed to receive the truth in the love of it, and that we have grounds to expect any very large additions to the church of Christ immediately ; but this I think, that a spirit of inquiry is abroad, that the missionary is almost every where respected and beloved, that few will refuse to listen to his message ; nay, that many influential chiefs of various tribes are repeatedly sending the most urgent requests for pastors to instruct them and to guide them to the truth.—*Rev. T. Smith in Wesleyan Miss. Notices.*

CHURCH MISSIONARY SOCIETY, (ENG.)

Summary.

Missions 12 : stations 102,—being in Western Africa 14 ; Abbekuta 2 ; East Africa 1 ; Mediterranean 3 ; China 1 ; North India 21 ; Western India 4 ; South India 18 ; Ceylon 6 ; New Zealand 23 ; West Indies 3 ; North-West America 6. Laborers (including wives) 1,619 ; consisting of 118 English, of whom 9 are at home ; 7 Lutheran and 14 native or country-born clergymen, of whom 106 are married, and of whom 1 is in England ; 34 European lay assistants, of whom 32 are married, and of whom 1 is at home ; 9 European female teachers ; 1,181 native or country-born male, and 168 female assistants. Communicants 18,010,—seminaries and schools 551,—scholars 23,965, of whom 15,129 are boys, 5,188 are girls ; of 1,020 the sex is not mentioned, and 2,628 are youths and adults. The number of schools and scholars does not in-

clude those in New Zealand ; and of some of the other missions the returns included are those printed last year.—*Miss. Reg.*

LONDON MISSIONARY SOCIETY.

Summary view of the Society.

The number of the Society's missionaries has received an increase of eight during the year : it now amounts to 173, exclusive of their wives and children, many of whom are most effective coadjutors in various labors of love. The number of native agents, including evangelists, pastors and teachers, so far as the returns enable us to ascertain, is upward of 700.

The aggregate additions to our missions cannot be stated, as the reports from some distant stations, with which the means of communication are uncertain and not frequent, have not come to hand ; but, from the returns actually received, the Directors are thankful in being able to state generally that the increase has been large ; while the character of many of the converts, in contrast with their former habits, affords a striking confirmation of the faithful saying, *that Jesus Christ came into the world to save sinners*, even the chief.

Thirty individuals, including both sexes, have been sent forth by the Society during the year to various fields of missionary service. Of these, eleven are tried laborers, returning with renovated strength, and nineteen are additions to the missionary band. There have gone to the West Indies 3, to Polynesia 8, to India 4, to China, including 3 native evangelists, 15.

Receipts of the year, £83,468 5s. 10d. ; payments, £79,265 5s. 1d.

AMERICAN BAPTIST PUBLICATION SOCIETY.

The ninth annual meeting of the American Baptist Publication Society was held in Philadelphia on Wednesday, April 29, 1848.

During the year ending April 15, 1848, the receipts were \$20,927.22, of which amount the receipts from book sales were \$13,360.32. Sixty thousand volumes were put into circulation. Fourteen hundred pages of stereotype plates were added. Twelve ministers and ten Sunday schools were furnished with libraries. Grants of books and tracts were made to missionaries, societies, and individuals, amounting to \$500.

Eighteen colporteurs had labored in ten States ; three of them were German. Their efforts had resulted in the conversion of many souls.

The pledges to the Ten Thousand Dollar Fund amounted to \$8,000. The Building Fund is \$1,659. The stock of books, tracts, stereotype plates, &c., is worth \$16,070.

One hundred dollars had been remitted to Rev. J. G. Oacken, to publish tracts in Hungary. Grants of books and tracts were made to France, Africa, China, Burmah, Canada, Indian Territory and Oregon.

The whole number of publications in the Society's list is two hundred and thirty-eight, of which fifty-six are bound volumes.

Addresses were made by Rev. F. Wilson, Rev. J. B. Olcott, Rev. James E. Welch, Thomas Watson, Esq., and Rev. T. S. Maloom. Among the officers elected for the ensuing year were Rev. J. H. Kennard, President; Rev. T. S. Maloom, Corresponding Secretary; and Rev. B. R. Loxley, Depository Agent and Assistant Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee, on the control to be exercised over Missionaries and Mission Churches.

The following Report was submitted to the Board at its late annual meeting; but "as the members had not time to give the subject that considerate attention which its importance demanded," its final disposition was postponed to the next year. The document is one of great interest, in all its bearings; and as it embodies the matured results of a large observation and long experience, we shall do our readers, we think, an acceptable service in publishing it entire, without committing ourselves thereby to the advocacy of every sentiment which it contains.

The Board adopted the following Resolution at its last Annual Meeting, viz.:—"That the Prudential Committee be requested to present a written report, at the next annual meeting, on the nature and extent of the control which is to be exercised over the missionaries under the care of the Board; and the moral responsibility of the Board for the nature of the teaching of the missionaries, and for the character of the churches." The Prudential Committee have attended to this duty, and present the following Report.

It will be seen, that this call upon the Prudential Committee involves a discus-

sion of the whole working of the system of Foreign Missions. We must determine the ecclesiastical standing and liberty of missionaries, and of the churches they gather among the heathen; inquire whether ecclesiastical liberty be not as safe for missionaries abroad, as for pastors at home, and whether missionaries and pastors are not in fact controlled by similar means and influences; show in what manner missionaries are obtained, what are the nature and force of their voluntary engagements, what are the powers and responsibilities of the Board, and what is the actual extent of the claims of missionaries upon the Board and upon the churches. This will exhibit the working of the principle of voluntary association in missions, involving, as the main reliance, influences that bear directly on the reason, judgment and heart, and a brief mention must be made of the more important of these influences. The Prudential Committee will also be expected to show the adaptation of the constitution of the Board to its various trusts and duties. In respect to the native mission churches, the inquiry will arise, how far they ought to be independent of the jurisdiction of all bodies of men in this country; how they are to be trained to self-support and self-government; what expectations it is reasonable to cherish concerning them; and what are the responsibilities of the Board for the teaching of the missionaries, and for the character of the mission churches.

I. THE MISSIONARIES.

1. The ecclesiastical liberty belonging to Missionaries.

The Board affirmed at Brooklyn, in the year 1845, that "the missionaries acting under the commission of Christ, and with the instructions of the New Testament before them, are themselves at first, and subsequently in connection with the churches they have gathered, the rightful and exclusive judges of what constitutes adequate evidence of piety and fitness for church-fellowship in professed converts."

It was doubtless intended, by this declaration, to recognize the missionaries under the care of the Board as entitled to equal liberty, in all ecclesiastical matters, with ministers at home. They certainly are equally the ministers, messengers, and ambassadors of Christ; they equally receive from him their call, commission, office and work. *As a body*, they sustain to the churches at home a relation equally as close as do the *body* of the pastors. The several Christian denominations acting through the Board have, in all practicable

ways, given to the missionaries it has sent forth, their countenance, sanction and adoption. "These missionaries," says a standard work on the Constitution of the Congregational Churches, "may justly be considered as sent abroad by the churches, inasmuch as they are supported by their contributions, attended by their prayers, and protected by their constant solicitude. It is true that the immediate agents, in designating and arranging their departure, are Missionary Societies; but these Societies, when the subject is rightly considered, are only the agents and representatives of the churches."* It should be added, that the missionaries are ordained to their office, as really as pastors, and by the direct representatives of the churches, and with the same foundation, and almost always with the knowledge that they are to be sent forth and judged by the Board. In this manner, the Board itself has been recognized by the churches and accredited as an agent in the work of foreign missions: as it has done, not by resolutions and other formal acts of Synods, Associations, Societies, and Church Conventions, and by thousands of individuals in one of the forms made in the home kind as the Synods, and at other times and places, with the concurrence of Synods and churches.

The reason that it is important to be informed about the Communist situation and methods has to do with the possibility of it in the future. It would be like being informed, as a student, of the Communists by which a teaching method was being used. The student and instructor would be in the same position as to the Communist. And it is important to be in the position where one has been informed of every situation.

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conducting missions has indeed been considerably modified by the altered condition of the world ; rendering it possible to send forth a far greater number of missionaries than in ancient times, and to augment their value as instruments and to accelerate what may be called national conversions, by sending missionaries forth in the family state, and making their labors less transient and transitory than in early times ; but the true relation of missionaries to the churches at home, and to the heathen world, appears to be that of Evangelists.

[illegible]

thoughts are once turned to the subject, to see that there is wisdom in the apostolical view of the pastoral office in mission churches, and in their mode of bringing forward a native ministry and training it for independent action.

It must be obvious, that the view just taken of this subject involves no danger to the future parity of the native ministry, considered in their relations to each other; for, in the nature of things, the missionary office is scarcely more successive and communicable to the native pastors, than was the apostolical office to evangelists.

The point specially insisted on is this,—that ministers of the gospel lose none of their ecclesiastical standing and liberty by engaging in the work of foreign missions. No plea for abridging their ecclesiastical liberties can be founded on the fact of their support coming from the churches at home; because the obligation of the churches to support missionaries, rests on precisely the same basis with the obligation of missionaries to become such. Both the service and the support are to be rendered as a duty owed to Christ. The one is no more voluntary, no more optional, no more a work of supererogation, than the other. Missionaries are no more objects of charity, or beneficiaries, than are pastors at home. Their labors as truly entitle them to a support from some quarter. When the reality of the missionary's call from the Head of the Church to go on a mission has been settled by competent and acknowledged testimony, an obligation arises and exists *somewhere*, to send him forth and support him. And after he has gone into the field, he can no more properly be *starved* out of his appropriate liberty by those to whom he looks for support, than he can be *legislated* out of it by those who direct his labors. Nor do missionaries become, in any servile sense, the servants of those who support them; they are not their hired servants, but their fellow-servants. Christ is their common spiritual Head, and he sends his missionaries forth a free ministry. And the Board seeks to accommodate itself to this principle in Christ's kingdom. "With great care it seeks out competent men as missionaries and worthy of confidence; and then sends them out under the broad commission of the great Head of the Church, to preach the gospel to every creature,—themselves free, to propagate a free Christianity in the field of their labors. With a scrupulous regard for the rights of the missionaries in this particular, it places them among the perishing heathen, to gather as many as possible into the fold of Christ, and there

leaves them, in the free and untrammelled exercise of their own judgment, under a due sense of accountability to Christ, to decide on the spot, in each particular case as it occurs, what is sufficient evidence of genuine conversion, and what is the proper and sufficient ground for the admission of the heathen convert to the privileges of the Christian church."*

When the Committee come to treat of the checks and influences under which missionaries operate, it will be seen that this degree of liberty is compatible with as perfect a responsibility, as is attainable in the present state of human nature and of the world. But it is important to remark here, that this responsibility can never be perfectly enforced except by guarding the religious liberties of missionaries with the most scrupulous care. Men must be free, and must feel that they are free, in order to rise to the full capacity and dignity of moral agents, and be subjected to the full control of law, reason, and the moral sense. And, of all gospel ministers, the missionary among the heathen most needs to have his mind and spirit erect, and to feel that all good men are his brethren. This is necessary to the unity, peace, order and efficiency of every mission. The law of liberty is an all-pervading law in Christ's kingdom.

2. How the responsibility of Missionaries is secured.

So far as the Committee can rely on the experience of more than thirty years, they regard it as not less safe to concede ecclesiastical liberty to missionaries, than to pastors. And how eminently safe it has been at home, the last two centuries can testify. In each of the denominations of Christians represented in this Board, the understanding, conscience, and heart of ministers are supposed to operate with equal freedom in the performance of their spiritual duties; and it is the prevalent belief, in each of these denominations, that this liberty could not be advantageously diminished.

What the Prudential Committee are to show is this:—*That foreign missionaries are subjected to similar controlling influences with pastors at home.* These influences are exerted in the selection of missionaries; in their voluntary engagements; in the terms of their pecuniary support; in their mutual watchfulness over each other; and in the direct influence of truth upon their minds and hearts.

1. Missionaries are, in an important sense, selected for the work, and it thus

* Prof. William Smyth, of Bowdoin College.

comes to pass that they have, as a body, a trust-worthy character.

The Board does not, indeed, extend a "call" to them, as churches do to those whom they would have for their pastors. This has sometimes been recommended, as preferable to the course now pursued. But few missionaries would be obtained in this way. The missionary spirit has not yet strong hold enough upon the churches, or upon the colleges and theological seminaries, for the adoption of such a plan. Were the responsibility to be thus taken from students and candidates for the ministry, and assumed by missionary institutions, the young men in our theological schools would seldom be found in a state of mind or in circumstances to give an affirmative answer to a "call," by the time their characters and qualifications should have been sufficiently developed to warrant one. It is found to be better to lay the case before all, and leave the result to the providence and grace of God. Consecration to the foreign missionary work for life involves a somewhat peculiar experience of its own; and the earlier and more thoroughly that experience is wrought in the soul, the better is the prospect of continuance and usefulness in the work of missions.

The Committee have been accustomed, generally, to wait for written *offers* from the candidates to go as missionaries under the direction of the Board. These are usually made sometime before the theological course of studies is completed, and are commonly preceded by personal conferences or an informal correspondence with the Secretaries. The offer is accompanied by testimonials from pastors, instructors in colleges and seminaries, and others. If the testimony be decisive and satisfactory, the individual is invited to visit the Missionary House in Boston. This arrangement is found useful and satisfactory to all parties. There is now, if there has not been before, a free conference with him as to his religious principles and experience, his social relations, his motives in choosing the missionary work, his adaptations and preferences with respect to a field of labor, and whatever else is important in determining the question of his appointment and designation. Should it now appear to be the candidate's duty not to engage in a foreign mission, it is generally easy to convince him of the fact, and his case does not proceed to any formal action on the part of the Committee. Where the duty to go is clear, an appointment follows. The candidate next seeks ordination, at his discretion, from

some ecclesiastical body; which body subjects him to as thorough an examination as if he were to settle as a pastor. He is not taken on trust from the Board, but his call to the missionary work is brought under a renewed investigation.

It is believed that the missionaries laboring in connection with this Board are equal, as to ministerial qualifications and character, to the body of pastors in either denomination represented in the Board, in any one of the States of the Union; and this fact is evidently one of great importance, in an inquiry as to the possibility of exerting a reasonable control over their proceedings.

2. Missionaries come voluntarily under similar engagements with pastors at home.

The pastor's engagements are made to his church and people, to the body that ordains him, and, through that body, to the churches; in addition to his solemn and well-understood vows to his Lord and Master. The missionary's engagements are to the Board, acting in the way of a general superintendence over his proceedings as a missionary, and to the ordaining body, and, through those bodies, to the community from which he is to derive his support; and he also makes explicit vows to his Divine Master.

The missionary engages, on accepting his appointment, to conform to the rules and regulations of the Board, the nature of which he is supposed distinctly to understand. He thus pledges himself, among other things, to be governed by the majority of votes in his mission, in regard to all questions that arise in their proceedings; the proceedings being subject to the revision of the Prudential Committee. He comes, moreover, under certain other distinct and well-understood pledges:—

(1.) As to his *manner of life*; which is to be one of exemplary piety and devotion to his work. (2.) As to his *teaching*; which must be conformed to the evangelical doctrines generally received by the churches, and set forth in their well-known Confessions of Faith. And (3.) As to *ecclesiastical usages*; to which he must conform substantially as they prevail among the churches operating through the Board. He must hold to a parity among the clerical brethren of his mission. He must hold to the validity of infant baptism. He must admit only such to the Lord's Supper, as give credible evidence of faith in Christ. So far as his relation to the Board and his standing in the mission are concerned, he is of course not pledged to conform his proceedings to any other book of discipline than the New Testament.

(To be continued.)

American Baptist Missionary Union.

DEPARTURE OF MISSIONARIES.

The missionaries recently appointed by the Executive Committee of the Missionary Union, are Rev. Messrs. Adoniram J. Bingham, Henry L. Van Meter, Calvin C. Moore, and Samuel J. Smith, of the late theological class in Madison University, and Lyman Jewett and Judeon Benjamin, of the Newton Theological Institution. Mr. Bingham left Hamilton in September for the Ojibwa Mission, and arrived at St. Mary's Sept. 11th; Mr. Smith sailed from New York in the Valparaiso on the 9th ult. for the Siam Mission; Mr. Jewett and wife, with Rev. S. S. Day, sailed from this city on the 10th ult. in the Bowditch, for the Telooگو Mission; and on the 21st ult. Mr. Van Meter, Mr. Moore and Mr. Benjamin, with their wives, and with Mrs. Brown of the Assam Mission, sailed from this port in the Cato, for the Arracan and Tavoy Missions.

The early residence of Mr. Jewett was East Cambridge, Mass., and of Mrs. Euphemia Davis J., Grand Rapids, Mich.; of Mr. Moore, Chesterfield, Mass., and Mrs. Laura C. Irish M., Livonia, N. Y.; of Mr. Van Meter, Philadelphia, and Mrs. Louisa Hooker V., Rochester, N. Y.; of Mr. Benjamin, Hanover, Ia., and Mrs. Susan R. Stone B., Boston; of Mr. Bingham, St. Mary's, Mich., and of Mr. Smith, Cananore, Hindostan.

The usual designation services were held in the meeting-house of the Bowdoin Square church on the evening of Lord's day, the 8th of October. The missionaries were all present excepting Mr. Bingham and Mr. Smith, and every part of the spacious house was densely filled. Scriptures were read and prayer offered by Rev. T. D. Anderson, of Roxbury; the instructions to the missionaries were read by the Foreign Secretary; the prayer of consecration was offered by Rev. Irah

Chase, D. D.; the address to the missionaries was by Rev. R. H. Neale; the address to the congregation by Rev. P. Church, D. D.; and the closing prayer by Rev. N. Colver.

In sending forth the above named missionaries, the Committee carry into effect all that they ventured to anticipate in the way of reinforcing the missions when the current year opened. Including Dr. and Mrs. Devan,* of the Mission to France, the number of missionaries and female assistants now sent, is fourteen, of whom two are returned missionaries and one a returned assistant missionary. These are distributed among the missions after a careful consideration and balancing of conflicting claims, one of the most prominent of which was the greatest apparent need. The Telooگو Mission is reinforced in accordance with the instructions of the Board of Managers. Two missionaries are sent to the Karens of Sandoway and Tavoy; one to the Burmese of Arracan; one to the Siamese department of the Siam Mission; and one to the Ojibwa Mission; all of whom were in most urgent demand, and for the privilege of inducting whom into their fields of labor we render to God our fervent thanks.

But this is only *one* step in what we would hope is an advancing series. Other necessities as pressing as any of the above, are still unsupplied, and others still are opening upon us in the sickness and death of valued missionaries. Since the year began, we have chronicled the death of one missionary and two female assistants, and the temporary, we trust not permanent, withdrawal of three missionaries and three female assistants.

Dr. Devan was married to Miss Emma F. Clark, late of New York city, on the 7th of September, at the U. S. Consulate, Antwerp, Belgium.

The inquiry is forced upon us, Will the Committee be empowered to carry into effect the plans of the *coming* year? and to send at least an equal number of additional missionaries, besides supplying the places made vacant by disease and death? The present is the time to make this inquiry. The manner of prosecuting our work the coming year, and the extent to which the missions shall be strengthened, will be determined substantially by the results of the *ensuing six months*. Will the friends of missions attest their approval of the sending out of new missionaries by providing within the next six months for the additional expenditure which such reinforcements involve? The inquiry is as vital as it is seasonable. Whatever the exigencies of the missions and the solicitude of the Committee to relieve them, and however constraining the motives to multiply the number of faithful missionaries, the Committee are powerless beyond the limits determined by the receipts into the treasury. If the monthly average receipts of the next six months be \$10,000,—then the missions can be reinforced, as above contemplated; if the average be less, by so much must missionaries be withholden. Will our readers weigh carefully the following statement of the Corresponding Secretary for the Home Department.

“The first half of the present financial year of our Missionary Union closed with September. During that time there has been paid into its treasury, in donations and legacies, the sum of \$31,924.95;—showing a falling off from the receipts in the corresponding months of last year of \$3,403.06.

“The expenditures in the same time, have exceeded those of the corresponding months of last year, by more than \$5,000; and an equal ratio of increase, to say the least, must prevail through the year.

“After deducting the sum already received, from the whole amount of probable expenditures, and making liberal allowance for the grants of the United States Government and coördinate Societies, a balance of nearly SIXTY THOUSAND DOLLARS,—

about \$10,000 above the receipts of the last half of the preceding year,—must be paid into the treasury in donations and legacies, within the remaining six months, to prevent an increase of debt, and to save the missions from pecuniary embarrassment.”

PGHO KARENS OF MAULMAIN.

In a letter dated Maulmain, June 19, Mr. Moore says:—“Some scores of Karens have visited us. They appear very kind, and express much joy at the arrival of a new teacher. A few evenings since, sixteen Pgho chiefs called, but one of whom was a disciple. We had a very interesting interview with them. They remarked that they had heard a little about the new religion, and would love to hear more about it. When asked if they would become Christians, they replied, ‘We are willing to *hear* about Christ,—then *think* about it. We wish to do what is best for ourselves and children.’ Our hearts were much encouraged. Think of sixteen heathen chiefs visiting their teacher voluntarily, and expressing a wish to hear the word of life!”

BAPTISMS AMONG THE CHEROKEES.

In a letter dated Cherokee, Sept. 13, Mr. Jones says:—“I just mention, to the praise of our Redeemer’s grace, that we have had the pleasure to bury in baptism on profession of their faith, since January last, ninety-six persons, including fourteen Creeks. None of these are included in my last report to you.”

DONATIONS

Received in September, 1848.

Maine.

York Asso., — Swazey 104.43
tr.,
Saco Asso., I. S. Thompson tr., viz.—Kennebunk Port, village ch. 9.43;
Waterboro’, 1st ch. 16.50; Parsonfield, 1st ch. 5.51; Lemington, ch. 10.00; Cornish, ch. 11.75; do., for African

Miss., 1,50; Kennebunk and Lyman, ch. 9,82; Alfred, ch. 8,64; Alfred Gore, ch. 7,23, 80,38

Cumberland Asso., J. Chandler tr., viz.—Brunswick, 1st ch., viz.: Col. 9,43; Capt. Stanwood 10,60; Mr. Salfeld 2,00; A. Dunning 1,00; East Brunswick, ch. 7,87; Lewiston Falls, ch. 9,30; New Gloucester, ch. 23,86; Auburn, ch., viz.: N. Briggs 3,00; L. Waterman 1,00; B. Woodman 25c.; D. Briggs 5,00, 72,71

Hancock Asso., Daniel Morgan tr., viz.—Ellsworth, ch. 7,50; Sedgwick, 1st ch., females, 20,25, males 5,00; do., North ch. 6,00; Blue Hill, 2d ch. 5,00; Hancock, 1st ch. 10,00; Amherst, ch. 5,40; Eden ch. 18,77; col. at the Asso. 35,46; Sullivan, ch. 11,25; East Trenton 14,25; Trenton, 1st ch. 19,50, 158,38

Bowdoinham Asso., W. H. Prescott tr., viz.—Col. 12,88; Hallowell, ch. 4,02; Leeds, 2d ch. 3,50; Litchfield, 1st ch. 13,00; Green, ch. 3,01; Fayette, Fem. M. Soc. 15,00; Readfield, Mrs. E. Lane 50c., 51,91

Kennebec Asso., G. Pullen tr., viz.—Waterville, ch. 72,17; Bloomfield, 1st ch., mon. con., 35,00; A. & P. Coburn 10,00; Elvira Coburn 30,00; Mary Coburn 5,00; P. Coburn 2,00; Sarah B. Coburn 1,00; Eunice Dunscomb 5,00; Mary Steward 10,00; Sarah Fowler 1,00; Mrs. Martha K. Cushing 1,00, 172,17

Waldo Asso., Robie Frye tr., viz.—China, 1st ch. 23,00; Frankfort, 2d ch. 10,00; Belmont, ch. 2,44; Belfast, ch. 25,00, 60,44

Piscataquis Asso., Rev. S. Adlam tr., viz.—Col. 13,29; Corinna, ch. viz.: Clarissa Brown 50c.; Martha Young 2,00; E. M. Winchester 1,00; B. P. Winchester 1,00; Eliza Winchester 25c.; S. Knowles 1,00; Juv. Soc. 1,75; South Dover, J. Lambert 3,00; Guilford, ch. and soc. 7,00; Dexter, ch. and soc. 13,61; Foxcroft and Dover village 10,39; Monson, ch. 1,00; Foxcroft, Mr. Arnold and wife 1,25; Abbott, ch. 1,00;

Mary Howard 50c.; Harmony, ch. 2,00, 60,54
Oxford Asso., — Thayer tr., viz.—Nancy Jordan 1,00; Norway, ch. 2,00; Livermore, 1st ch. 13,00; Sumner, ch. 10,50; Paris, ch. 60,70; col. 15,90; a boy 10c.; Mary Cummings 25,00; Sundries 97c., 129,17

— 890,13

(The above, with John Mendel's legacy of \$100 and the donation of \$10 from Monson ch., (entered below,) cons. Rev. Nathaniel Butler, Rev. Rufus Jones, Rev. Joseph Ricker, Rev. R. Y. Watson, Rev. Charles Blanchard, Rev. N. Milton Wood, Rev. J. T. Champlin, Reuben Tozier, John Appleton L. M., and one to be named; per Rev. J. Wilson, agent.)

Piscataquis For. Miss. Soc., viz., Monson, ch. 10,00

East Thomaston, ch., Samuel Libbey tr., 36,68

Litchfield and vicinity 2,00

Wiscasset, Fem. For. Miss. Soc., Mrs. Mary H. Scott tr., 3,50

— 942,31

New Hampshire.

Portsmouth Asso., — Brown tr., Exeter, ch. 16,13; Newport Asso., T. J. Harris tr., viz.—Hanover, ch., Des. Smalley, 5,00; Plainfield, ch. 20,00; Claremont, ch. 25,16; New London, ladies, to sup. a scholarship at the Orphan Institution, Assam, 33,58, with 13c. from Me. Convention, to cons. Rev. — Guilford L. M.; per Rev. J. Wilson, agent, 99,87

Hinsdale, Mrs. Lydia Parker, per Rev. O. Tracy, agent, 10,00

— 109,87

Vermont.

Vermont State Conv., Rev. Willard Kimball tr., viz.—Windham Co. Asso., to cons. L. M. to be named, 130,56; Woodstock Asso., (of which 25,00 is from Rev. N. Cudworth, North Springfield, to sup. a child in Assam Orphan Institution, to be named Nathaniel Cudworth—the balance for sup. of Rev. N. Brown, Assam, to cons. Rev. Aaron Angier and Rev. Nathaniel Cudworth L. M.,) 245,55; pulpit supplies and funeral services 12,00; per Rev. O. Tracy, agent, 388,11

Wells River, Mrs. Lucy Lake, 3,00

— 391,11

Massachusetts.

Boston, Charles St. ch., mon. con., 12,50

do., Tremont Sab. sch., W. A. Holland superintendent,	6,75
do., Bowdoin Square ch., Board of Benevolent Operations, W. C. Reed tr.,	30,56
do., Harvard St. ch., to cons. John Putnam L. M.,	100,00
do., "Come over and help us," for Hongkong Mission,	10,00
Boston Assoc., S. G. Shipley tr., viz. — West Acton, ch. 20,00; Littleton, ch. 31,70; Woburn, ch., for Burman bible 17,00,	68,70
Malden, 1st ch., Fem. Miss. Soc., E. A. B. Tufts tr., for sup. of a native Karen assist't,	50,00
Beverly, two ladies	2,00
Charlestown, 1st ch., Boardman Miss. Soc., to cons. Joseph Goodnow L. M.,	100,00
Taunton Green, ch., to cons. Job M. Leonard L. M.,	100,00
Chesterfield, Rev. F. Beator, for Burman Miss.,	2,00
Weston, ch., Uriah Gregory tr.,	2,00
Mansfield, ch., mon. con.,	3,00
Sturbridge, ch., for sup. of a native Karen assistant,	50,00
Chelsea, ch., Southworth Bryant tr., mon. con., to cons. Ebenezer Currier L. M.,	100,00
Chelmsford, 1st ch., mon. con.,	8,02
Taunton Asso., S. L. French tr., viz. — Rehoboth, ch. 6,38; N. Attleboro', ch. 18,00; col. at the Asso. 21,59,	45,97
Salem Asso., Michael Shepard tr., viz. — Salisbury and Amesbury, ch., to cons. Rev. Isaac Sawyer L. M., 100,00; do., for Burman tracts 1,13; do., M F Cate 2,00; Tewksbury, ch. 11,33; do., Lewis Fisher and wife 3,00; Juv. Miss. Soc. 5,00; Georgetown, ch. 13,05; Gloucester, ch. 36,00; Marblehead, ch. 23,00; Haverhill, A. W. Hammond, for sup. of a native Burman assistant, 30,00; do., 2d ch. 27,55; North Reading 10,50; Tyngsboro' 3,00; Rowley, ch. 15,70; Chelmsford, Central ch., mon. con., 34,37; Heathen School Soc. 18,00; Beverly, 1st ch. 33,00; do., 2d ch. 30,00; Danvers, 1st ch. 5,00; Salem, 1st ch. 380,88; col. at the Asso. 20,00,	802,51
Wendell Asso., viz. — Sunderland and Montague, ch. 5,75; Athol, Mr. and Mrs. Stevens 4,00; South Orange, two friends 1,50; Franklin Co. Asso., J. B. Bardwell tr., (of which 4,00 for Bur. Miss.,) 45,00; Sturbridge Asso., L. Barrett tr., (of which 6,00 for Bur. Miss., and 100,00 to constitute Myah-A L. M.,) 135,77	
Hamden Co. For. Miss. Soc. E. C. Wilson tr., (including 2,00, avails of jewelry, from Miss Elizabeth Lee,) to cons. L. M. to be named, 100,00; per Rev. Oren Tracy, agent,	292,02
	1786,03

Rhode Island.

Rhode Island State Convention, V. J. Bates tr., viz.—Providence, Rev. Allen Brown, for sup. of a native assistant, 25,00; do., 1st ch., a lady, to cons. Mrs. Joanna Bates L. M., 100,00; do. do., a lady, to cons. Mrs. ulia M. Talmadge, Miss Anicartha Miller and Miss Mary Hathaway L. M., 300,00; do., 3d ch., A. G. Stillwell tr., to cons. Wm. C. Barker L. M., 100,00; Warren, ch., mon. con., 17,57; Fruit Hill, ch., B. A. Whipple tr., mon. con., 6,75; Cumberland Hill, ch. 5,00; Central Falls, a lady 1,00,	555,32
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Connecticut.

Southington, ch.	3,71
Connecticut State Convention, W. Griswold tr., per Rev. Oren Tracy, agent,	17,86
	21,57

Pennsylvania.

Philadelphia, James M. Linnard, to cons. Thomas H. Maghee L. M., 102,00; Northumberland Asso., Dennis Wolverton tr., 56,03; per Rev. G. S. Webb, agent,	158,03
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District of Columbia.

Washington, Mrs. Elizabeth Gale	50,00
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Ohio.

Russell, ch., for Arracan Miss., 7,23; Little Mount, ch., for Burman Miss., 2,37; Painesville, ch., for do., 1,65; Dea. Wilson, for do., 1,00; H. Brown, for China Miss., 2,00; Canaan Centre, ch. 3,50; Maumee Asso. 16,95; Mount Vernon Asso. 40,43; Lorain Asso. P. Shepard tr., 30,38; do., col. 9,52; Willington, ch. 50c.; Avon, Young Ladies' Soc. 2,61; do., Senior Ladies' Soc. 9,10; Mr. Woolverton 5,00; Mrs. Buckley 1,00; Huron Asso. 19,62; Norwalk, ch., mon. con., 28,78; Mrs. Abbott 38c.; New London, ch. 2,53; Ripley, ch. 3,00; Clarksville, ch. 5,88; J. J. Cobb 10,00, to cons. Rev. John Kelly and Rev. Aaron D. Abbott L. M.; per Rev. S. B. Webster,	203,43
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Indian Territory.

John T. Jones 6,00; Mrs. Jane K. Jones 5,00,	11,00
	\$4228,67

Legacy.

Fairfield, Me., John Mendel, Reuben Tozier executor, per Rev. J. Wilson, agent,	100,00
	\$4328,67

Total from April 1 to Sept. 30, \$31,924,96.

THE

BAPTIST MISSIONARY MAGAZINE.

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DECEMBER, 1848.

NO. 12.

"THE GLORIOUS GOSPEL OF THE BLESSED GOD."—1. TIM. 1:11.

(Concluded from p. 415.)

The spirit of philosophizing in matters of religion has been the bane of the gospel of Christ in all ages since the apostolic, and it is so still. We are not content to tell the simple story of Jesus,—how he "came to seek and to save the lost,"—how he *died* for our sins and rose again for our justification, and how, blest Intercessor, he now stands before the throne, and "loves and pleads and prays" for the world for which he died. We must soar into the regions of philosophy, we must flourish our metaphysics, we must profoundly descant upon the wonderful mechanism of the gospel scheme and the recondite laws of the spiritual economy, or we are not "*maintaining the dignity of the pulpit.*" But alas! our conception of the *dignity of the pulpit* seems to lead us into a like error with that of some historians, who, in attempting to realize their preconceived notion of the *dignity of history*, give us a dry, stiff and mis-shapen anatomy of the times they would describe, which convey no proper conception of the living scene! How many of our best philosophical and metaphysical sermons are nothing but distorted and frightful skeletons of the gospel of Christ. The speaker must honestly confess that he is coming to be afraid of the very word *philosophy* in relation to the gospel,—it has made such sad work with it in all times past and present. And this feeling is not wholly confined to philosophy clearly *false*, but extends to much of what is regarded as sound and true. He believes that the apostolic injunction, "Beware of philosophy," has a more extensive meaning than we have been wont to give it. We have supposed it referred merely to the false philosophy of the times, and is not applicable to the *true* philosophy which blesses our age. We probably mistake here in too much limiting the apostle and feeling ourselves unrestrained by his admonition, because we fondly believe that our philosophy is sound. That proneness to philosophical speculations in religion,—that disposition to pry into the recondite reasons, and learn the wondrous mechanism, of the Divine economy, while the great facts themselves are but little dwelt upon,—doubtless comes within the range of the apostolic rebuke. For all this, experience has taught us, tends to obscure the facts and weaken their practical influence upon the mind. And this obscuration and feeble impression have finally led to skepticism in respect to their very existence as *historical verities*. It is notorious that this skepticism is openly avowed by some who are yet offended that you do not still recognize

them as *Christians*; and how much of this skepticism is still latent in the minds of others though unacknowledged even to themselves, but yet paralyzing their faith and unfitting them to be *witnesses* for Christ, we cannot tell.

But it may be plausibly asked, "Is there not a sublime philosophy in Christianity, and is it not our duty to make this a serious and profound study? Can we be more acceptably and profitably employed? May we not go *back* of the facts, and learn the divine *principles*, of that glorious economy of which they are the visible demonstrations?" We must not be understood as objecting to all this. We would not restrain the mind, smit with admiration at the magnificence and splendor of the outer temple, from advancing inward and gazing upon the intenser glories of the inner sanctuary. But we would fix the attention specifically upon the *appropriate* business of the ministry and the church. It is to *testify* the gospel of the grace of God. It is to proclaim, in the plainest and simplest manner, the facts concerning Jesus the Christ. The world—the dying world—want the *facts*. They can do without the philosophy and the explanations too. We have a whole eternity before us in which to study this divine philosophy, and our metaphysical explanations can add nothing to the force and efficacy of the facts. Let these be clearly and faithfully proclaimed. They are of such a nature as to make their own impression, and the Eternal Spirit will see to it that the efficacy goes home to the heart and conscience. We greatly overrate the importance of our explanations of the facts of the gospel even to the heathen. The practical impression of a fact clearly perceived and believed, is not ordinarily enhanced by understanding its reason. Does it add to the efficacy of a remedy that we understand its composition and the mode of its operation? Does not the simple peasant feel the influence of the sun and of vernal nature as keenly as the philosopher who knows the interior structure of the great luminary and the occult causes of all the physical phenomena? Again, do I love my friend the more when my attention is directed to his wonderful anatomy and the admirable arrangement and play of all the parts of his inner constitution? Does this knowledge give an increased benignity to his countenance? Does it heighten the beaming tenderness of his eye, or add one additional glow to his living image enshrined in my heart? And so equally futile for all good are many of our philosophical explanations of the facts of Christianity.

What then? Must we cast aside all our philosophy and metaphysics in preaching the gospel? What becomes of the "*dignity of the pulpit*?" If our conception of the dignity of the pulpit leads us to overlook its main design, nothing can well be conceived more false and pernicious. There is a dignity,—a sublime dignity in the pulpit, but it is seen only when it is occupied by a fervid ministry bearing solemn and earnest *testimony* to the fact that "*in this the love of God is manifested towards us, that God sent his only begotten Son into the world that we might live through him.*" "*In this is love, not that we loved God, but that he loved us and sent his Son to be the PROPITIATION FOR OUR SINS.*" O, my brethren in the ministry, the loftiest dignity we can attain to, the sublimest attitude we can assume before heaven, earth and hell, is, to stand up before a world of dying sinners and point to the Lord Jesus Christ, and cry, "*Behold the Lamb of God who taketh away the sin of the world.*" This was the attitude assumed by the first preacher of the gospel, even him who was especially commissioned of Heaven to come as a witness to *testify* concerning the *Light*, that through him all might believe. And this was to be the peculiar and prominent function of the ministry of the Lord Jesus Christ to the end of time.

But in order to bear clear, unequivocal and impressive testimony, we must have a clear perception and a realizing sense of the facts to be attested. There are *three* orders of facts in the gospel, in respect to all of which we must have this perception and sense, in order to be competent to testify! There are 1st, The historical facts concerning Jesus of Nazareth, and the extraordinary manifestations of the Spirit,—the peculiar gift of his ascension. 2d. There are the facts of eternal redemption symbolized by these, or what we call the *doctrines* of the gospel, and 3d. There are the facts belonging to the occult history of the believer's experience. It was the vivid realization of the *historical* facts, the basis of the whole scheme, which gave to the faith of the primitive Christians its wonderful power. And this realization we must revive in ourselves before we can have like precious faith with them. But is this practicable? Do not our different circumstances forbid? They were contemporaries with the facts. Many had actually witnessed them, and could say, "We have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were *eye-witnesses* of his majesty;" and others received them by the personal communication of these eye-witnesses. There *must* have been, therefore, a vividness, a freshness, a life-likeness in these views, which cannot be expected to belong to ours, who live more than eighteen centuries after the occurrences. On reflection it will be perceived there is really no force in this consideration. The element of time is nothing in the account. It is but a *point*, at most, in the long cycles of our immortal existence. These facts are of *yesterday's* occurrence; and they have been transmitted to us in such a way that, as we said, we might more rationally doubt any other fact past or present than these. We have actually in our hands the testimony of eye-witnesses so authenticated, that even their living voice could add no additional force to the evidence of its truth. Nay, we aver these facts have been receiving ever since their occurrence continued corroboration, by the fulfilment of prophecy and the developments of human history, so that we are in fact less excusable for the weakness of our faith than would have been the great body of primitive disciples. Indeed we may say, they are the only *stable* elements which belong to the history of our world. Amid the ever shifting scenes and evanescent influences of time, they are permanent and unchangeable in their character and influence. They rise like lofty mountains in the perspective of the past, lifting their sublime summits to the heavens; burning with the glories of eternity, and pouring a radiance all along down the track of subsequent time. The Cross of Christ, however we may view it, is by far the most conspicuous object in the world's history to all the intelligences of the universe. *They* see it to be the great centre around which sweep, in ever-moving circles, the temporal as well as the eternal destinies of the human race. The poet utters a *sober* fact when he sings,

"In the Cross of Christ I glory;
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."

From the Cross has emanated an influence which has made human history what it is. The stream which flowed from Calvary mingled itself with the mighty current of human existence sweeping by, and imparted to it a purifying element which shall continue to exert its efficacy until the vast volume, cleared of all its turbid foulsness, shall reflect from its bosom the purity of Heaven, and its crystal waters sparkle in the eternal radiance of the Sun of Righteousness.

American Baptist Missionary Union.

MAULMAIN (KAREN) MISSION.—Letter of Mr. Binney.

Education of Karen native preachers.

The following communication relates to a subject of vital interest in the Karen Mission; and as it contains the results of much careful observation and reflection, and also presents incidentally valuable suggestions and historical notices, we lay it, with some abbreviations, before our readers. Mr. Binney, as is generally known, was invited to the missionary field with reference to the educational department and specially the training of a native Karen ministry; and we are gratified to perceive, that, in their main outlines, the views he has been led to form accord so well with the original design of his appointment, and with the sentiments entertained in general by his associate laborers. On secondary points, of course, there is room for some diversity of opinion.

Mr. B. writes under date of Maulmain, April 18, 1848.

In a letter received about a month since from Mr. Cross, he says,—“Mr. Peck wrote me some months ago inquiring our opinion about the propriety (or impropriety,—Ed.) of having three theological schools instead of one.” I thence infer that the Executive Committee have the subject under consideration, and I trust intend ere long to decide this important question. From the first, I have had but one opinion respecting it. There should be but *one theological school, designed to be permanent, and to be continued during the dry season.* I have previously offered a few thoughts respecting it; but as every month and an increased knowledge of the state and wants of the Karens have the more confirmed my early impressions, I beg through you to present to the Executive Committee my present views of the whole subject. I trust the importance of the issue will be a sufficient apology for the length of this communication, and secure for it a consideration.

What is needed.

There is perhaps a liability to blend points in themselves distinct, and which require a distinct provision. In this confusion of the subject, three schools may appear desirable. The necessities of the older class of assistants are thus made to control the provision to be made for a younger and entirely different class, respecting which there is no such necessity.

1. The class of older assistants have families, and some of them have large families, which renders it expensive and for them very difficult to attend school at a distance. They are the best qualified of any we have to preach, and are therefore needed during the dry season, to operate in the jungle; so that their journey to school must be annual. Again, they may at times be needed, even during the rainy season, to look after the churches; of which the missionary in charge must be the judge. He must be permitted to send and to recall this class of assistants, according to the exigencies of the field in which he labors. If they attend school at a distance from him, he can have no opportunity to consult with their teacher before taking them from their studies. Under such circumstances there could be no mutual understanding, and consequently a school could not long prosper, even if it continued to exist. For the instruction of this class, therefore, provision is certainly necessary at each station; where the missionary in charge and the teacher of the assistants can have frequent consultation. I can but think that the instructor of this class would be far more successful, were he in charge of churches, as others are. He would during the dry season become intimately acquainted with the work and all its circumstances; and following with his own eye his pupils as they go forth preaching, he would learn their practical defects, and he would be better able to adapt his instruction and discipline to the very work *now* needed among Karens. Besides, being in charge like his brethren, he would better appreciate the present necessities of the churches, and would more cheerfully yield to the wants of his brethren, though it might

produce some irregularity in his classes.

Because this class of older assistants ought not to attend school at a distance, some have inferred a necessity for *three theological schools*; but no such inference legitimately follows. It only shows that *instruction during the rainy season* is needed at each station. For the instruction thus needed, as well as for that of school teachers at each station, provision is made so soon as the station is provided with men sufficient to do the jungle work of the dry season. Supposing the station to have only two men in charge of the churches, one may teach this class of assistants, and the other may instruct in other branches. Two such men are certainly needed for the jungle labor of each station. The criterion by which we are to decide *how many* men are required for the KAREN Mission, is how many are requisite to preach, and to look after the assistants and the churches. Wherever you make suitable provision for this, there will be men enough in town, during "the rains," to give all the instruction needed for the station, and to prepare such books as are requisite for the time being. This does not include the men engaged in translating the bible and in making dictionaries; because these men have not time for jungle labor, unless it be an occasional tour for their own recreation. This will appear if it is remembered how long the Karen Mission has been established, and that, to this day, the translation of the Old Testament is yet scarcely begun. Genesis and a part of the Psalms are alone even in manuscript. The New Testament only is printed. The first edition is exhausted, and the correction for another edition is but just begun. The dictionary is, I think, no farther advanced. The first letter only of the alphabet is printed, and even the vocabulary, brief as it is, is but about half done. Yet, both Mr. Wade and Mr. Mason have done much more than half their work upon missionary ground. Hence, I suppose, provision must be made for the churches independent of the translator and the dictionary maker, and *that provision* will be ample for all the educational necessities of each station. The great majority of instruction, in reading, writing, geography and arithmetic, should be given in the jungle by *native teachers*, who may themselves be instructed during the rains, as suggested above.

This would greatly reduce the number whom you now feed and clothe in town. The necessities of the educational department and those of the churches, at each station, will go hand in hand, and will gradually cease to need the labor of the American missionary. If we do our duty, with the blessing of God, ten years more or less should see the Karens at the head of their own churches and schools (so far as peculiar to each station), and supporting them too. Supporting them because both willing and able,—and able to support them, I may add, because thus conducted by themselves. If at that time *they* determine to have all their teaching done at their own door, and to *pay for it*, I should cease to feel a part of the objections which now arise in my own mind,—the part connected with our present mode of supporting Foreign Missions.

2. It will be seen that, though the above does much by way of a gradual improvement of the people and for the preparation of teachers and preachers, it does not do all that may, by a judicious system, be done at a small additional expense,—small, considering it is for a nation,—a nation so generally ready to receive the gospel as are the Karens. It does not provide for a class of men more thoroughly disciplined and educated, who, before ten years shall have passed, will be needed to fill important posts in the church and for the people, and to wield a controlling influence in their councils. It does not provide for a class, now too young to preach, but who after a few years of study, the year round, might constitute a suitable connecting link between the older assistants and a more thoroughly trained ministry. It makes no provision for a class of children and youth, already in the church and rapidly increasing, who are too young for teachers or preachers, and who, if not taken up by us, will be wandering about the jungle, and who ought to be immediately placed under a rigid course of instruction. This class, from the object in view, must be small. None should be received but the most promising, and those who may be retained for a number of years, free from parental interference.

It is for the two latter classes that I suppose a general institution needed, to be continued the whole year, with suitable vacations. Even in the vacations, they should be under the direc-

That the amount allowed to the Theological Seminary be reduced to Rs. 500 for the year 1848, and that the number of pupils and the period of study be adjusted to that amount. This motion was also lost, as the previous motions were. Respecting the Karen Normal School, there was a full expression of confidence and of deep interest, and a deep conviction that no where would retrenchment for the year be more seriously felt. No one would motion to reduce the amount asked for its support.

The question then returned,—What is to be done? You refuse to dismiss either schools or assistants, and you will say that you cannot assume this balance of rupees. *What is to be done?* Every man saw the dilemma; yet every man united in the expression,—While I retain my intention to remain in this country, *I cannot vote to break up the mission.* The suggestion was made, to appeal at once to the friends of the Karen Mission among the churches at home, as our only resource. But it was feared that this might be considered contrary to the relations which we sustain to the Executive Committee, and that it might prove an embarrassment to them. After much further deliberation, it was finally proposed,—and because we could do nothing else, it was

Resolved, 1st. That we will conduct our operations as economically as may consist with the existence of the various departments of the Karen Mission,—that we will hold ourselves jointly responsible to pay any balance that may remain against the Karen department at the close of the year,—and that we earnestly desire the Executive Committee to make the department an additional appropriation, sufficient to cover the expenses of the year.

2d. That should the Executive Committee feel themselves compelled to withhold from us their support, *we do respectfully request* that they will at once recall us home, as we are useless here, if deprived of the means of working for and with the people.

3d. That the secretary be requested to prepare a letter to the Executive Committee expressing our sentiments and communicating these resolutions, and to submit the same for an approval at his earliest convenience.

Mr. Moore having just arrived, was present and heard all the minutes of the mission as involved in the above. He stated that though from his recent

arrival, he might not act with the brethren in the present case, yet he did not see how they could do otherwise than they had done. He certainly thought as they did, and was willing to be jointly responsible with them for the balance at the close of the year.

Mr. Brayton, of the Mergui station, was also present. He expressed his entire approval of our proceeding,—(he saw not how we could do otherwise,) and was surprised to find the Karen department of the Maulmain Mission left in this condition. In no meeting could there be more unanimity.

We have thus given you a simple record of the doings of the meeting, as the best, and indeed the only appeal we can make in the case. That we may not be misunderstood, we will, however, state respecting the second part of the above resolutions, that it is not an hasty act. By a reference to letters long since sent to the secretary, it will be seen, that we have fully expressed our apprehension that the operations of the Karen Mission had been so trammelled that the work had ceased to progress. It is no longer a matter of opinion. Many retrograde steps are already taken. Your mission, as a whole, is fast sinking, and the course now being pursued must inevitably ruin it; unless God in his sovereign pleasure does for it what we have no right to anticipate. We cannot consent to remain here to see it die. We are your missionaries, and we wish in all fidelity to perform our duties to you; but we are first the ministers of Christ, and we must perform our duties to him. We are missionaries to the Karens, and we owe somewhat to their souls. *We mean not to forsake them.* We feel assured that if the Baptist denomination say, they cannot support this mission, God will put it into the hearts of others of his people to do what Baptists decline. We are Baptists, and we are whole-hearted Baptists; *but we are first, and above all, Christians.* And if our own denomination will not reap *this field already white* to the harvest, we most earnestly desire to get out of the way, that others may be permitted to do it. With the assurance that we are most anxious to coöperate with you, and to abide by your decision, so far as we can do with a good conscience, we remain affectionately

Yours in the gospel.

with their translation and dictionary made, and with one or two efficient men at the helm of their educational department, they ought to sustain their own operations in a much shorter period. And they could support one such institution by their united efforts, when they would yield to despair at the thought of doing this at each station.

10. This system of three schools is calculated to foster in the Karen churches the idea, that they are not required to *deny themselves* for the general good. It lays the axe to the root of the tree. It begins its work with the very men whose business it is to press home upon the conscience of the church the self-denying requisitions of the gospel. It practically, if not theoretically, teaches him, at the very commencement of his ministry, that his local preference and his convenience are first of all to be consulted; and all this is while he is in every respect dependent upon others. If they do these things in a green tree, what must we expect in the dry? Of what possible benefit can such a class of men be in the ministry of Jesus Christ,—an office which no man can hold with success and with a good conscience without constant self-denial? With such a ministry what must be the state of the church? Besides, where are we to look for the men who will leave father, mother, brother and sister, and houses and lands, (as they may possess them;) who will peril even their own lives to preach the gospel on the mountains,—to the “red Karens,”—and to obey our Savior’s last command? I cannot think that a missionary body should foster in the church and in the ministry the quintessence of anti-missionaryism.

Difficulties in the way.

I ought not perhaps to close, without alluding to some of the difficulties in the way of adopting but one institution.

1. It has been said, pupils will not come a distance to attend school. I give my own schools as a practical refutation of this. I have had and I now have pupils from the most distant Karen churches under your patronage; and their journey hither has been, on almost every account, the most difficult. Some have come alone, some have brought their families, and some have sent their children, boys and girls, to remain with us so long as we may think best. Such is their con-

fidence in their teachers, that they feel satisfied if they can have their children with us; and respecting this matter, they will do as their teachers desire them to do. What is yet more satisfactory to my own mind is, that those from a distance are among decidedly the most diligent and successful in their studies, and are the most patient and happy during the dry season.

2. The expense of getting these pupils to us has been objected. This estimate of expenses overlooks, as noted above, the heavy bills for the missionary, his family, &c.

3. It may be said it is unnecessary for us at present to decide definitely. Let the schools go on, and a system will adjust itself to circumstances. It is doubtless true, that if you begin by one, it will be easy to enlarge the number. Almost any station would be glad to have a school at their own door. But I submit to those acquainted with educational efforts, with all the piety of the church and of the ministry, whether, if we begin with a school at each station, it will be easy and natural for these stations to relinquish them, and to unite in one institution; whether years of indulgence in this matter will make men more self-denying. This objection only asks time, and it will give to each station all its desires, so far as to expend for local ends what little we can have. Circumstances will, doubtless, secure dry season instruction somewhere. The question is, shall we have one, or many schools, the year round? From the first, I have thought that the only way not to have three or more, is to have one, and to sustain it.

4. It may be urged that the men are here, that their jungle-work is done in some two months, or so, and that they may then as well teach a school, as to do nothing. But why (if it be so) are your missionaries in the jungle so short a time? Most certainly not because of any thing in the climate which prevents: for men of business, of ordinary constitution, go with perfect security during the dry season,—they do sometimes go even in the rainy season. Your missionaries can, doubtless, go during the dry season, if they have physical ability; and if they have not, they ought not to come as missionaries to this country. Indeed, unless it be some special exception, where long experience, &c., is needed in the language, (as for a translator of the

I trust, as we have now personal access to the churches, and the disciples are reminded of their high responsibility to Christ, that his love will constrain them and us to devote ourselves, with all we are and have, to his service. Should our projected meeting of delegates in January next be realized, this and other topics will be brought under consideration and resolutions formed, which, with God's blessing, may prove a lasting good to our churches.

Openings in Austria and Hungary.

The opening in Austria for the spread of the gospel, has ever since my visit to Vienna last summer occupied me much. Since then we have received gratifying intelligence from our brethren, stating that in about four weeks nearly 10,000 tracts had been distributed at Vienna, which had been eagerly received, and that there was a cordial desire expressed by those who heard me when there, that I might return. These favorable indications, the fact itself that at the Austrian capital we have free access to the

people, and above all that they are without the scriptures and the preached gospel, have been such powerful considerations with us, that we have requested br. Hinrichs, at Stettin, to proceed to Vienna without delay. Br. Köbner leaves to-morrow for Stettin, to occupy br. Hinrichs' place. We accompany our brethren with our prayers and best wishes, and trust in the Lord that their labors will be crowned with success. We forwarded this week 20,000 tracts to Vienna, and next week a case with scriptures will follow.

From Hungary we have also cheering news, as far as the zeal and constancy of our brethren are concerned. At Pest an outbreak was every day expected, which, if it took place, might expose strangers to much danger. The Scottish missionaries had already left, but our brethren were resolved to maintain their post as long as possible. Five new tracts in Hungarian had just left the press, and the brethren were zealously engaged in sowing the good seed.

Other Benevolent Institutions.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee, on the control to be exercised over Missionaries and Mission Churches.

(Concluded from p. 436.)

3. The missionary's claim for continued support, like that of the pastor, depends upon his fulfilling his engagements.

Unless faithful to these engagements, the missionary cannot claim a continuance of his support. And the Board not only may, but it must insist on his performance of them. It is bound to know, that the missionary preaches the gospel and administers the ordinances according to his expressed and implied pledges; which, of course, he must do, or retire from his connection.

The responsibilities and powers of the Board, in this aspect of the case, are easily defined. While it cannot depose a missionary from the ministry, nor silence him as a preacher, nor cut him off from the church, it can dissolve what it formed,

namely, his connection with itself and with the mission. While the Board may not establish new principles in matters purely ecclesiastical, it may enforce the observance of such as are generally acknowledged by the churches, and were understood to be acknowledged by the missionaries when sent to their fields. While the Board may not require that baptism shall always be performed by sprinkling, nor forbid that the Lord's Supper shall be administered to converts after they have given what the missionaries believe to be credible and satisfactory evidence of piety; it may require, (for such are the established and acknowledged usages,) that he receive none into the church, except such as are believed to be truly pious persons; that he baptize in the name of the Father, the Son, and the Holy Ghost; and that he do not refuse baptism to the infant children of the church.

Where the opinions of the great body of its patrons are divided in regard to the facts of scripture, the Board may not undertake to decide, positively, as to the nature of those facts, with a view to bind-

ing the conduct of its missionaries. Such a fact, at present, is the admission of slaveholders into the apostolical churches. The Board may not undertake to decide, that this class of persons was certainly admitted to church-membership by the Apostles, nor that they were excluded, in such a way as to have the effect on the missionaries of a statute, injunction, or scripture doctrine, in respect to the admission of such persons into churches now to be gathered in heathen nations where slavery is found. The Board, the Prudential Committee, and the Secretaries may have their opinions on this subject, as well as on all others, and (as will be stated more fully hereafter) may freely express those opinions in their correspondence with the missionaries, and ought to do so, if they see occasion, with such reasonings, persuasions and remonstrances, as they may think proper. But they cannot properly go farther. Nor can the Board assume, as the basis of any of its proceedings, or imply in any manner, that the apostolical usages are not the wisest and best for all modern missionaries to follow, who are similarly situated with the Apostles. Nor can it do any thing in direct and manifest contrariety to the great Protestant maxim, on which our own religious liberties depend, that *the scriptures are the only and the sufficient rule of faith and practice.*

On the other hand, if it was an usage of the Apostles to give definite and positive instructions to the holders of slaves as to their treatment of them,—instructions which had a tendency to do away the institution,—and if such instructions are found in their Epistles, then modern missionaries may be expected to conform to that usage, and to give the same instructions in like circumstances; though the time and manner of doing this must be referred, in great measure, to their own discretion, as with ministers at home, in respect to the direct inculcation of specific duties. The successful inculcation of such duties presupposes a certain amount of doctrinal knowledge in those who are to be operated upon, as well as of moral susceptibility, and also a due adaptation in the instructions to time, place and circumstances.

But while the Board may require, that the missionaries under its care instruct all classes of men after the manner of the Apostles, it is not at liberty to restrict the missionaries to the identical instructions given by the Apostles; because there is no good reason to suppose, that all the instructions are recorded in the New Testament, which the Apostles were accustomed to give. Missionaries may go far-

ther if their convictions of duty require it, and may apply what they regard as the obvious and generally conceded principles of the gospel to the case. They have the same liberty, in their preaching, with ministers of the gospel elsewhere. They may instruct their converts, among other things, on the Christian duty of fully conceding the right of marriage to the slaves; of not holding them as property; of sacredly respecting the relation between husbands and wives, and between parents and children; and of securing to all the right of worshipping God, and of reading his holy word. And the Committee have no hesitation in urging the duty of such instruction upon their brethren among the heathen; with the plain inculcation, in the prosecution of their ministry, of whatever obligation grows out of the fundamental law of love, as given by the Lord Jesus Christ, "Whatsoever ye would that men should do to you, do ye even so to them;"—it being understood that the missionaries are to have the liberty of exercising their discretion as to time and manner.

Nor have the Committee any hesitancy in saying that, since the gospel was so preached by the Apostles as ultimately to root out the most extensive and terrible system of slavery the world has ever seen, so ought missionaries now, in times and ways within the range of their own discretion, so to hold up the doctrines, duties and spirit of the gospel, that it shall have the same beneficent tendency on the social condition of the heathen.

A writer of unquestioned opposition to slavery, to whose discriminating pen the Board is indebted, has justly remarked, that it would seem to be within the discretion of a missionary in a slaveholding community, whether he will attack slavery directly, and by name, or "whether he will strike at some one or more of the things which enter essentially into it, and the wrong of which can, in the actual circumstances of that community, be set home with convincing power upon the conscience of the slaveholder."*

Slavery is, indeed, at variance with the principles of the Christian religion, and must disappear in any community, in proportion as the gospel gains upon the understandings and the hearts of men. But the Board and its missionaries are restricted to moral means, and these must have time and opportunity to exert their appropriate influence. Missionaries should be employed who *deserve* confidence, and then confidence should be reposed in them; nor should results be required, which are

* Prof. Smyth.

beyond the power of their labors to produce. Many things which, at first, it might seem desirable for the Board to do, are found, on a nearer view, to lie entirely beyond its jurisdiction ; so that to attempt them would be useless, nay, a ruinous usurpation. Nor is the Board at liberty to withdraw its confidence from missionaries, because of such differences of opinion among them, as are generally found and freely tolerated in presbyteries, councils, associations, and other bodies here at home.

Polygamy stands on a somewhat different footing from that of slavery. Little difficulty is apprehended from it in gathering native churches. The evidence that polygamists were admitted into the church by the Apostles, is extensively and increasingly regarded as inconclusive, by the patrons of the Board. We nowhere find instructions given in the New Testament to persons holding this relation. Nor is there evidence of the practice having existed in any of the churches subsequent to the apostolical age. The Committee believe, that no positive action by the Board in relation to this subject, is needed or expedient. Unsustained as the practice is by any certain precedents in the apostolical churches, and unauthorized by a single inspired injunction, the native convert will rarely be able to prove the reality of his piety, should he persist in clinging to it, or refuse to provide for the education of his children, or for the support of their mothers, (when they need such provision,) if he may not be permitted to regard the mothers as his wives.

Should the missionary violate his compact in respect to the character or amount of his preaching and teaching ; or in respect to the administration of the ordinances of the gospel ; or by refusing to conform to the resolutions of his mission, or of the Prudential Committee, or of the Board, or in any other manner ; the Prudential Committee, on being certified of the fact, is in duty bound to consider and act on the bearing this ought to have on his relations to the Board, and his claim for a continued support.

This claim for support, so far as it applies to the Board, is understood to be only for an equitable proportion of the sum total of funds actually placed at the disposal of the Board, for the expenses of the year. The Board can divide only what it receives. The missionary goes forth trusting in God that there will always be enough for his wants. He cheerfully incurs the risk, whatever it may be, and which past experience of God's goodness shows to be small. And he does this the more cheerfully, because his work is so

eminently a work of faith. Mere pledges for his support from churches and ecclesiastical bodies, are too delusive to be depended on. It is only to a small extent that pledges can be obtained from individual Christians, and even the precise import and obligation of these are apt to be forgotten by those who give them. Nor are the formal pledges of support given to the Board worth any thing, except so far as they represent the deep-seated missionary principles and sentiments of the Christian community. There is, indeed, no firm footing for the missionary, except in the promises of his Lord and Master. Faith in Christ is the basis of his enterprise. It is so in respect to himself, his children, his work, and the desired results of all his sacrifices and labors,—preëminently so, compared with that of the pastor at home. And herein lies the special dignity of his calling. He goes on his mission in the discharge of his own personal duty, because he believes his Lord and Savior requires him to go as his servant and ambassador. If he have a proper view of his mission, he would regard it as lowering the work immeasurably, to bring in the churches, or the Board, as *principals* ; as any thing else, indeed, than mere *voluntary helpers*, selected and chosen by himself to carry out the benevolent purpose of his own independent self-consecration. The idea that a mission is a contract between the churches and the missionary in any such sense, that he may cease to perform missionary labor, and claim a pension, (as the servants of the East India Company do,) after a certain number of years, and while he is yet able to labor,—should it ever become an effective element in the reasoning of missionaries,—would prove destructive to the faith and vitality of the enterprise. If this idea has sometimes been advanced by missionaries, it has been when reasoning under the pressure of parental solicitude, and in great part on the assumption, that the work of publishing the gospel was committed by Christ to the church as a society, or corporate body, to act as a *principal* in the matter ; and as such, in the discharge of its own preëminent duty, to send forth and support preachers in all the world ; whereas the command was given to individual disciples, before an organized Christian church existed, and whatever use was made of social organizations during the apostolical age, the work was always regarded as the discharge of an individual and personal obligation. It is not less an individual and personal duty now, than it was then. The confining in the missionary enterprise is wholly voluntary, as well on the part of

the missionary who goes abroad, as on the part of his fellow-christian who remains at home. They are co workers and mutual helpers; and the coöperation of the donor may be as essential to the prosecution of the work, as the labors of the missionary. On the part of all concerned, the consecration, whether of person or property, must be a voluntary offering by individual subjects of Christ's kingdom. Churches, in their organized capacity, have no authority to prescribe to any one of their members what he must do; but each must decide for himself, as the result of his own consciousness of duty and privilege, what he ought to do, and to what part of the work he should devote himself. It is a question of individual responsibility. "As we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another;" and whatever any one does, he is to feel that it is in the discharge of his own prescribed duty. Christians at home will no more feel that they are really indebted to the missionary, than that the missionary is indebted to them. They will no more feel that the missionary is doing their work, by going on a mission, than that they are doing his, by giving to support him. Each will regard himself as a fellow-servant of a common Master, engaged in a common service, and performing just that part of the work which the Master has assigned to him. This view of the subject is, doubtless, the correct one, and the only one that will comport with the successful prosecution of missions, for a prolonged period of time, and on an extended scale. It is necessary for all parties to feel, *that they are discharging only their own personal obligations, that they are performing only their own appropriate work.*

The system, as it has been described, is found to work easily and well. The missionary is as free, in every sense, as the pastor. One is no more really held accountable for the manner of expending his salary, than is the other. One can no more absent himself from his field of labor and his work, without the concurrence of the body that furnishes the means of his support, than the other. The pastor can no more travel at the expense of his people, whether for health or business, without their consent, than the missionary can do so at the expense of the Board, without the consent of the Committee, or, in certain specified cases, of his mission. The greatest embarrassments experienced in the working of the system, are when the Committee are constrained to interpose their action in order to relieve a mission from

the influence of one of its own members, and where the questions at issue relate to points in missionary practice and expediency, with which the community at home have not yet had opportunity to become fully conversant; or to mere matters of fact dependent on testimony, and requiring to be heard on both sides;—giving advantage to a disaffected missionary, should he choose to address himself to the popular mind. In a case of immorality, if it be flagrant, the compact may be annulled; and every one is ready to appreciate the reason. So if the missionary, however conscientiously, break fellowship with his brethren, and deny their baptism, or their ordination, his right to continue in the mission would cease;—it being a well-ascertained fact, that such opinions, in addition to violating the understood engagements, usually prove destructive to the harmony of a mission, when embraced by any of its members. The same is true if there be error in respect to important doctrines of the gospel. It is not the mere doctrinal errors that are to be considered, but their distracting, disastrous effect on the happiness and efficiency of the mission. There is no need of making out formal charges to prove a case of heresy by a formal trial, as an ecclesiastical body would do. The question assumes a plain business form,—whether there is an actual departure from the basis, on which the missionary appointment was made, and what effect it has exerted on the peace and usefulness of the mission, and on the operations of the Board.

That the action of the Prudential Committee, dissolving the connection of a missionary with his mission and the Board, is not of the nature of an ecclesiastical proceeding, technically speaking, is evident from the fact that it leaves his ecclesiastical relations undisturbed. His regular standing, both as a minister of the gospel and a member of the church, is not directly affected. As his appointment to the mission did not destroy his relations to his association or presbytery, so neither does his dismissal. The Committee, of course, leave the ecclesiastical relations of the case for the ecclesiastical body, (if it choose to consider them,) with which the missionary may happen, at the time, to be connected.

It will often be found, where difficulties between a returned missionary and the Committee come out to the view of the community, that the original difficulty was not between the missionary and the Committee, but between the missionary and his brethren of the mission; and that the Committee interfered and assumed responsibil-

ity in the matter only when it became necessary, in order to relieve the mission from distracting and paralyzing divisions. The Board has had as few unpleasant relations to its missionaries, it is believed, in proportion to the number of persons, as any other missionary society in the new or old world.

It should be stated, that the missionary has his safe-guards, as well as the pastor. The latter is not dismissed from his people without the intervention of a council or presbytery. Such a direct ecclesiastical intervention is manifestly impossible as the case stands between the missionary and his directors. But the Committee do not see that the case would be otherwise, were the Board elected by an ecclesiastical body, a General Assembly, for instance. As it is, the missionary has the right of appeal from the Prudential Committee to the large body of ministers and laymen composing the Board. If the question between him and the Board relate merely to Christian doctrine, or to alleged immoralities, and has sufficient importance to awaken the interest of an ecclesiastical body, he can obtain an opinion on his proper Christian or ministerial standing from his presbytery, or classis, or from a council, and have the benefit of such a result. With this right the Committee have never attempted to interfere.

Enough has been said to show, that whatever of salutary influence there is in the connection between a pastor's faithful performance of his engagements and the continuance of his support from his people, there is no less with the missionary.

But the grand reliance for the proper conduct of missionaries, is

4. On their mutual watchfulness over each other, and the direct influence of truth on their minds and hearts.

As soon as a mission contains three or more missionaries, it is expected to organize itself as a self-governing community, under the laws, regulations, and general superintendence of the Board. Mutual watchfulness thus becomes the official duty of each member. It is also in a high sense the interest of each one to exercise a fraternal watchfulness over his brethren, in order to the safety and success of the enterprise in which the common welfare and happiness are embarked. And as brethren in Christ, as members of his church, and as jointly and severally his ambassadors to the heathen,—by the force of each of these relations they are impelled to the same duty. Nor have the several missions under the care of the Board been a whit behind the ecclesiastical organizations of their native land in mutual and faithful watchfulness.

The influence of truth on the reason,

judgment, and heart of missionaries, is mainly through the intercourse kept up with the Christian world, and especially with their native land, and through their reading and studies, and the reacting effect of the faithful discharge of their missionary duties.

The interest which missionaries feel in their native land is not diminished by distance. Their home for Christ's sake, the home of their duty, is among the heathen, and grace makes them more than willing to live and die there. But nature has another home, dear to memory and ever interesting to thought and feeling, and with this they keep up an active correspondence during life. It is striking to observe the number of letters passing between missionaries and their friends. The effect of this correspondence must be great in cherishing the social feelings, and especially in preserving the desire for a good name in their native land. This effect is increased by the reading of religious and other newspapers, and of magazines and books, that are continually going to the missions, and causing the public opinion at home, on all subjects to bear directly on missionaries, as it does on pastors. The Committee have long deemed it wise to pursue a liberal policy with respect to these matters, since well-informed, active and growing minds yield most readily to wholesome rules and decisions, and to reason and common sense.

The correspondence of the executive officers of the Board with particular missions, is more or less extended, at different times, according to circumstances. The free use of reasoning has always been awarded to them on all subjects, upon which they believe it would be useful to correspond with their brethren in the missions. No points are so much in dispute, but the Secretaries feel themselves at liberty to advert freely to them,—always being subject of course to have their correspondence revised at pleasure by the Committee, or by the Board. They may write upon caste, polygamy, slavery, creeds, preaching, education, the use of the press, modes of worship, evidence of piety, the Christian life, and numberless other kindred subjects. And they may give all the weight they can to their arguments, by bringing the experience of other missions and what they know of the state of the public mind at home to bear on the questions at issue. The religious newspapers and other periodicals furnish the means of performing this latter service in respect to all subjects that interest and excite the community. It is believed to be the duty of the Secretaries, acting under the direction of the Committee, to see that

the missions are well furnished with the lights of truth. The Committee have had ample evidence of the value of this method of control. No class of ministers being more select than that which is engaged in the foreign missions, on none does correct reasoning, and especially that which is founded on the word of God, have more influence. In general, nothing more is needed, in the actual relations and responsibilities of missionaries, to control the opinions and operations of a mission, than good scriptural arguments. And in all cases affecting the conscience, the less there is of an appearance of authority, the better the result.

Libraries are connected with the several missions, some of which are large and valuable; the *material* for labor, in all the departments is abundantly supplied; and the missionary, in common with the pastor, has his peculiar inducements to study, and to cultivate his mind and heart, growing out of the exigencies of his position. And the more devoted, laborious, and faithful he is in his work, the less need does he commonly stand in of influence and direction from without. Truth, conscience, a sense of duty, regard for unity and peace, deference to public opinion, and concern for God's glory and the good of mankind,—things such as these (not without some thought, it may be, of engagements to the Board and its patrons, and of the inconveniences resulting from their violation,) have rarely failed to be sufficient, with the divine blessing, to secure order and efficiency in the working of Christian missions in foreign lands. In other words, it is the blessing of God on the free and vigorous working of the voluntary principle in missions, based on Christian piety and intelligence.

The Committee believe it would be found, on a careful examination of the history of missions, that no method of controlling missionaries differing substantially from the one described in this report, has ever been effectual. Protestant missions, especially, and most of all from this country, can in no other way be long kept in existence.

Should it be supposed, that the great distance of the missions from the community which supports them, must weaken the controlling influence, two things are to be considered:—(1.) The public attention is more generally and intently fixed on the conduct of the missionaries, than it is upon that of ministers any where at home. (2.) There is no greater probability that all the members of one of the larger missions will go wrong together, or will countenance one of their

own number in so doing, than that there will be similar wrong-doing in almost any body of ministers, of equal numbers, which can be named in our own country. For they are as intelligent, as pious, have as much principle and sense of character, and as much desire to please God and do good; and they know that they are watched, by Christians over the world.

It is due to the patrons of the Board, who may entertain doubts whether its constitution is well adapted to secure the safest and most efficient prosecution of missions among the heathen, to advert briefly to the subject; indeed, the discussion would not otherwise be complete.

The Prudential Committee have not been able to see that the Board would increase its working power, by any considerable changes in its constitution. So far, indeed, as the greater part of New England is concerned, there does not seem to be a possibility of forming what is called an Ecclesiastical Board, unless the relations of the Congregational churches to each other are first essentially modified. And were such a Board to be created, it would no more possess authority to perform purely ecclesiastical acts, than has the present Board. The Committee presume that it would not be wise to attempt a change in the present organization, until the details of the change are clearly proposed and understood, and well considered; nor until there is good reason to believe the new or modified organization would work better than the present; that it will command more confidence at home among the churches, and more abroad with the missionaries; and that it will secure the confidence which the present Board has gained in the mercantile world. Our fathers were providentially led to adopt the existing form of organization for conducting foreign missions, as best adapted to their day; and when the existing form is found not to answer the purpose, their children will doubtless change it. It was instituted solely for the spread of the gospel among the heathen, and in times favorable for taking an unbiassed view of the subject; and hitherto it has actually worked better than any of its founders ventured to expect. It has, indeed, signally enjoyed the blessing of God. The attendance and interest at its annual meetings, the responses to its appeals for funds, the number and character of the men who go as its missionaries, the success of its missions, and the standing it is permitted to hold in the estimation of Christians generally,—place it on a footing with other kindred institutions, whether voluntary or ecclesiastical. Nor does it appear to have less hold than

other societies on the confidence, affection, and conduct of its missionaries, nor upon the community to which it looks for support. Those who suppose that the leading motive with the community to contribute funds for the support of a system of missions, is in the *origin* of a missionary society, or in the *form of its constitution*, fall into an error. It is rather in the number and importance of the missions; in the tokens of God's presence in those missions; in the evidence of judgment, faithfulness, and energy in the administration. The essential thing doubtless is, that the contributors have the means of obtaining satisfactory evidence that their money is well employed. This they have in respect to the Board. Its one hundred and eighty corporate members, and its five or six thousand honorary members, invariably secure for it an annual meeting, (continuing three days,) that forms a *representation* of the individuals and of the Christian community supporting its operations, as real, active, and extensive, as any other benevolent society has in this country, or in the world. There is at that meeting a representation from most parts of the community; and the greater portion, if not the whole of those present, take an intelligent and lively interest in the enterprise. It would seem to be scarcely possible, in the present state of the churches, that the interests of a system of missions should be more perfectly represented, or be surrounded with more effectual safeguards.

The honorary members have the same right with the corporate members of calling up subjects for inquiry at the meetings, of proposing resolutions, of acting on committees, of declaring their opinions, and of exerting every kind of moral influence; and there was never an important subject before the annual meeting for discussion, when the prevailing opinion of the meeting was not certainly known. The right of voting is indeed restricted by the Charter to members elected by ballot; and the value of the Charter, in a financial point of view, forbids its being unnecessarily relinquished, or set aside. These voting members are the trustees for the funds; and by accepting the trust, they come individually under special obligation with regard to the disposal of the funds, the preservation of the credit of the institution, and the general working of the system. They are specially bound to attend the annual meetings. Whatever theoretical importance (and it is not to be undervalued) is attached to an extension of the privilege of voting, the Committee believe that, from the beginning, it would not have altered a single result of any importance in the pro-

ceedings of the Board. And greatly must the religious state of our churches be changed for the worse, before there can be any real danger in the present organization.

The Board is to be viewed as an *AGENCY*, acting for such as choose to employ it. It does not profess to be, and it is not, a distinct power with separate interests from the churches; nor are its agents sent into parishes as a substitute for the pastor, or as a coördinate power, to advocate a distinct and independent interest, in which the pastor and people have no concern; but, for the time being, they are mere auxiliaries to the pastors,—the *agents of the pastors*,—the pastors being the responsible persons. When the present organization is no longer deserving of confidence, it will soon die as a thing of course. So far as the Board is an active and influential body, it is a mere creature of the public mind. It must go along with the permanent majority. It has no authority. It cannot, except by an abuse of terms, be said to levy taxes. It taxes no one. It can only state the command of Christ, the necessities of the heathen, the facilities for doing the work of missions, its own plans and operations, and God's blessing upon them; and argue, exhort and plead. Men give or not, just as they please; and it is best that it should be so.

The corrective power, in respect to the undue multiplication and irregular working of voluntary associations, lies with the pastors and churches. It is for them, individually, to decide what objects shall and what shall not have access to their pulpits by means of agents. Here lies the only corrective power,—where it ought to lie,—in the primary associations and assemblies of the Christian church; and here there is such a power, easily applied, and, if applied, adequate to the emergency.

II. THE MISSION CHURCHES.

1. The liberty belonging to Mission Churches.

The Mission Churches in foreign lands connected with the missions under the care of the Board, do not come properly under the jurisdiction of any body of men in this country. This is true of course so far as the Board is concerned, since that is not a body having ecclesiastical authority; and it is believed to be equally true in respect to all ecclesiastical bodies. The influence exerted upon the mission churches by the ecclesiastical bodies of this country, must be through the missionaries. We can claim no jurisdiction over them because we planted them.

The great object of foreign missions is

to persuade men to be reconciled to God, as their rightful and only Sovereign; and the organization of churches is as really a means to this great end, as the preaching of the gospel or the printing of the Holy Scriptures. When the time comes for organizing native converts into churches, the missionaries, acting in behalf of these children in knowledge and in the power of self-organization and government, cannot properly be restrained, by foreign interference, from conforming the organization to what they regard as the apostolical usage in similar cases:—having respect, of course, to those necessary limitations already mentioned, to which they have voluntarily subjected themselves for the maintenance of their social existence as missions, and for securing a regular and competent support from the Christian community at home. (See p. 455.) The result may be a much simpler organization for the mission churches, than is found in lands that have long sat under the light and influences of the gospel. Indeed, experience has clearly shown, that it is not well to attempt the transfer of the religious denominations of Christendom, full-grown and with all their peculiarities, into heathen lands; at least until the new-born churches shall have had time to acquire a good degree of discriminative and self-governing power. The experience acquired in lands long Christian, partially fails us when we go into heathen countries. We need to gain a new experience, and to revise many of our principles and usages; and for this purpose to go prayerfully to the New Testament.

The religious liberty which we ourselves enjoy, is equally the birthright of Christian converts in every part of the heathen world, on coming into the spiritual kingdom of Jesus Christ, which they may claim as soon as they are prepared for it;—just as American freedom is the birthright of our own children. The right of our children is not infringed by that dependence and control which they need during their infancy and childhood. It is even their right to claim, that the parent *shall* thus act for them in the early stages of their existence. But the wise parent will always form the principles and habits of his child with reference to the time when the right of self-control must be fully exercised and yielded. In like manner the missionary must needs give form, at the outset, to the constitution and habits of the mission churches; and for a time he must virtually govern them. But he will do this with a constant regard to the coming period, when these churches must and will act independently. He will train them as the Apostles evidently trained the churches under their

care, so that they may be early freed from the necessity of missionary supervision. In the infancy of the Christian community that is placed under his care, he will act on such scriptural principles and usages as he deems best fitted to make the most of every individual member of the church. And this he will do at any amount of personal inconvenience to himself; remembering that the power of carrying burdens is acquired by practice, and that native converts can be invited to responsibilities only by having responsibilities placed upon them, and by a conviction that they are trusted. At the risk of multiplying his most painful cares and disappointments, he will also aim to provide a native pastor for each church, just as early as he can in the period of his own missionary supervision, that the spiritual machinery may be homogeneous and complete in all its parts, and may the sooner be made to work without foreign aid. In no other way, indeed, can he secure the grand result for which he labors,—the development of the self-sustaining, self-governing power in the native Christian community.

Nor may we expect or require of the mission churches, as the condition of giving them the gospel and its institutions, that they shall always think, judge, and act just as we do. We ought cheerfully to abide the consequences of the full assertion of our principles; and have patience, and bear long, and not give over, till it is evident that our moral means are exhausted, and that our enterprise has failed.

The necessity for long-suffering forbearance with churches gathered from among the heathen, will be the more obvious, if we consider three things.

One is thus stated in the Cambridge Platform.* “The weakest measure of faith is to be accepted in those that desire to be admitted into the church; because weak Christians, if sincere, have the substance of that faith, repentance and holiness, which is required in church members, and such have the most need of ordinances for their confirmation and growth in grace. The Lord Jesus would not quench the smoking flax, nor break the bruised reed, but gathers the lambs in his arms and carries them in his bosom.” None will question, that the liberty of mission churches, with respect to the admission of members, goes to this extent. Of all churches, those gathered among the heathen have most reason for asserting this freedom, since nowhere are the lambs of the flock so much exposed while out of the fold, and nowhere, comparatively speaking, are they so many.

* Ch. XII, § 3.

Another thing is this. There are not several churches existing in one place, as in most of our towns, formed to a great extent on the principle of elective affinity. *All* who give credible evidence of Christian character, must come into one and the same church, or be excluded altogether from church-membership, and the ordinances of the gospel.

Again, we should consider the extreme moral and social degradation of all heathen communities, in which mission churches are gathered. Read the first chapter of the Epistle to the Romans. Read the journals of modern missionaries. Consider the decline of mind among the masses of the people, under the long reign of paganism; the paralysis of the moral sense and conscience; the grossness of habits, physical and mental, in speech and action, in domestic life and all social intercourse. Consider the absence of almost all those ideas which lie at the foundation of moral elevation in character; the absence of words, even, to serve as pure vehicles of holy thought and sentiment; the absence of a correct public opinion on all things appertaining to manners and morals; and the constant and all-pervading presence of polluting, degrading, soul-destroying temptations.

Causes such as these had their effects in the churches gathered by the Apostle Paul, as we see in his Epistles. When the Apostle directed his attention, for instance, to the church at Corinth, on which he had bestowed so great an amount of labor, he found occasion to lament the many who were carried away by false teachers, the disorder of their worship, their irregularities at the Lord's Supper, their neglect to discipline immoral members, their division into parties, their spirit of litigation, their debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults. And how soon were a portion of the Galatians seduced from the gospel, and from their loyalty to the truth, and turned again to their old bondage unto weak and beggarly elements, observing days, and months, and times, and years; so that the Apostle confesses his fears that he had labored in vain among them. He thinks it needful to exhort the Ephesian church to put away lying, and to exhort those who had been dishonest before their conversion to steal no more, and those who had been avaricious and impure, to have nothing more to do with fornication and covetousness. Four years after he had addressed his Epistle to the Ephesians, he informs Timothy that all his helpers in Lesser Asia were turned away from him, and even two who had attained

to some distinction. Before the date of his Epistle, he evidently had not full confidence in some of the native pastors in that province, as appears from his address to them at Miletus. While at Rome, he writes that some in that city preached Christ of envy and strife, supposing to add affliction to his bonds; and at his first arraignment before Cæsar, not a member of that church had the moral courage to stand by him. Writing to the Philippians, he declares his belief that many church members were enemies of the cross of Christ, whose god was their belly, who gloried in their shame, and minded earthly things. In this same Epistle, he speaks in desponding terms of his native helpers, among whom were none like-minded with Timothy, but all sought their own, and not the things which were Jesus Christ's. He thought it needful to exhort the Colossians not to lie one to another; and the Thessalonians to withdraw from such of their number as walked disorderly. He cautions Timothy against fables, endless genealogies, and profane and vain babblings, as if such were prevalent in some of the churches; and speaks of preachers destitute of the truth, possessing corrupt minds, ignorant, proud, addicted to controversies which engendered envy, strifes, and perverse disputations and railings; and of some who had even made shipwreck of the faith, and added blasphemy to their heresies.

And it should be added, that the Apostle John, somewhat later, declares that many "antichrists" had gone out from the church because they did not really belong to it in spirit and character, and of course had been in it, denying, as he says, the Father and the Son.

Yet it is generally supposed, whether correctly or not, that the apostolical churches possessed as much piety as exists in any portions of the visible church of our country and times, if not more. Indeed the Apostle Paul speaks of the Roman Christians, only a few years before the date of his Epistles to Timothy, as being noted for their faith throughout the world. At the very time of his censures on the Corinthians, he declares that church to be "enriched by Jesus Christ in all utterance and in all knowledge," so that it came behind in no gift. And while he so seriously cautions the Ephesians, he ceases not to give thanks for their "faith in the Lord Jesus, and their love unto all the saints." He thanked God upon every remembrance of the Philippians; and when he wrote to the Colossians, he gave thanks for their faith in Christ Jesus, and their love in the Spirit and to all the saints. And how re-

markable his testimony in behalf of the Thessalonians. He remembered without ceasing and with constant gratitude their work of faith, and labor of love, and patience of hope in the Lord Jesus Christ, wherein they had become followers of him and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that they were ensamples to all that believed in Macedonia and Achaia.

The fact undoubtedly is, that visible irregularities and disorders, and even scandalous immoralities, are more to be expected in churches gathered from among the heathen; and are, at the same time, to a certain extent, more consistent with grace in the church, than in countries that have long enjoyed the light and influence of the gospel. While the primitive converts from paganism were remarkable for the high tone of their religious feelings, and the simplicity and strength of their faith, they were wanting in respect to clear, practical apprehension of the ethical code of the gospel. It is obvious, indeed, that Paul found the burden of his "care of all the churches," much increased by the deceptive, impure, and thoroughly wicked character of the age and countries in which he labored as a missionary and apostle. His manner of treating the native pastors and churches, notwithstanding their imperfections, is a model for missionaries and their supporters in our day; who ought to expect greater external manifestations of ignorance on moral subjects, and of weakness and sin, in churches that are gathered in Africa, India, the Sandwich Islands, and among the Indian tribes, than in churches that existed at Ephesus, Colosse, Corinth, and the cities of Galatia, in the palmy days of Roman civilization.

In reasoning, however, about mission churches among the heathen, whether ancient or modern, we should take into view the moral imperfections found in all human associations, in every land and every age. How many such imperfections do actually exist now in the churches of which we are members, and how difficult it has been found to apply a remedy. How much time and labor has it cost, in our most favored States, so to affect the public sentiment of professed Christians, as to induce them universally to abandon and avoid the trade in ardent spirits; how hard to restrain multitudes of professors of religion from divers conformities to the world, having no countenance in the gospel; and how impossible hitherto, to create a public sentiment in any church, that shall give the sin of *covetousness*, for instance, the place expressly assigned to it in the word of God.

2. How far the Board is responsible for the teaching of the Missionaries, and for the character of the Mission Churches.

The Board is responsible *directly*, in the manner which has been described, for the *teaching of the missionaries*. It cannot guaranty, however, an entire uniformity in their teaching. That diversity in mental habits, opinions, preaching, and social intercourse, which exists without rebuke among ministers of the same denomination at home, must be expected and tolerated among missionaries.

The Board can require of missionaries a compliance with their express and implied engagements, and the performance of all duties that are manifestly essential to the success of the enterprise. But in respect even to those fundamental obligations, when the mind of the missionary has swung so far off from the line of his duty as to refuse a compliance, *enforcement* is commonly found to be out of the question; generally, no other course is left but to dissolve his connection. The Board cannot therefore, be held responsible for the invariable continuance of its missionaries in the path of their duty, even in respect to matters of vital importance. Its responsibility is limited to the proper selection of fields to be cultivated; to the judicious appointment and designation of missionaries; to the constitution and laws by which the several missions are formed into self-governing communities; to the equitable distribution of the funds placed at its disposal; to the just and proper instruction of the missionaries in matters within the province of the Board; to timely and needful suggestions, admonitions, exhortations and appeals, fraternally addressed; and, finally, to a faithful superintendence of the missions, and a decisive intervention when there are manifest departures from duty in the missionaries.

But while the Board is directly responsible for the *teaching* of the missionaries, it cannot be held to a full responsibility for the *results* of their labors. Paul may plant, and Apollos water, but God giveth the increase. The Apostle to the Gentiles, as we have seen, had to sorrow much over the imperfect results of his labors. As he was not fully responsible for the character of the churches he planted, so *missionaries* cannot now be held to a full responsibility for the character of their mission churches. But the *Board*, as a missionary institution, (and the same would be true, were it an ecclesiastical body,) is even less responsible than are its missionaries, for the character of the mission churches. It is not even directly responsible for the character of those churches,

but only through the missionaries; and only so far through them, as it is properly held accountable for their character and teaching. If there be stupidity, ignorance, weakness, waywardness, perverseness, and even more scandalous wickedness in the mission churches,—as the history of the apostolical churches would lead us to expect, even when the churches are gathered by the most able and faithful missionaries,—they can be operated upon only through the missionaries. The Board cannot wisely address those churches directly on the subject, nor can any other body of men in this country, however constituted.

But when evils exist in the mission churches, the Prudential Committee may and must inquire, whether the missionaries are performing their duty. In one instance, some years ago, having reason to apprehend that admissions were made to a church in one of the missions, without a proper attention to the evidences of piety, the Board, at its annual meeting, instructed the Prudential Committee to inquire into the facts, with a view to a correction of the evil; and such inquiries were made by the Committee, and with a satisfactory issue. Inquiries have also been made by the Committee, as to the teaching of missionaries in some of the missions, with respect to alleged irregularities and evils in mission churches, and in the social and domestic state of native Christian communities. So far as a judicious and proper correspondence with the missionaries may properly affect their incipient measures, in the formation of churches, and their subsequent teachings, and so far as those measures determine the character of the churches, the Board is responsible for the character of the native churches.

Its responsibility, in respect to the *existence of slavery* in several of the Indian churches, has some peculiar modifications in the circumstances of the case. The incipient measures for the formation of churches among the Cherokees and Choctaws, were taken thirty years ago,—long before the subject of slavery came up for discussion among the churches at home. God was soon pleased hopefully to renew the hearts of a number of slaveholding Indians, and, upon giving credible evidence of piety, they were received into the church. What the missionaries *could then* have done, had they perceived all the bearings of that subject, cannot be known. The Indians are now partially civilized, and have organized governments. There are slaveholding whites without, who are supposed to take an interest in continuing slavery among them, and slaveholding whites within, married to Indian wives,

and thus become a part of the nation; and their churches are organized Congregationally in one tribe, and Presbyterially in another. So that the missionaries, like pastors among ourselves, are obliged now to depend wholly on instruction and persuasion for their influence on the churches under their care. The religious liberty of those churches is to be respected. We should stand firm in support of our principles as to the rights of churches. Unless the missionaries are able to produce conviction,—however desirable it may be that they should do it,—the churches in the one case, and the sessions in the other, will vote in opposition to their views. It is admitted, however, that the missionaries should do all in their power, in the exercise of their best discretion, to lead those churches and sessions to a right appreciation of their duty in this matter; and that they should use a direct influence, at their discretion, to eradicate the evil of slavery, as well as all other evils, from the churches under their care. But it is obvious, that the Board, and the missionaries under its direction, have not precisely the *same degree* of responsibility for the existence of slavery in the churches just referred to, that they would have in respect to churches yet to be formed among the tribes of the African continent, or were churches now to be formed, for the first time, among the Indian tribes.

How long we should bear with mission churches, that do not come up to our standard of duty, and may even greatly try our spirits, is what the Committee are not able to decide. But they cannot doubt, that we should imitate the example of Him who “maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;” and who “so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life;” and who “is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.” We need an abounding charity, a most Christ-like feeling, when we come to the question of withdrawing our support from churches we have gathered among the heathen, because they are slow in rising to our standard of Christian excellence. Should their deficiency be in any measure owing to our lack of knowledge on the subject, when we commenced our labors among them, it will strengthen our motives for forbearance. Before deciding a question so momentous to the interests of souls, and to our own future peace of conscience, it would be well to see whether we do not find in those churches the same spiritual

results, the same living Christianity, and the same moral defects, that existed in the churches planted and nurtured by the Apostles; and whether the Lord Jesus does not bless them with outpourings of his Holy Spirit, though they cannot yet be persuaded, in all important respects, to follow us.

We should remember, that none of us are principals in this work of missions. The work is Christ's, not ours; and we are all his servants, to do his will. And if

we look into our own churches, and consider their manifold imperfections, we shall find abundant cause for charity and forbearance in respect to all churches gathered among the heathen; and if we study the intellectual and moral condition of the pagan world, we shall only wonder that the first generation of converts from heathenism can be so far raised in the scale of Christian morals and general excellence of character.

American Baptist Missionary Union.

THE CURRENT FINANCIAL YEAR OF THE AMERICAN BAPTIST MISSIONARY UNION.

Among the subjects presented to the Board at its last annual meeting, there was none that gave rise to more careful inquiry or grave deliberation than the expediency of continuing the Teloo goo Mission. The report of the Committee to whom the question was referred, cannot have been forgotten by any who heard it, or have since read it; nor the earnest discussion which followed its presentation before the Missionary Union. The consultations of the Board at its subsequent sessions were not less searching and anxious, nor with a feebleness of individual responsibility and of the momentous interests staked on the issue. The issue is known. The Committee were "instructed to continue the Teloo goo Mission;" and to "address the churches in reference to it, and on the necessity of increased contributions to sustain the mission and to reinforce the Karen and other Missions."

With respect to the Teloo goo Mission, the Committee supposed they were to resume it at once and effectively. They were charged with the service not by ordinary direction, as in the original adoption of a missionary field; but by a deliberate and formal committal, after years of experiment and on revision, and when it had been made a subject of specific inquiry by the Committee as to what the missionary contributors, whose agents they are, would have them do. They have accordingly sent forth two missionaries and an assistant, who are now on their way. With the favor of Providence they will soon reëngage in the work; and with an open door of utterance before them, with native helpers and a native church to welcome and aid their efforts, with ready supplies of religious tracts and "the leaves which are for the healing of the nations," and with an intelligent, impressible and "noble" race to preach unto, they will not, we may hope, put to shame the faith in God which has ventured to continue the mission, nor the Christlike sympathy which repelled the alternative of a "peremptory and final abandonment" of the Teloo goo people.

As regards "increased contributions;"—1. The necessities of the Karen Mission are of present urgency, and will not brook delay. Although com-

menced less than twenty years ago, and all the missionaries save two, who have labored in it, still living through the signal favor of God to do it service, it has been prosecuted with such a measure of constancy, zeal and success, and has so extended itself, as it were spontaneously, and stretched abroad its lines forward and rearward and on either hand, that it has exceeded the compass of the few who have conducted it. Reinforcements are needed to save disaster; supplies not only of additional laborers, but of helps and facilities to labor. The missionaries have been left in some instances to "serve with rigor," and to struggle with hindrances which a true economy in missionary contributions would have taken out of the way. A manly, fraternal and Christian sympathy with our missionary brethren demands increased appropriations. They have staked their all in the enterprise, and shall we look back? They have "perilled their lives unto the death," and shall we refuse them succor? Increased appropriations are necessary to strengthen their hands and hearts. It does not fill the measure of their zeal to prevent disaster,—to provide for exigences,—to keep things as they are. They must advance, or they recede; must gain conquests, or suffer defeat. They seek to win; and if duly reinforced, with God's continued favor, they *must* win. "Ten years," say some of the missionaries, these *next ensuing* "ten years," and the work among the Karens for home evangelization may be taken on themselves. With here and there a missionary to supervise the more important and difficult operations, they may plant their own churches, teach their own schools, make their own Christian books, evangelize their own heathen, and preach the gospel to the Burmans and Chinese. Shall this be done? Will the churches of this land, so honored as to be suffered to begin this glorious work, will they *understand* "this time," and through *their* blest agency shall "a nation be born in a day?"

2. Other missions have their claims, and press them with almost equal urgency. The Burman Mission, whose foundations were earliest laid, in which has been given to the people the whole written word of God, and multiplied religious tracts are dispersed abroad, needs reinforcement,—men to preach the word, and sow the precious seed beside all waters. The Siam Mission, next in age and equal in promise, with the New Testament translated and books and tracts and a quickened spirit of inquiry agitating prince and people; and China, and Assam, with their crowded population and schools and books and churches and native helpers; call for reinforcements. Europe sues for help; and Africa stretches forth its hands, the Bassa Mission bereaved, as one "smitten of God, and afflicted." Even our brethren in our Indian Missions ask for help which we cannot give. Opportunities *such as the world never saw*,—opportunities to preach the gospel to the poor, to heal the broken-hearted, to set at liberty them that are bruised, in *all the missions* of the Union,—opportunities which might well satisfy the largest desires of the largest Christian love,—lie open before us, and invite our grasp. The fields are spread abroad, not a barrier intervenes. They have been explored; the people are known, their characters ascertained, their languages learned, their confidence and good-will secured; some sense of present evil and hope of good awakened; they invite us to enter. We have the men, men tried and found faithful, men accomplished and panting for the work; they have *their* multiplied preparations,—their schools, their tracts and scriptures, their churches, their native helpers,—*all things are ready; SHALL THEY ENTER IN, AND POSSESS THE LAND?*

3. The necessity of increased contributions to sustain the missions, has its

proof and its plea in the facts which have been stated. Beginning as late as 1812 with a single missionary, given to us after he had reached a heathen land, and from which "he went out not knowing whither," these missions have wrought a work which has won for them the respect of the Christian world, and now seek SUPPLIES by which they may complete their part in gathering for Christ the ripened "*harvest of the earth*." But the reinforcements and appropriations needed for this cannot be furnished without contributions, such as shall correspond with the results already gained, with the interests involved in what remains to be accomplished, and with the unfulfilled command of our Lord.

To whom shall the missionaries look for such contributions, if not to their brethren at home, professing the same faith and acknowledging the same Lord? May they not regard us as being their fellow helpers in a common service, to which they and we are alike bound by obligations the most imperative and sacred? We have "offered up prayers and supplications, with strong crying and tears, unto Him that was able to save," that the way might be opened for the evangelization of the nations; and now, when every barrier is broken down, shall we withhold the men or the means needed to consummate the work?

With the reinforcements on their way, and by the current schedule of appropriations, the present financial year will not be one in which the missions will suffer from the want of supplies. To most of them, as respects men and money, it will be a year of release from intense solicitude. But the Committee are instructed to make "every annual deficiency one of the items to be covered by a specific appropriation the year next ensuing." By so much, therefore, as the receipts of the year next ensuing fall below the amount of such *deficiency superadded* to the *expenditures* of the present year, must be the curtailment in the outlays of missionary operations in that year. For example, if the expenditures of this year reach \$110,000, and the receipts be no more than \$100,000, an *additional* \$10,000 in the receipts of next year will leave \$10,000 *less* to be expended in the missions. Distressing as the results might be, the curtailment would be inevitable. The opposite course could not fail to involve the Missionary Union in hopeless bankruptcy.

Agreeably with an established usage, the Committee within a few weeks must make out and transmit to the missions the schedule of appropriations for the year ending April 1, 1850. In doing this, they are to "make the most liberal estimate of the amount which can be collected, that a careful and candid consideration of the *facts* bearing on the case will allow." But what are the facts as they now stand? While the expenditures during the first seven months of the present financial year have exceeded those of the corresponding months of the last by some thousands of dollars, the receipts for the same time have fallen below those of the corresponding months of last year by nearly four thousand dollars; and to meet the expenses of this year there must be paid into the treasury in *donations and legacies* within its last five months nearly fifty-five thousand dollars, about ten thousand dollars more than were received in the last five months of the preceding year!

With such facts as these before them, what amount shall be promised to the missions for the following year? The monetary affairs of the country are depressed, and many of the churches are under the influence of spiritual declension. But the schedule *must be sent* to the missions. Shall it go to proclaim the necessity of retrenchment in their operations? It is remembered with

profound gratitude to God, that the friends of the missions nobly met the large balance which it was thought would stand against the treasury at the close of the last year. But it should be known that if nothing more be done before the close of January ensuing, than to recover what has been lost in the receipts of the past seven months, and thus make up the *excess* of their expenditures, the balance to be paid in the last two months of the present fiscal year will exceed the unprecedented receipts of February and March, 1848, by several thousand dollars. With such an amount to be raised in so short a time, could the Committee do otherwise on the first of February than send to the missions a diminished scale of appropriations for the year ending April 1, 1850?

The Committee have no heart to look forward to such a necessity. To restrict the operations and thus to crush the hopes of men who have invested their all in the work of opening the way of life to the lost, is the severest trial experienced in these Rooms; but far more appalling is the influence of such restrictions on the missions. They know that no more can be distributed among them than is received into the treasury. They know that there are those, among the two hundred and eighty-five thousand members of the three thousand five hundred Baptist churches in the home field of the Missionary Union, whose coöperation has been cordial, permanent and liberal. But they have not ceased to look with amazement on the fact that **TWO THIRDS** of their brethren give nothing for their support; and that the average among those who do contribute is less than seventy cents per member. They ask, and the question should be reiterated in every church, can no way be devised by which every one calling himself a disciple shall become a regular contributor to an enterprise which exists for no other object than to "preach Christ and him crucified" to dying millions? Such a system introduced speedily into the churches which have pastors, even in these times of pecuniary depression and spiritual declension, would save the missions from the blighting influence of retrenchment.

Within the present month two individuals in a single church have paid into the treasury the sum of \$5000, "to be expended in addition to all appropriations that would otherwise be made," for the purpose of increasing or giving greater efficiency to existing facilities for preaching the gospel among the Karens. This special, unsolicited and unexpected gift, from individuals unknown to the Committee, is presented as a "thank offering for the wonderful success which has followed the labors of Baptist missionaries among the Karens," and is in no way to diminish the ordinary and annual contributions of the donors! The amount thus given will be of no avail in meeting the ordinary schedules of appropriations. But it will prove a timely and inestimable good to the beloved missions in which it will be expended. And shall it not encourage every heart to do at once and with its might all that it may now do for Christ and the heathen?

On behalf of the Executive Committee,

S. PECK,
EDW. BRIGHT, JR., } *Secretaries.*

Missionary Rooms, Boston, Nov. 13, 1848.

SHAWANOE MISSION.—Mr. Pratt writes Sept. 25th of the recent baptism of six persons at Delaware, and of others candidates for the ordinance. The mission school commenced July 1, with twenty-eight pupils.

LETTERS, &c., FROM MISSIONARIES.

ARRACAN.—J. S. Beecher, May 20, June 17.—L. Ingalls, June 23 (2), July 22, 23, Aug 26.

MAULMAIN.—Mission, July 1, 11.—J. G. Binney, April 18, May 22, June 21, July 20.—H. Howard, May 22, June 20, July 20, 21.—A. Judson, May 21, June 19, 20.—F. Mason, June 2, 23, July 7; Mrs. M., July 10.—W. Moore, May 27, June 19, July 4, 21, 22.—T. S. Ranney, May 18, 19, June 20.—T. Simons, June 19.—L. Stilson, May 22 (2), June 20, July 22.

ASSAM.—C. Barker, May 23, July 19.—M. Bronson, Jan. 27, May 1—6, July 31.—N. Brown, May 1, 13, June 8, 24.—O. T. Cutter, June 30.—A. H. Danforth, June 8.—I. J. Studdard, May 24, June 20, Aug. 18.

SIAM.—Mission, May 2.—J. H. Chandler, May 2.—J. Goddard, May 22, June 3, July 4, 29, Aug. 5.—E. N. Jencks, Aug. 19, 25.—J. T. Jones, May 2 (2), 23.—H. H. Morse, May 19.

CHINA.—W. Dean, May 19, 20, June 10, July 24.—J. Johnson, April 29, May 19; June 20, July 22.—E. C. Lord, March 15.

FRANCE.—E. Willard, Sept. 4, 6, Oct. 7.—T. T. Devan, Aug. 17, Sept. 13, Oct. 12.

GREECE.—A. N. Arnold, Aug. 8 (2), Sept. 8, 12.

GERMANY.—J. G. Oncken, July 25, 26, Aug. 11, Sept. 27, 28.

CHEROKEE.—E. Jones, Sept. 13.—H. Upham, Oct. 12 (2)—W. P. Upham, Sept. 16.

SHAWANOE, &c.—F. Barker, Sept. 23, Oct. 6.—J. Meeker, Aug. 14, Sept. 1, Oct. 3.—J. G. Pratt, Sept. 25.

OSJEWAS.—A. Bingham, j. March 17—Aug. 20, Sept. 13.

OTTAWAS.—L. Slater, Oct.

DONATIONS

Received in October, 1848.

Maine.

East Harrington, ch. 5,12
Penobscot Bap. For. Miss. Soc., J. C. White tr., viz.—Bangor, 1st ch. 42,10; E. Trask's Bible Class, for the Assam Orphan School, 15,00; "Sab. School Miss. Soc. and E. Trask's Bible Class, for sup. of a child in the Assam Orphan School to be named Howard Malcom Trask," 25,00; "Soc. to Aid Assamese Orphans, Miss Harriet A. Wood tr., for sup. of a child in the Orphan School to be named Samuel L. Caldwell," 25,00; do., 2d ch. 53,74; Fem.

For. Miss. Soc. 33,08; North Bangor, ch. 13,18; St Albans and Etna, friends 98c.; St. Albans and Palmyra, "Quarterly Conference" 3,61; Stetson, ch. 5,09; Olive M. Goodwin 1,00; Carmel, ch. 2,35; Patten, ch. 1,25; Fem. For. Miss. Soc. 6,65; Enfield, ch. 10,75; Juv. For. Miss. Soc. 6,32; Levant, ch. 18,40; Lowell, Juv. For. Miss. Soc. 7,05; Corinth, ch. 12,11; Fem. For. Miss. Soc. 6,80; Hodgdon, Fem. For. Miss. Soc. 5,10; Charleston, ch. and soc. 10,75; Hampden, 1st ch. and soc. 8,28; Bradford, ch. 1,00; to cons. Royal Black L. M., and two to be named,

314,09
319,21

New Hampshire.

New Hampton, Fem. Seminary, Ladies' Lit. and Miss. Asso., S. F. Colby sec., for sup. of a child in Assam Orphan school named Susan Colby, 25,00
Rumney, Fem. Miss. Sewing Circle, for sup. of Rev. A. H. Danforth, 25,00
Milford, Mrs. Anna H. Bolles 5,00
New Hampshire State Convention, George Porter tr., (of which \$100 is from John S. Brown, of Fisherville, to cons. Mrs. Sophia C. Brown L. M.) to cons. Rev. S. Dearborn, Rev. King S. Hall, Rev. J. H. Larned and Rev. Amasa Barron L. M., 500,00

555,00

Massachusetts.

Webster, ch. and soc., for the Telooogo Miss., to cons. Mrs. Euphemia Jewett L. M., 108,50
Chelmsford, 1st ch. 21,00
Wachusett Asso., Lewis H. Bradford tr. 225,70; Holden, 1st ch., Samuel Damon 5,00; to cons. Rev. Orlando Cunningham and Rev. George W. Cate L. M., 230,70
South Reading, ch. 70,00
Boston, 1st ch., E. J. S. Corlew, for Mrs. Mason's school, 15,00
do., a member of Rowe St. ch., to cons. Nathaniel P. Kemp L. M., 100,00
do., Tremont St. Sab. school, W. A. Holland sup't, 4,70
do., Baldwin Place Sab. school, W. E. Smith sec., 7,77
do., Bowdoin Square ch., Board of Benevolent Operations, W. C. Reed tr., 30,52
Barnstable Asso., George Lovell tr., 157,99
Foxboro', ch., mon. con., 23,01; Fem. Miss. Soc. 21,04, 44,05
West Scituate, Mrs. J. C. Colamore, 2,00

burgh 60c.; Paris 56c.; Mount Union, Mr. Milhouse 2.00; Bazetta, L. Palmer, "a disciple," 1.00; Akron, Rev. L. Austin 10.00; Akron and Middlebury, ch. 21.50; Streetsboro', ch. 27.00; Garrettsville, ch. 12.00; Hiram and Troy 4.87; Northfield, ch. 90c.; Bedford, W. Waithman 2.00; R. R. Asso., Royalton, Mrs. Austin, 1.00; col. at Asso., &c., 23.18,	107.70
Rocky River Asso., viz.—Bath, Mrs. Culver 95c.; Royalton, Mrs. Austin 1.00,	1.95
Scioto Asso., annual col.	8.00
Strait Creek Asso. 2.08; Hillsboro', Charles Harris 25c.; a young lady in Oakland Fem. Seminary 35c.,	2.68
Wills Creek Asso., viz.—An. col. 20.61; Brushy Fork, ch. 2.25; Antrim, ch. 1.37; Elijah Bateman 1.00; Joseph Mears 10c.; James Mears 10c.; S. H. Mears 9c.,	25.52
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	56097.79
Total from April 1 to Oct. 31,	538,022.74

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NO. 1.

MISSIONS JUDGED BY THEIR SUCCESS.

Missions for the propagation of Christianity among the heathen can no longer be regarded as doubtful experiments. The grounds of attack and defence, therefore, have undergone an entire change. Thirty or forty years ago, such undertakings were represented by those who opposed them, as fanatical and utopian; as begun under the influence of a misguided zeal, and never likely to answer the purpose, or reward the benevolent exertions and sacrifices of their projectors.

The friends who espoused the cause, knew too well the nature of the work in which they had embarked, to be put down or discouraged by this mode of assailing them. Their enterprise was founded on a correct knowledge of the nature of Christianity, as a message from God to man, and as adapted to all the diversified evils which belong to his fallen nature. They were fully persuaded that it was the will of God the gospel should be preached to every creature; and that, though they might err in the selection of instruments, or in the choice of spheres of action, God would regard with approbation the effort to promote his glory, and sooner or later smile upon it with success. Success, come when it might, however, they never alleged as the proper ground of their engaging in the work. They knew that it was the prerogative of God alone to give it in answer to prayer, and in connection with effort, while it was their duty in faith and patience to wait for it.

I grant that if success in such a cause were indefinitely delayed, it would lead to some important considerations. It would induce suspicions as to the nature of the work attempted; as to the construction put upon the revelation of the will of God; and, finally, as to the divine origin and design of Christianity itself. For if any part of the communication from heaven be clearer than another, it is the intimation, that the blessings of the gospel, as they are adapted to all, so they are destined by God to be enjoyed by all the nations of the earth. If, therefore, all attempts to propagate the gospel should fail, it would follow either that we are incapable of understanding its revelation, or that something of a very mysterious nature belongs to the designs of God respecting it.

So far from being under the necessity of looking at the subject in this light, we have been furnished with evidence of the most satisfactory kind, that the experiment has succeeded to the full extent, if not of the wishes, at least of the expectations of those who have tried it; that in every instance where the attempt has been judiciously made by proper instruments, and sufficiently persevered in, success to a greater or less extent has taken place; and that on the whole, the results have been so satisfactory, as to present a complete answer to every objection, and the fullest encouragement to proceed.

There is such a thing as being impatient of labor, or of waiting for its results; of entertaining too magnificent ideas of the amount of our own doings; and of assuming the attitude of menace and reproach, because every thing is

not according to our mind. It is possible too to forget, that when a gigantic superstructure is to be raised, a platform or foundation of proportionate extent must be laid. It seems to be expected by many, that the cupola should be rising into view, before there has been time to accomplish the work under ground. It is overlooked, that a very large portion of the work which has been done by missionary societies and missionaries, during the last thirty or forty years, has been chiefly preparatory in its nature. Much labor has been employed to overcome difficulties and obstacles which stood in the way of the work at home, or of its introduction into various countries abroad. The efforts required to subdue positive hostility to missionary undertakings have been great, and required much wisdom and perseverance. To have succeeded thus far in commanding public confidence and approbation, is alone of vast moment to the future interests of the work. It is but within a few years that the cause has acquired the appearance of magnitude, or that the operations have been conducted on a scale at all worthy of it, or of the persons who espouse it. Yet we are already told that our success is nothing, compared with our means.

Many of our most valuable and efficient missionaries have been employed rather as pioneers, than as regular soldiers; their time and talents have been chiefly devoted to the compilation of grammars and dictionaries of new and difficult languages; to the translation of the scriptures, and of other valuable works, into those languages; to the forming of systems, and conducting seminaries and schools for education; in short, to the construction of a vast apparatus of means for attack and defence, which may be more extensively and effectually employed by others than by themselves. What has absorbed the chief part of the time, strength and talents of the Baptist missionaries at Serampore?—translations, dictionaries, schools and school books. The same remark will apply to many of the missionaries belonging to the London Missionary Society, in India, China, and the Chinese Archipelago. In Madagascar, in the Mediterranean, and in Siberia, a great part of their employment has been of this description.

To have overcome the difficulties which were in the way of these preliminary objects, ought not to be regarded as a small matter. I am aware I shall be told that these are, after all, but means, however important they may be in themselves. I answer they are ends as well as means. They are legitimate objects of Christian labor; many of them will not require to be done again; and the man who has accomplished them ought not to be considered by his brethren as having lived in vain.

Is it nothing, considering the vast fabric of superstition, idolatry, and oppression, which we have begun to assail, that a slight vibration only begins to be perceptible? Our success ought not to be estimated merely by the cost and labor employed, but in connection with the opposition which we have to encounter. In this point of view our means are really insignificant. With our feeble energies directed against hundreds of millions, is it nothing that a few outposts have been carried? that some alarm has been created? that the sound of war has penetrated the lines, and been heard even in the centre of the camp? All this it seems is nothing, because we have not carried the main fortress; or at least overcome a large portion of the enemy.

It is not correct, that there has been little success even in the work of conversion, where the proper means have been employed. Are the conversions of the South Sea islanders forgotten? Both in regard to numbers, and to the effects of the gospel on the individuals, these conversions have no parallel, except in those of apostolic times. But not to look exclusively at the work in this quarter, I am not afraid to assert, that, with few exceptions, wherever fit men have been employed in directly addressing the heathen on the subject of Christianity, they have not labored in vain; and that the success which has followed laborious and persevering exertion will bear a fair comparison, all things considered, with what takes place among ourselves. I challenge inquiry on this subject; and refer for the truth and accuracy of my statement to many parts of India, and Africa; and to the West Indian Missions, belonging to the Moravians, the Wesleyan Methodists, and the Baptists.

Instead, therefore, of pouring forth complaint and discouragement, it becomes us to adopt the language of thanksgiving, and to humble ourselves before God for our own unbelief and unprofitableness. The failure has been on our part,

not on God's; and when we are prepared "to consecrate ourselves to the Lord, and our gain to the God of the whole earth," we shall be strengthened by him "to beat in pieces many people, and gather them as sheaves into the floor."—*Rev. Wm. Orme.*

THE REASONS WHICH MAY JUSTIFY QUALIFIED INDIVIDUALS IN DECLINING THE MISSIONARY SERVICE.

What reasons are sufficient to justify an individual qualified for missionary service, declining that service, and spending his days at home?—I would suggest the following general considerations.

1st. The evangelization of the world is given in charge by Christ himself to his disciples *generally*; consequently, while the work remains unaccomplished it is binding upon *all*. And each individual disciple must conceive himself as specifically included in it, unless he be able to show good cause of exemption. The aged, the very young, the weak in bodily health or mental capacity, are, without difficulty, struck off the roll of those to whom the charge applies in the way of personal engagement in the service of Christ. With them we have, therefore, at present nothing to do. We have before us men qualified for the work, but deliberating whether they ought to be exempted on other grounds.

2d. As Christ does not require any one to put himself into actual service as a minister or missionary by breaking through the established rule of duty in ordinary life, so he cannot *approve* of any one forsaking unwarrantably any part of duty in order to engage personally in the work of an evangelist to the heathen: consequently there is a danger of entering upon it uncalled and unapproved, as well as a danger of criminally declining it. But,

3d. The nature of *this* service is such that there is little reason to fear that more persons will offer themselves as candidates for it than ought to be employed in it. Hitherto the proportion of candidates has fallen miserably short of the number requisite upon any reasonable calculation for fulfilling the *divine charge* to preach the gospel to every creature; while the nature of *home service* in the ministry is such, that there is no danger of there being an inadequate supply of candidates for all its departments. Further, there is every reason to believe that there will always be a sufficient number of secular men for conducting every plan of Christian benevolence or general usefulness at home.

The deduction from this is, that a plea of exemption from foreign service founded solely upon the call to engage in the ministry at home, or to fill any useful station in society, must be viewed as inadmissible.

4th. That as it is the unquestionable duty of a Christian to provide for his own, it follows that in a case where parents or other relatives are dependent on one who proposes himself as a candidate for missionary service, he cannot consistently with duty leave them unprovided for; but if they may and will be provided for in the event of his leaving them, they cannot justly detain him, nor can he in ordinary cases justifiably decline the service on their account.

5th. That when the affection of parents or other relatives, or their indifference to the cause of Christ, or other hostility to it, or other similar motive, prompts them to oppose a fit person's embarking in this cause, it might go far to ascertain the path of duty simply to consider how such a plea of exemption would be sustained in the case of a soldier ordered by his prince to join a regiment on a foreign station. Would the prince sustain such a plea of exemption? Would the soldier hesitate whether it were his duty to obey the command because his friends hung upon his neck and entreated him not to leave them, or being disaffected to the government, absolutely forbade him to go?

It will not avail to say that in the charge given by Christ to his disciples, there is no definite command to *me* to engage in this holy warfare against his enemies in foreign lands; for, as has already been shown, this is the particular service upon which men are now urgently *needed*. As in the government of ancient

Sparta every subject was a soldier, and whenever or in whatever way their services were required they were bound to come forward, so it is in the kingdom of Christ: it is expected that every one will know and "do his duty." In the contest, then, with the powers of darkness, Christ has made it the duty and privilege of all his subjects, without exception, to engage according to their means and talents the strength to wield the weapons with which he has furnished them; and the service expected and demanded of all who are capable of bearing arms is, to take the field in person against the enemy.

When the means of a costly sacrifice are wanting, the smallest offering is not despised by Him who looks upon the heart of the offerer. He that is not able to bring his lamb, may bring his turtle doves or two young pigeons; and he who is not able to present even these, may offer the tenth part of an ephah of fine flour. (Lev. 5:7, 11.) But there is a rigid requisition upon every individual *up to his ability*.

But what shall we say of a minister of sterling piety, various learning, good talents, of sound constitution, in the prime of life, and without relative ties that forbid his removal? This I feel to be delicate,—sacred ground, and, therefore, I would enter upon it tenderly and with diffidence. But in my humble opinion, there may be cases (perhaps not a few) where a Christian pastor is comfortably settled, beloved by his people, and his labors blessed among them, while, nevertheless, both he and the church would ultimately be gainers by his *forsaking* all for Christ. His place would be supplied,—his people would feel themselves more than ever identified with the cause of missions. They would follow him with their prayers, and sympathize in his joys and sorrows as in some sense their own. It would be long before they forgot the joy and the grief of that moment when they were enabled by the grace of God to part with a beloved pastor, and say, "The will of the Lord be done;" when they gave him up in generous love to the souls of heathen who had more need of such a teacher than themselves; and it would be long before they would cease, "at morning time" to remember him.

It is proper to observe at the same time, that in ordinary cases it is a very questionable step for a minister at home to break up his engagements, which it is to be presumed he entered into after solemn deliberation, much prayer, and entire conviction of duty. But it is possible to conceive, nay, perhaps it is not uncommon for ministers to have entered upon their work without ever seriously weighing the question, whether it might be their duty to go abroad as missionaries to the heathen. And this may very easily have happened, since even to this day the subject is kept so much in the back ground, and the duty of properly qualified persons devoting themselves to the service so seldom pressed upon the attention of those whom it concerns. Hence the present suggestion that qualified men, although settled as pastors, may be called to quit their flocks and go to seek the sheep that are wandering without a shepherd, is but a temporary measure; that is, a measure rendered necessary by the error of entering upon home service from a defective knowledge of their duty to serve their Master in a different sphere. If from this time henceforth the subject shall be so well understood that no man shall enter upon the work of the ministry at home before he has satisfied his own mind that he has no call to become a missionary,—the measure now alluded to of a pastor leaving his people, which, considering all circumstances, is not unlikely to be the duty of some, will never need to be resorted to.

Ought not tutors and others, then, who have influence over young men preparing for the ministry, to bring this question fully before them,—lest they should form home engagements unadvisedly, and begin to think of missionary service when it may be too late, or at least when they must engage in it under disadvantages?

I have no idea however that many pastors will determine to take the step I have ventured to hint at. At any rate, sure I am that there will arise from it no danger of the churches at home being left without instructors by such desertions; and I am equally sure that as to those devoted men who do go as missionaries to the heathen, they will never be suffered to want any good thing the friends they leave can supply, or their prayers draw down from the God of all grace: or should their friends neglect and forget them, the Lord whom they serve will raise up for them fathers and mothers and sisters and brothers, and

give them a hundred fold more than they have forsaken, with persecutions,—and, in the world to come, everlasting life.

I know that the attachments of ministers and people are not to be treated lightly. Nor is the argument altogether without weight which might be urged, that the affection of a people to him who labors among them renders his services really of more value to them than they can be to any other people; and, as they think, more useful than the labors of any other individual, however qualified, could be. But I would submit it to the calm judgment, and to the *faith* of such a church, whether their cheerfully giving up the instrument by which God was pleased to edify and comfort their souls, would not warrant them confidently to expect that he for whose sake they had thus “denied themselves” would not suffer them to be spiritual losers by the transaction. And so far as the pastor himself might be concerned, I would submit it to *his* faith, whether in such a case, whatever might be his feelings in parting with an affectionate people, not however leaving them destitute, but seeing them intrusted to the care of another faithful “shepherd,” he might not “assuredly gather” that he might warrantably join the company of them who go “to call the sheep that wander yet:” nay, that it would be shrinking from duty, and declining a noble and generous service to stay behind.

One of our best practical writers says, “The day is near when unfaithful ministers will wish they had never known their charge; but that they had been employed in the meanest occupation, instead of being pastors of Christ’s flock, when, beside all the rest of their sins, they shall have the blood of so many souls to answer for.” But this observation suggests a query, If any one, in order to shift off the responsibility, and escape the possible guilt of unfaithfulness as a Christian minister or missionary, decline the office, hiding his talent and spending his days in useless security, is he guiltless? or is he chargeable with the blood of the souls that might have been warned and instructed, and for whose salvation he might and should have labored? I doubt not but he is. O! *it is a solemn thing to be intrusted with a talent!* It is not at our own option to employ it or not; nor are we at liberty to employ it where it may gain half a talent more, if we might have laid it out where it could have gained double.

The author just now referred to says in another place to the same effect. “It will not serve your turn to run out of the vineyard, on pretence that you cannot do the work. [God] can follow you and overtake you as he did Jonah, with such a storm as shall ‘lay you in the belly of hell.’ Totally to cast off duty because you cannot endure to be faithful in the performance of it, will prove but a poor excuse at last.”*

To sum up the whole, I am clearly of opinion that many individuals, ministers, students and private members of churches of various ranks who are staying at home, ought “to forsake all” and follow Christ as preachers of the gospel to the poor dying heathen. This is an awfully serious subject. It involves nothing less, so far as human agents are concerned, than the question, whether these millions upon millions of idolaters shall live and die, “without Christ and without hope in the world,” or whether “they shall hear the gospel and believe and be saved?” O what a tremendous responsibility rests with them who *have* the bread of life! I make no allusion to individuals. I have no particular body of Christians in my eye. But I cannot help thinking that I see in this want of real, practical, effective concern for the souls of perishing men,—this want of zeal in spreading the gospel among the heathen,—*one* reason why the faithful preaching of it is so little blessed at home. Is there not room to suspect that God may be looking with a frown instead of a smile upon the labors of a man, who, faithfully as he may be preaching the gospel to a congregation of professed Christians, is hiding in a corner among them the talent that might have told with effect against the fabric of heathen idolatry?† Is there not reason to suspect that he may here find the secret cause of his laboring from Sabbath to Sabbath and from year to year without seeing much, if any,

* Baxter’s Reformed Pastor.

† Query. How would it do for a minister in such circumstances to preach to his people by way of accommodation from Acts xiii. 46—(“It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, *lo, we turn to the Gentiles.*”) and act accordingly? Comp. chap. xviii. 6, and xxviii. 28.

a part of our history, which, "dying, we shall not wish to blot." "Men ought always to pray."

HOW LONG SHOULD MEN CONTINUE TO PRAY?

"Always to pray," says our Lord, "and not to faint:"—as long as we belong to the order of beings, man: as long as we claim to be of the race. God has made us, to pray. We glorify him by praying. We keep open our communication with him by praying. We strengthen the dominion of grace, and weaken the power of sin by praying. God will never have answered our prayers, and supplied our wants to such a degree, as to relieve us from the duty of prayer. He is a God, hearing and answering prayer; He has encouraged us to pray by promising to regard our petitions. Yet he will never, never in this world, so far consummate his answers to our requests as to leave us nothing more to pray for. Sometimes we may misunderstand his mode of working. Sometimes our prayers may be prompted by a selfish spirit, and not by the Spirit of God. Sometimes the guilty state of our hearts may make our worship unacceptable to God. Sometimes we may ask for that which would be injurious. Sometimes we may be right as to the thing asked, but injudicious as to the time when we wish and expect our petitions to be fulfilled. God wisely retains under his own control the matter of answering our prayers. "The times and the seasons the Father hath put within his own power." And God's plans are not bounded by the little cycles of man's life. His plans and the fulfilment of his promises are linked in with the great cycles of eternity;—with the great cycles of his own infinite being. Your prayers are not yet answered; but wait awhile. Still, "always pray, and not faint." The promise is not abrogated; God's great purposes are not delayed. No unexpected friction has occurred in the heavy machinery of his providence. He knows what he will do. His government knows no haste. He is not in a hurry. He has time enough, and wisdom enough to secure, in the remote end, his own greatest glory. Man is impatient, weak and short-sighted. But when time's weary ages have passed away, and the slowly rolling leaves of the book of God's purposes are all turned, his mighty plans will stand revealed. Then shall the sower rejoice with the reaper, and he that planted with him that treadeth out the sheaves. The voice of God to impatient man has always been, wait, wait! And at the proper crisis he has answered. So it will always be. But "men ought always to pray, and not to faint." Delay to fulfil his promises is not equivalent to a declinature. The times are not specified, in God's revelations to mortals. When the promises have come to maturity, the execution will not meet with a moment's delay.

WHAT OUGHT MEN TO PRAY FOR?

What do they need? What do you need? What do you desire,—for your own soul,—for your children,—for your friends,—for the community,—for a dying world,—for the glory of God,—for the honor of Christ,—for the joy of heaven? Sit down and deliberate upon these things. Take the matter into serious consideration; and whatever you desire, if it be a proper matter for petition to God, pray for that. He who is sensible how much he himself lacks conformity to God,—how great a change he must undergo, (as most Christians must,) before he will exemplify the pure, sweet, serene, holy, Christ-like, heavenly spirit of religion, as he should,—will, doubtless, find one subject for prayer. He who has around him those upon whom he is daily impressing his

mark, and whom he is training, as he hopes, for the Lord Jesus Christ and for the Holy Ghost, and educating for heaven, will find another. He who recognizes his duty to a dying world, to sinners around him, and to the heathen, far away,—who is conscious of his obligation to labor for them, and to pray for them, and to give for their sakes, as Christ gave himself for his, will find another subject of prayer. If any one thinks it difficult to discover what things he shall ask for in prayer, it is because he is not sufficiently familiar with prayer. One of the offices of prayer is to implore God to teach us how to pray; and one of its choicest blessings is that, when “we know not what we should pray for as we ought, the Spirit itself maketh intercession for us, with groanings which cannot be uttered.”

WHY SHOULD MEN PRAY?

The context of the passage which forms the theme of these meditations answers the question. Because prayer is the appointed medium of divine blessings; and because it will be answered. “Shall not God avenge his own elect, which cry day and night unto him? I tell you that he will avenge them speedily.” All history, sacred, political, and personal, is filled with illustrations of the doctrine that prayer is not in vain. Who can conceive that, when the “many crowns” are set on the head of our Immanuel, some of the brightest of them are to be drawn from his spiritual conquests over nations now sunk in the degradations of heathenism,—and not see the utility of prayer, its value, and its importance? True, the prayers that men offer are not often matters of record; and, so incompetent are our powers of spiritual observation, that very frequently, when events occur in answer to prayer, no man regards it, no man perceives it. But the fact stands up in solemn and awakening dignity, whether it escapes man’s observation or not. And it will add a mighty charm to the events of this world’s history, to trace the mysterious but efficient interposition of this wonderful agency, when we come to review the past, with the vision of glorified spirits, on the hills of immortality. Prayer is recommended to us on every rational ground. We ought to pray. The Lord Jesus has said it; our own natures respond with their unqualified amen. Our condition of dependence suggests and urges it. Prayer is the breath of true piety. The love of prayer is the test of regeneracy. Prayer, by its reflex influence, benefits our own souls, even if it has for its object chiefly the welfare of others. Prayer is a successful weapon to repel the force of temptation. True prayer secures true purity, and fosters every Christian grace. “Praying will make us leave sinning.” Prayer opens a communication between earth and heaven; and through it, man holds communion with God. Much prayer generally secures great consolations on a dying bed. And prayer, by divine appointment, obtains the blessings for which it asks.

“He frees the soul condemned to death;
Nor, when his saints complain,
Shall it be said that praying breath
Was ever spent in vain.”

"HOW MUCH OWEST THOU UNTO MY LORD?"

It is the wise custom of prudent men, engaged in the pursuit of business, to take an account, at stated seasons, of the condition of their affairs. This is done, particularly, at the commencement and close of partnership arrangements, and at the beginning or the termination of the year. The same thing is done in a season of severe pecuniary pressure, or in the immediate prospect of such a calamity. What is the value of their stock in trade? What is the nature of their debts? To whom are they indebted? and, who is indebted to them? Generally, these seasons of examination are made the occasion of seeking the adjustment and settlement of accounts. They endeavor to collect outstanding debts, and, as far as possible, to pay the amounts in which they are indebted to others. We approve this course, as appropriate to an honest and honorable dealer.

It is recommended, for the best of reasons, that these occasions of settlement be frequent, thorough and universal. Once in the year,—for example, the beginning or the close,—is none too often. All men should observe them. What is good and beneficial for one is equally good and beneficial for others in the like circumstances. Short reckonings, says the proverb, make long friends. Besides, he who settles his own affairs during his life-time, keeping things arranged, as far as possible, with reference to his being unexpectedly called to leave them, can settle them on more advantageous terms than his executors, save cost, and secure a larger amount to be distributed among his lawful successors. And, still further, he who, in respect to benevolent causes, is his own executor, has at the same time the satisfaction of doing good, and of knowing that his benefactions reach the treasury for which he designed them.

At the commencement of the year, we embrace the opportunity to give a religious turn to these remarks, and to sanctify this custom of business.

"How much owest thou unto my Lord?" It is a question to which, in inquiring into our liabilities, we shall do well to give its proper weight. Why should we take account of part of our debts, and not of the whole? Why should we examine into the state of our relations to men, and not to God? Why should we conscientiously pay our debts to them, but give nothing to him?

We determine our indebtedness to our fellow-men by referring to our accounts, and inquiring what articles we have had of them. By the day-book and ledger we find that on one occasion we had such and such articles, and on another occasion, other articles, and so on. If to this process we add the consultation of our invoices, book of sales, and catalogue of stock on hand, together with an examination of the notes and bills due, we can learn very nearly our pecuniary condition.

Let us apply these things to our relations to Jehovah. We have, it is true, no spiritual day-book and ledger; but the scriptures will serve us for the one, and conscience and memory for the other.

And now, "How much owest thou unto my Lord?" First, what have you had? Secondly, how much have you paid?

1. What have you had? It is a long invoice. We cannot give half the items. Let the following few suffice. We will embrace in our account only the last year. What, then, have you had?

In temporal things, three hundred and sixty-five days of life and health, dur-

ing which God has distinguished you by giving to you blessings which have been withheld from many others,—preservation from a thousand accidents,—the watchful guardianship of an unsleeping eye and the support of a divine hand, during every moment, by day and by night,—the life and health of those dependent on you,—food, and raiment, and a house to dwell in,—prosperity in your secular pursuits, and an amount of business which has brought you at the rate of ——— dollars in the year,—books and newspapers for your reading,—and as much as ——— dollars, which you have been able to spend in recreation, in journeying, or in mere gratifications of taste or fancy, beyond the mere calls of necessity.

Or, if this enumeration needs to be varied, in consequence of sickness or reverses in your own person, or in your kindred, or those dependent on you, even here contemplate the mitigations of the calamities, and take account of what you have had of God in the alleviation of these trials, or in the good which they have or might have wrought for you.

In spiritual things, you have had fifty-two Sabbath days,—more than seven whole weeks of seasons of rest from toil, that you might enjoy the earnest and foretaste of heaven,—perhaps a hundred or more evangelical sermons,—several occasions of celebrating the death of Christ,—daily opportunities of prayer, social or private, or both,—the blessed bible, with all its promises, instructions and hopes,—perhaps a season of gracious revival in your own soul, or in the community,—it may be, the conversion of a husband, wife, or child. You have had the daily intercessions of Christ, added to the application of his atoning blood,—the sanctifying energy of the Holy Spirit,—strength in the hour of temptation,—many opportunities of doing good,—perhaps God has even made you the messenger of salvation to some soul.

2. For these, and ten thousand other blessings, and for those that are involved in them, what have you given to God? In other words, how much have you paid?

We hope there are many who have given to him the devout, spontaneous and abundant service of holy and willing hearts. This is right and praiseworthy. It is the proper service of the spiritual part of our natures. But is there not something more demanded of us? God lays the hand of his authority upon all that we possess. He has a right, not only to ask for the service of our affections, but also to demand a share of the worldly possessions of which he has made us stewards. And as we cannot, in spiritual service, make a fit return for all his mercies, we may make a suitable acknowledgment of our gratitude, by giving as God hath prospered us for benevolent uses.

What have you given for benevolent uses? How much for the poor, for sick persons, for the widows and fatherless, for bibles, for home missions, for the heathen, for Sabbath schools, for tracts, for seamen? How have your appropriations to these objects corresponded with your income? How much have you paid to the Lord?

It is true, God's mercies to us are free gifts. He does not bestow them for the sake of a recompense. He does not ask of us a recompense, as such. But, as a matter of gratitude, we should delight to offer him that which he does not demand. We ought to regard our obligations to him in the light of a debt.

Taking it for granted that the Christian has already given of his money, to some extent, to the cause of God, the question is still, in many cases, an appropriate one, "*How much owest thou unto my Lord?*" What is the amount of the unpaid balance?

There are three considerations, in addition to the above, which may help us in determining this question. 1. What is our ability? 2. What does the exigency of the cause demand of us? 3. What is proper, as a thank-offering to Him who has given us every blessing pertaining to this life, besides the forgiveness of sins, the sacrifice of himself, and the blissful immortality beyond the grave?

A serious contemplation of these suggestions, we are confident, will show to many Christians in our country that they still owe something to their Lord. Let, therefore, the professional man, the student, the merchant, the mechanic, the laborer, the seaman, the mother, the child, weigh these thoughts. Let them revolve the question in their own minds, "How much owest thou unto my Lord?" With increased gains, have they made a proportionate increase of their benefactions? While the treasuries of Christian benevolence are empty,—while men offer themselves to go and break to the heathen the bread of life, but for want of means cannot be sent,—and still the heathen, "in their blindness, bow down to wood and stone," this is a weighty question. Let every one give it a place in his accounts of the last year, which is just closed, and in his plans for the new year. Let every one pray over it in secret, that he may act upon it deliberately, intelligently, and calmly. Let every one, again and again, not only revolve in his mind, but slowly repeat to himself in audible words,—demanding an honest reply,—“How much owest thou unto my Lord?” *

UNION TO CHRIST.

There is an apparent union between Christ and all the members of the visible church, which is formed by their receiving common gifts and influences from him, while they profess to receive his truth and to engage in his service. There is too a moral union of mutual affections between him and believers; but that upon which the enjoyment of the benefits purchased by his sufferings and death depends, is spiritual. It includes a legal union between us, as ruined sinners, and Christ, as our surety. The everlasting love of God and the covenant of grace are the bonds of it; and the placing of our sins to Christ's account that his satisfaction might be placed to ours, in the eye of the law, is the effect of it. It also includes the personal union of Christ to our nature, in order that he might meet the requirements which his legal union to us drew upon him. But all these would fail of securing to us the great object for which Christ died, unless in addition to all other relations, we have a union to him which is spiritual.

It is the spiritual characteristic of this relation that clothes it with many of its peculiar difficulties, and leads some to reject it entirely as imaginary. It differs from the ordinary relations of life, with which we are acquainted; and under the influence of our senses, we are apt to think of it as material; or if we study more refinement, we are apt to regard it as nothing more than the bonds which bind kindred spirits on earth together. But it is of vital importance to keep in mind the spiritual nature of it, notwithstanding the similitudes by which it is illustrated for us.

Then if we take the figure of the vine and the branches, which Christ himself uses, it shows that as there is a natural, intimate, vital union between them, so there is a spiritual, intimate, vital union between Christ and all true Christians,—that as the vine and its branches have but one common principle of natural life, our Lord and his followers have but one common principle of spiritual life. One common purpose actuates them, as it does the leader and all the followers in any great secular enterprise. Or, to use another figure, as the head and all the members of the natural body are actuated by one common

principle of life, which makes it one, so the spirit of Christ dwells with all his people, and makes them one with him. There is a common principle of spiritual life among them. This creates a oneness, not only between Christ and his people, but between the different members of the family of Christ; as the members of the body, though many, under the influence of the same soul, are one with the head and with each other. "By one spirit are we all baptized into one body, and have been all made to drink into one spirit." (1 Cor. 12:13.) "There is one body, and one spirit." (Eph. 4:4.)

It is thus seen that it is in truth, and not simply by figure of speech, that Christ and his people are one. The spirit of Christ so dwells in them that they receive not simply his benefits, but Christ himself. They have him for their life, and are partakers of him. He lives in them, and they abide in him.

* * * * *

1. We may infer the moral dignity of all true Christians. Some worldly situations naturally have an idea of dignity attached to them. They impart dignity to those who occupy them, and to those who are united to the occupants, whether by marriage or by blood. A prince has honor because he is connected to a royal father.

There is great dignity in the angelic nature. Angels are the highest and the most honorable of all the creatures of God. They have the honor of beholding his face in glory. But there is no honor conferred upon creatures, no, not upon angels, equal to that which the believer derives from union to Christ. Angels are his chief and most honorable subjects; but saints are his own mystical members and spouse. Angels are appointed to serve them. They delight to do it. Christ is their common head; but he is the head of saints in a sense different from that in which he is the head of angels. Of both he is the head of dominion, but of the former he is the head of vital influence too.

The great ones of this world might frown, should the humble Christian presume to approach them; but God sets the meanest subjects of his spiritual dominion before his face with delight. With him the Christian, however humble his sphere, is before the prime minister of any state, or the prince himself. The pulpit where his word is faithfully preached, however mean its structure, is to him above the throne, though set amidst the most precious gems. The humble but sincere Christian may well prefer the sphere in which he is destined to move, to that of Gabriel before the throne of the Most High.

2. If believers are so intimately united to Christ, we infer that they ought to regard his cause as their own. It is to be feared that many who profess to be united to Christ, regard all they do for him or for his cause as lost. But all such persons lack correct views, if they do not lack the spirit of Christ, and union to him. Christ himself has gone away from us into heaven, where he neither hungers, or thirsts, or wants any more. But his members and his cause have yet many wants. In them he often hungers and thirsts, and has need to be taken in, and warmed, and fed. And he regards what is done to them as done to himself. And so what is done for his cause is done both for those who do it, and for him.

When they extend, or beautify, or enrich the kingdom of the Redeemer, they extend, and beautify, and enrich a kingdom of which they themselves are heirs. When they promote the interests of that kingdom, they promote their own. So they ought ever to view it. It would seem almost incredible that professed followers of Christ should be close and niggardly in relation to their brethren, and the interests of Christ's kingdom on earth, if they really believe that what they do for these, Christ absolutely regards as done for himself. Every one should be as much knit to the cause of Christ, as to Christ himself.—*Rev. R. Taylor.*

American Baptist Missionary Union.

MISSIONS, MISSIONARIES, &c., 1848-9.

BURMAN.—*Maulmain Mission.*—Burman department;—A. and Mrs. E. C. Judson, T. Simons, H. and Mrs. Howard, E. A. and Mrs. Stevens, L. and Mrs. Stilson, T. S. (printer) and Mrs. Ranney, Miss L. Lillybridge, resident at Maulmain; and S. M. and Mrs. Osgood, in U. S. A.

Peguan department;—J. M. and Mrs. Haswell, temporarily at Maulmain.

Karen department;—F. and Mrs. E. H. Mason, J. G. and Mrs. Binney, N. and Mrs. Harris, W. and Mrs. Moore, Miss M. Vinton, resident at Maulmain; J. H. and Mrs. Vinton, in U. S. A.

Tavoy Mission.—Karen department;—C. and Mrs. Bennett, E. B. and Mrs. Cross, at Tavoy; J. and Mrs. Benjamin, on their way to Tavoy; D. L. and Mrs. Brayton, Mr. B., at Mergui, Mrs. B., in U. S. A.; J. and Mrs. Wade, in U. S. A.

Arracan Mission.—Burman department;—L. Ingalls, at Akyah, C. C. and Mrs. Moore, on their way to that station.

Karen department;—E. L. Abbott, J. S. and Mrs. Beecher, at Sandoway; H. L. and Mrs. Van Meter, on their way to S.

SIAM.—Siamese department;—J. T. and Mrs. S. S. Jones, J. H. (machinist) and Mrs. Chandler, Miss H. H. Morse.

Chinese department;—J. and Mrs. Goddard, now in China in quest of health, E. N. Jencks, (a) in U. S. A.

CHINA.—W. Dean, J. Johnson, (b) at Hongkong; D. J. (physician) and Mrs. Macgowan, E. C. and Mrs. Lord, at Ningpo.

ASSAM.—N. and Mrs. Brown, O. T. (printer) and Mrs. Cutter, at Sibsagar; M. and Mrs. Bronson, (c) I. J. and Mrs. Stoddard, at Nowgong; C. and Mrs. Barker, A. H. and Mrs. Danforth, at Gowahatti.

TELOOGUOS.—S. S. Day, L. and Mrs. Jewett, on their way to Nellore, Hindostan; Mrs. Day, S. and Mrs. Van Husen, in U. S. A.

BASSAS.—Mrs. L. Clarke, (d) Mrs. M. B. Crocker, in U. S. A.

FRANCE.—E. and Mrs. Willard, at Douay; T. T. and Mrs. E. E. Devan, (e) at Paris.

GERMANY.—J. G. Oncken, &c., at Hamburg; G. W. Lehmann, at Berlin, &c.

GREECE.—A. N. and Mrs. Arnold, Mrs. H. E. Dickson, at Corfu, (f) Ionian Islands; R. F. and Mrs. Buel, at Piræus.

(a) Mrs. Jencks died at sea June 27.

(b) Mrs. Johnson died at Hongkong June 9.

(c) About to return to U. S. A. on account of ill health.

(d) Rev. I. Clarke died at sea April 24.

(e) Dr. Devan was married to Miss E. E. Clark Sept. 7.

(f) Miss S. E. Waldo, now Mrs. York, removed to Zante in August. Her services are still devoted to the welfare of the Greeks, though not in full connection with the Greek Mission.

CHEROKEES.—E. and Mrs. Jones, W. P. and Mrs. Upham, H. (printer) and Mrs. Upham. (a)

SHAWANOE, &c.—J. and Mrs. Meeker, Mrs. J. K. Jones, at Ottawa; J. G. and Mrs. Pratt, Miss E. S. Morse, at Delaware; F. and Mrs. Barker, at Shawanoe. (b)

OTTAWAS IN MICHIGAN.—L. and Mrs. Slater, at Richland, Mich.

OJIBWAS.—A. and Mrs. Bingham, A. J. Bingham (c), at St. Mary's, Mich.; J. D. Cameron, at Tiquamina.

TONAWANDAS, &c.—A. and Mrs. Warren, Akron, N. Y.

Total, exclusive of native preachers in Germany, fifty-five missionaries, including three printers, one machinist and one physician; and fifty-five female assistants; beside native preachers and assistants.

INTELLIGENCE FROM THE MISSIONS.

FRANCE.—*Letters of Mr. Willard.*

We continue to receive gratifying accounts of the progress of the gospel in various parts of the department *Du Nord*. The faithful sowing of the word there these many years, has not been in vain. Although some seed has fallen by the way-side and some in stony places, other has fallen upon good ground, and is springing up, and gives promise of fifty and even a hundred fold. In allusion to one district Mr. W. speaks of a "revival of religion," general, if not mighty. We extract the following notices of repeated additions to the churches from his letter of Oct. 7. For previous accounts of a similar cast, see our number for November, p. 422, last vol.

Manicamp and Genlis—The work advancing.

Having made arrangements to meet br. and sr. T. at Verberie 30th of Sept., I proceeded thither the day before, and having passed the night, I joined the friends the following morning as agreed upon, and conducted them to Chauny. The last ten leagues of our journey were trundled over in carriages drawn by horses; but being all the way in the pleasant and fertile valley of the Oise, we were so agree-

ably entertained with the prospect of meadow, field, orchard, vineyard and hill, that we did not so much feel the fatigue as we otherwise should. We found the friends expecting us. After refreshing ourselves, it being evening, we went to br. Lepoix's, where several persons assembled, though he had told them there would be no meeting. We read, sung, prayed and conversed;—there were present several faces unknown to me.

The next day, 1st of Oct., we went to Manicamp to hold a meeting and baptize. The little chapel was full,—the entry, more than half as large as the chapel, was full, and a good number stood in the street, listening at the windows. After the morning service, four candidates were examined in presence of all the assembly. The examination, as well as that of 13th of August, was severe, much more so than any I ever witnessed in the United States. The four candidates were accepted, and we started for the water. We had gone but a little from the chapel, when Mr. Lepoix told me that a woman from Rouy was very sorry not to have been examined. I told him she could be examined at the water side;—we waited a moment for her to procure suitable clothing, and then proceeded. The place of bap-

(a) Post-office address, Sylvia, P. O., Van Buren Co., Ark.

(b) P. O. address of all the Shawanoe missionaries, Westport, Jackson Co., Mo.

(c) Appointed temporarily.

tizing is quite distant from that of meeting. Having arrived, after the usual preliminaries the aforesaid woman made her confession in presence of some hundreds, and was received. Mr. Lepoix then baptized the little company. All was done decently and in order, so much so, that as numerous a company of spectators of the same class in your country could scarcely have behaved more decorously. As we were returning, br. L. told me that there were two other women present who wished to be baptized, who have been long and cruelly persecuted by their husbands, one of whom would, perhaps, lose her life should she obey the command to be baptized. There was in the company the son of one of our sisters whom I saw baptized seven years ago; he is nineteen years old, and has not till lately been fully convinced of the being of a God; but we now consider him converted. He was so much affected by the examinations and baptisms, that he regretted not having been able to accomplish the command himself;—he says he shall not tarry. We have our eyes on this youth, in the hope that God will incline his heart to the service of the gospel ministry. Who among the many brethren living at ease in my beloved native land, and giving to the cause of God only a fraction of their superfluity, will enable us to prepare this youth for the glorious work, should he be called thereto? Our beloved brethren are wearing out. It is impossible that they should long resist such immense toil. Must we see them faint and die, and still have none to take their place? There is a fearful account to settle at the tribunal of Christ in reference to the indifference and neglect manifested towards this people by our American brethren, and in the day of settlement we shall be swift witnesses against the delinquents. There are at least ten persons more, converted, who ought to be baptized immediately.

We returned from the water and dined. Some of the people who came one, two or three leagues, brought their dinner, but thirty or forty of them did not; for these a dinner was prepared as usual, and those who felt able contributed to pay the expense. There were present two sisters, poor in this world's wealth, who came from St. Quentin, where they reside, a distance of eight leagues. The few sisters living at St. Q. lately gave fifteen francs

to the mission. These are the people whom some of our American brethren think incapable of feeling an evangelical influence. After dinner and a sermon by Mr. Foulon, Mr. Lepoix broke bread to the members present. We were in all forty-seven,—three Americans, and one son of Baptist parents who had never been a Catholic, and forty-three converted Catholics. I think this must be about one half of Mr. Lepoix's church. Eleven years ago I first visited Genlis and Manicamp. There were then in all that region eleven pious persons, four of whom had been baptized, one of whom never became a Baptist, and some half dozen of them have gone up to their reward. But the brethren have persevered through difficulties seldom or never surpassed, and persecutions, if not as bloody, still as determined and unrelenting as were ever met; until God in his infinite goodness has augmented their number as above, and freed them from the persecutions of their foes. At this moment there is a powerful revival of religion in that region; not equally mighty in all places, still it is general. Mr. L. has baptized twenty-five persons this year. I should be glad to have similar things to relate of the other parts of our field; but we have been without help, the work has been neglected, and is in some parts perhaps ruined, and every where languishing. Is this the policy of our American brethren? A policy which ought to meet from every one an unqualified reprobation, and whose ruinous consequences eternity alone will disclose.

There was a meeting Sunday evening at Mr. Lepoix's, though our return from Manicamp was late; several Catholics were present, whom I had not seen before. The monthly concert was observed Monday evening. I was unavoidably occupied with two young men, and did not go into the room; but there were, perhaps, 100 persons present, and the street encumbered with listeners at the windows. Mr. L. says that this is the case every day. The interest seems to be augmenting.

A few additional items are given by Mr. Willard in his letter last received, dated Douai, Nov. 6.

I received a visit, 29th of Oct., from a workman employed in this town, who came to ask me if a person newly converted ought to be baptized. I

had some conversation with him, and found him in a good state of mind. He is from a village near Arras, was born a Catholic, and became acquainted with the New Testament about three years ago at Denain, one league from Hèlesmes, which place he also visited to hear the gospel. He thinks he was converted two years ago. He appears well, and wishes to be baptized. Are there not many in your country who pray for us? I can but think so, for God has never poured out so copious a blessing upon us before.

Mr. Thieffry has been at my house to-day. He related to me some facts very encouraging. For some time past three brothers, of the village of Taintignies, on the Belgian frontier, gave evidence of conversion; and being entirely Baptist in their ideas, it required all the skill of the adversaries to induce the two youngest of them to join elsewhere, and even then they could not omit immersion. Thieffry's brother-in-law consented to immerse them, and it was done secretly. Some time after, Thieffry immersed the eldest brother; and now the two youngest are on the point of joining the "miserable" Baptists. Mr. Thieffry says that the youngest of those two brothers is very intelligent, of a prepossessing exterior, and has an excellent delivery. He has procured a Greek grammar and New Testament, and is learning Greek by himself, though but a poor laborer. Thieffry asked him what he was learning Greek for;—his answer was, "You know we are often told that the Greek reads thus and so. I wish to be able to judge of it myself."

Mr. Thieffry baptized three persons at Hèlesmes 8th of Oct. It was a good and happy time for him and the little flock in that place.

GERMANY.—Letter of Mr. Oncken.

We again receive encouraging tidings from Germany. Mr. Oncken writes from Hamburg, Nov. 10.

The gospel in Mecklenburg.

You, the Board, and our American brethren generally, will rejoice to learn that the Lord appears to open a wide and effectual door for the gospel in Mecklenburg. About two years ago, one of our brethren went to Wismar as a travelling journeyman, obtained employment, and began to sow the good seed. God owned these feeble efforts, and three converts were bap-

tized. A regular religious service was then commenced, first at Wismar; and the above brother being joined by another brother from Hamburg, other religious meetings were held in the villages round Wismar, so that many poor sinners have heard the glad tidings of salvation, and some of them have been converted from the error of their ways. A pious young lady, a teacher in a gentleman's family near Wismar, on hearing of our brethren and the movement among the people, was induced to seek their acquaintance. Her attention was directed to the ordinances of the New Testament; and after a prayerful examination of the subject, she was convinced that it was her solemn duty to render a cheerful compliance, and about three weeks ago she came to Hamburg and was baptized in the name of the triune Jehovah. Her separation from the State church and union with us have produced a great commotion among the ministers and her former friends, and will be the means of much discussion, which, by God's blessing, commonly tends to root up prejudice and advance the cause of scriptural truth.

Five other individuals at Wismar and in its vicinity having given satisfactory evidence of their conversion to God and expressed their desire to be baptized, I proceeded to that place Oct. 28. On Sabbath morning, 29th of Oct., I preached to about thirty-five attentive hearers,—more the room would not hold;—toward evening I preached again to a much larger assembly. The audience was deeply impressed,—many tears flowed,—and God was among us of a truth. After this second service I examined the candidates, first separately and afterwards before the brethren, and being unanimous in their reception, we proceeded in a fine, large boat, under sail, to some distance from the harbor, to a sand bank in the Baltic, where the boat was run aground and the precious, solemn ordinance administered. On the way to and from the place of baptism, we sang several impressive hymns, in which the little band excelled. After having taken a little refreshment, on our return, the interesting day was closed by suitable addresses to the newly baptized, and by showing forth the Lord's death. One of the brethren baptized had offered himself previously to the North German Missionary Society as a missionary. He and another young brother

have already commenced a Sunday school, and there is among their little band a missionary spirit, which, if well directed and fully carried out, may, by God's blessing, turn to the salvation of hundreds in that moral wilderness.

Wismar being no inconsiderable seaport, there is an inviting field of labor also among seamen, and our brethren have already directed their attention to this interesting class of men. On Monday evening I preached again, when I had double the number of hearers of Sabbath morning. The profoundest awe reigned in our assembly, and I had no doubt in my mind that God would prove too powerful for some present, and that others would soon join the little band of believers. Since then, the brethren write that the town has been thrown into a ferment on account of my having preached there, that three more individuals have decided to give themselves to the Lord and his people, and that the prospects of farther success are gratifying. I shall, therefore, most probably, have soon to revisit Wismar. The brethren at W. are frequently making excursions on the Lord's day into the country, where large numbers of tracts are distributed among the peasants. Those who know any thing of the deplorably irreligious condition of Mecklenburg, will hail every intelligence like the above with gratitude to God.

From Wismar I proceeded to Ludwigslust, where I was kindly received by my old friend and brother, Director L., who sees the forlorn condition of the State church. With him and his dear wife, also a believer, but who clings to the rotten, sinking bark with great tenacity, I sat up the night I stayed at their house, till 3 P. M., discussing the points in which our churches differ from the State churches. Wherever I go, I hear the lamentation of the State church Christians. "Alas! we have no fellowship and communion,"—and yet the unholy connection is not given up.

At Ludwigslust there are also a few baptized brethren, but not connected with us on account of a difference of views on more points than one. I visited these brethren, was kindly received, and found that they were most desirous to form a closer connection with us; and I have reason to believe that my short visit will be blessed to this end. From Ludwigslust I visited an isolated sister, a poor woman, but rich

in faith, at Newstadt, four miles from L.; spent a few happy moments with her, and found that her husband had also obtained mercy of the Lord, and wished to be immersed. He will, probably, soon come to Boitzenburg to be baptized. On my way home, I stayed a night with our little branch church at Boitzenburg, preached in the evening, and baptized afterwards a young man, who was converted some months ago.

Br. Schulz, at Boitzenburg, will occasionally visit Wismar, as the brethren at the latter place are still young, and as no one has as yet been appointed to preside at the Lord's table.

Additions to Hamburg and other churches.

Here we have constant additions, and the cry for laborers is constantly increasing. My dear Braun,—the brother at our tract and bible depot,—goes to-morrow, accompanied by another brother, to Vilsen, twenty-five miles from this, to preach there next Lord's day, at the urgent request of a farmer. At Bremen eight believers have been baptized within the last few days. Br. Gülzau is there only for a few days, having to return to Leer, where the work is daily increasing in interest and importance. I myself have invitations from I do not know how many places; and shall have to visit several places as soon as possible. In Schleswig four or five persons are waiting to be baptized. From br. Hinrichs, who reached Vienna just before the late siege and revolt, we have not heard for some time, which fills us with some alarm as to his safety. I rejoice that before the late outbreak we had despatched 30,000 tracts, and a good number of bibles and testaments. Our tract issues within the last ten months amount already to upwards of 500,000 copies. But, alas! our funds are now exhausted, and I have advanced marks 500.

The cholera is gradually subsiding, but our political horizon is growing darker and darker. In the midst of it all, we can look to Jesus, and rejoice to know that his cause must and will outlive the storm. *His church is immoveable, like himself.*

ARRACAN.—Journal of Mr. Ingalls.

Converts at Akyab—"Then hath God also to the *Burmans* granted repentance unto life."

In my letter of the 23d of June (p. 415, last vol.) I mentioned that one

soul had been brought to a knowledge of the truth in answer to your prayers. I have now the pleasure of informing you of others, who have within a short time come out on the Lord's side. As I have noticed in my journal these interesting events, permit me to make a few extracts.

Akyah, July 12. Souls are pressing into the kingdom of Christ. Glory be to God! The prayers of the dear friends of this mission, but more especially the intercessions of the precious Savior, prevail in the "Holiest of Holies." Last evening we had a special meeting for prayer and for the inquirers. Some ten came forward, mostly females.

13. Have just closed one of the most solemn and interesting meetings I have yet attended in Burmah (among Burmans). God is indeed moving upon the hearts of many. Twelve or more took their places for prayer, and at the close some ten requested baptism. Among this group was the old, gray-headed matron, whose whole life had been spent at Gaudama's shrines, down to the little girl. The last that came was a fine little Kemmee boy, who said with tears falling from his eyes, "Sir, I wish to be baptized too." Among the women is the wife of Moung N-bouk (from Ramree). The reader of the Magazine will remember the violent opposition she offered when br. Comstock baptized her husband. She is now sitting at the feet of Jesus, and in her right mind. (Just as the meeting closed, the overland mail came in, and the first item of news I read was that the Pope was a prisoner. The sound is distant, but I seem to hear the announcement that "Great Babylon is fallen.")

16. We have just returned from the baptismal waters, where seven new soldiers of the cross have enlisted into Immanuel's army, and publicly vowed allegiance to the King of kings.

If the spirits of the sainted br. and sr. Comstock were permitted to visit the field of their toil, they must have returned to the place of their rest with new and sweeter songs to Him who has now answered their prayers in behalf of Mah-pyoo. She is a woman of powerful mind, and will be a fearless defender of the faith of Jesus. She is the second Mussulman woman baptized here.

20. We had two more applicants for baptism to night, who passed a good examination, and others are on

their way to Zion. Now, brethren, if you wish to hear good news from Aracan, continue to pray and the Lord will continue his work. These converts are the fruits of your prayers; and as they are your spiritual children, they must still receive their nutriment through your instrumentality.

The three witnesses.

The Lord has greatly assisted us in meeting the objections of the heathen, and we have been able to silence some of them. I have long sought for argument to meet the continual challenge, "Show us your God." We have found the desired one at last, but not in human wisdom; and I venture to state it, as it may be of some assistance to others who, like me, toil among an unbelieving people. The founders of empires or victors in mighty battles have not been content to leave it to history to perpetuate the story, but have erected monuments or builded cities, to stand as witnesses to test to other times that they once lived and acted. So did our divine Lord. Three witnesses he appointed; two visible to the eye, testifying to the sublimest events that ever transpired on earth,—Baptism and the Lord's Supper. While other monuments require the chiseled inscription to tell their object and design, these, by their very significance, embody a living voice, proclaiming in every land that Jesus was crucified, the just for the unjust,—was laid in the silent tomb, burst the bands of death, and arose for the justification of lost sinners; while the divine Spirit seals the testimony to the heart and conscience. Long have the Burmans pressed me for some visible sign, some likeness on which to gaze. Long I pointed them to the glorious heavens, the blazing sun, the waxing and waning moon, and all the bright stars of night; also to the firm earth, where ten thousand voices proclaim the power, wisdom and goodness of God. All these they had seen from childhood; they failed to convince. Alas, for my ignorance as a preacher! and thanks be to God for directing me to the inspired word! The day of our last communion was to me and the church and inquirers deeply affecting. A new argument of irresistible power, melting to the Christian and convincing to the sinner, was presented by those simple but striking symbols. "O ye Burmans and infidels, ply us no longer with the question, 'Where is your God?' Look

ye upon these emblems of a Savior's dying love! To you they are witnesses of the Lord's death, and will so remain till the end of the world. Yesterday, prior to administering the ordinance of baptism, I brought forward the other witness, which testifies in language the most impressive, that the crucified one was buried, and arose from the dead. 'You want more evidence? Go with us to the baptismal waters, and behold in the solemn rite the evidence you seek.' The third witness,—the Holy Spirit,—*now* comes to your aid; and while you gaze upon the monuments erected by Christ himself, to perpetuate the wonderful work of man's redemption, he whispers to your trembling, doubting souls, 'all this he suffered for thee.' To these witnesses of God's own appointment I now give the precedence, and throw human wisdom to the winds. I have found an answer to one of the most frequent, vexing questions of the opposing heathen, in 1 John 5:8.

The above will give you a little insight of the services in which we have recently engaged.

24. Yesterday we visited the baptismal waters again, and another Burman put on Christ. In the evening commemorated the dying love of Christ, and some ten, for the first time, joined the feast.

Burmah Proper open—Missionaries invited to reënter.

Br. Abbott writes me to join in a trip into Burmah, in compliance with a request from the governor of the region west of the Bassein river, where he is building a new city. I propose to join him after the rains. May the Lord direct in this matter!

CHINA.—Notes by Dr. Macgowan, at Ningpo.

Self amputation.

Several weeks ago I was requested to see a man who had amputated his own hand at the wrist. The reason assigned for this strange act was, to avoid being "squeezed" by the mandarins. It is said that every trade and calling in this city has its chief, who, on the recommendation of influential members of the same craft, receives his appointment from the district magistrate, and becomes in a measure responsible for the conduct of all who follow the same business. It is the duty of this petty officer to con-

tract for any work the mandarins may have occasion for, and on the conditions they choose to impose; having the privilege of applying the screws in like manner to the poor of his trade. Some tubs being wanted at the magistracy, orders were given to the head of the cooper guild to have the articles made within a specified time, and for a sum of money wholly inadequate to purchase the materials. Thus armed with sufficient authority, the contractor exacts a sum of money, or a certain amount of labor, from every cooper in the district,—excepting always his friends. My patient, who might sit for a village Hampden, resisted the tax, resolutely refusing his money or his labor. The contagious nature of such conduct is well understood here; and that it should not become general, the poor mechanic was dragged to the city and tortured at a police station. Though unmoved by the pain and threats of further torture, he became mad from their vexatious proceedings; and seizing a hatchet, he struck his left arm with great force. The bones were not severed, but were exposed through a ghastly wound. A second blow effected his purpose; as the weapon fell on the wrist, the small bones were divided, and his hand fell on the floor. His persecutor was now alarmed, as the man's friends would be entitled to a large indemnity, the hatred of his clan had been incurred, and in the event of a fatal issue, which seemed imminent, capital punishment would be the consequence. The head cooper applied to me in great distress of mind, to endeavor to save the poor man's life. I found the patient lying on the ground in an insensible state, covered only with an old piece of matting, in which condition he had passed the night. He had well nigh bled to death; the hæmorrhage had been arrested partly by cobwebs and partly by clots of blood. Several hours elapsed before I was allowed to do any thing for the sufferer. The difficulty was owing, I heard subsequently, to the fears and jealousy of the mayor; for if the man had died at the hospital or at my house, it would have probably called forth something more than a reprimand from the capital. After much tedious chaffering about the rent, a small room was taken near the mayor's office, where I was permitted to take charge of the case. A second amputation was clearly indicated, but it was impossible to obtain permis-

sion; the small bones and parts of bones which remained, were dissected out so as to afford a tolerable flap. The wound healed slowly, and the whole affair has been quietly settled, almost to the ruin of the head cooper; the mandarins, not my patient, getting the lion's share.

The beggar and the ruler.

Whilst passing through a very public street on a hot day in June last, I saw a young man lying in the street perfectly destitute of clothing or covering of any kind; there was neither a rag nor mat over or under him. The bystanders said that he was a dead beggar; but as the body was still warm and a semblance of motion about the heart, I persuaded with great difficulty the bearers of a sedan to carry him to the hospital. By means of stimulants and cordials the poor man began to revive, and subsequently took a little nourishment; but the exposure to the sun in a starving state occasioned so much disease that he gradually sank, and died a few days after. On the evening of the same day, I was called to see Lintágin, (His Excellency Lin,) the táut'ai of Ningpo and adjacent departments. Several hours' exposure to the sun, whilst awaiting the arrival of the viceroy, induced a *coup du soleil*. He fell to the ground, senseless and blind. No impression could be made upon him by the native doctors; at length, when there seemed no hope for his life, application was made for my assistance through the English consul. In company with this gentleman I repaired to the yámun, an extensive range of buildings including public offices, the residence of the táut'ai and of his retinue. A deafening noise of inharmonious music greeted our entrance; and as we were ushered from one hall and building to another, the runners made cries still less agreeable, though designed to honor us. The patient was in a critical state; but as we remained until a very late hour, there was sufficient melioration in his symptoms to pronounce him out of danger. He improved day by day, and was extravagant, even to oriental ears, in heaping hyperbolic honors on the "celestial physician," but nothing more substantial was proffered. Lintágin is a Mantchou Tartar, an amiable and intelligent man; and as he is young and said to be popular at court, he is likely to be advanced to the highest trusts in the empire. He

recollected an interview I had with him about two years before. He was absent from the city when Commodore Biddle, acting ambassador of the United States, visited Ningpo. The Commodore was politely entertained by the subordinate officers, but wished some messages to be delivered to the táut'ai, which he entrusted to me. I embraced the opportunity to present His Excellency with tracts and portions of the bible. These he had evidently read; and though they produced no serious impression on his mind, he was favorably impressed with Christianity. His proposed visit to see my museum, apparatus, &c., was prevented by his sudden removal to the department in which Shanghai is situated whilst I was out of the city. He sent his card, compliments and thanks, on leaving.

Disregard of life.

Though a timid people, particularly in view of death, the Chinese nevertheless evince a disregard for life which is very remarkable. This trait in their character should be remembered by all who may become involved in any controversy with them. During the late war, there were more suicides of officers and women than has been supposed by foreigners generally. It is true, that women were drowned by their husbands and parents, but very many females committed voluntary suicide. To vex an opponent, to elude a debt, or to escape punishment, they will often destroy themselves. One of my neighbors, quite a young man, poisoned himself by taking opium, merely because he lost money in gambling, and to mulct the winner for coffin and funeral expenses, who, being the indirect cause of the deed, was obliged to defray this charge. As soon as he was fairly dead, I was sent for, to use my stomach pump. It is a very common practice, and I have many long, bootless journeys in consequence,—the patients usually being dead before the messenger is despatched for me. On two points I am sure to be deceived; viz.:—the distance to which I shall have to travel, and the state of my patient. It is always said to be near, and the patient to have life in him. Village after village is passed, canals followed till the boats stick in the mud, then come bridges, long, narrow, winding paths through rice fields; until strength and patience are exhausted, long before the house is reached. I

8,23; Freehold, ch. 30,31; Pen's Neck 22,00; Wantage, 1st ch. 6,79; Lambertville, ch. 4,00; Trenton, 2d ch. 10,37; Haddonfield, ch. 29,68; Camden, mon. con. 17,81; Sab. school 10,00; Infant school 5,71; Elizabethtown, ch. 7,73; Middletown, 2d ch. 25,00; Pittsgrove, ch. 15,87; Mullica Hill 9,00; Salem, ch. 14,62; Cedarville, ch. 8,59; Millville, ch. 5,25; Woodstown, ch. 6,78; Sussex Co. Asso. 22,45; sundries 8,23; col. at State Conv. 40,67; per Rev. G. S. Webb, agent, 806,08

Pennsylvania.

Ridley, ch. 6,38; New Britain, ch. 25,00; Philadelphia, 3d ch. 20,00; Clinton, ch. 1,21; Newtown, ch., Fem. For. Miss. Soc., 9,25; per Rev. G. S. Webb, agent, 61,84
East Smithfield, ch. and soc., Samuel Farwell tr., 20,00
Bridgewater Asso., M. S. Wilson tr., 85,00
—166,84

Ohio.

Wooster Asso., B. Miller tr., 28,11; col. 7,45; Salem, ch., ladies, 10,05; Canaan, ch., ladies, 50c.; East Union, ch., ladies, 75c.; Wooster, ch. 8,61, 55,47
Seneca Asso., viz.—Reed, ch. 4,51; Lodi, ch. 2,00; Attica, ch. 1,00, 7,51
Huron Asso., viz.—J. Ricky 1,00; Peru, ch. 4,95; Townsend, ch. 5,74; Berlin, ch. 5,00; Norwalk, ch. 19,63, 36,32
Cash, 70
To cons. Rev. George W. Fuller L. M., per Rev. S. B. Webster, —100,00

Indiana.

Sugar Creek, ch., mon. con., 11,00; Mount Pleasant, 2d ch., Wm. Law, 1,00; Franklin, Sab. school, for Assam Orphan School, 8,40; Alex. McKee Fairbanks 50c.; Currie's Prairie Asso. 11,87; Lafayette, Mr. Hubbard 50c.; James Brown 2,00; per Rev. S. G. Miner, agent, 35,27
Wayne, 1st ch. 2,00
—37,27

Illinois.

Lowell 8,00
Jacksonville 5,82; General Asso., col. 16,74; do., per W. W. Watson tr., (of which \$100 is to cons. Rev. Norman Wariner L. M.,) 126,35; watch sold 10,00; per Rev. S. G. Miner, agent, 158,91
Chicago, 1st ch., to cons. Samuel Hoard L. M., 100,00
Washington, ch. 3,45
Salem Asso., Oquawka, 7,30
—277,66

Iowa.

Bloomington, ch. 2,50
\$2972,05

Legacy.

Estate of Joseph Fielding, late of the African Mission, per S. Peck executor, in part, 100,00
\$3072,05

Total from April 1 to Nov. 30, \$41,094,79.

□ The Treasurer also acknowledges the receipt of \$5,000 from anonymous friends in Rhode Island. "to be expended in addition to all appropriations that would otherwise be made," for the purpose of increasing or giving "greater efficiency to the existing facilities for preaching the gospel to the Karens."

BOXES OF CLOTHING, &c.,

From Aug. 29 to Nov. 7, 1848.

Me., South Berwick, per Mrs. L. G. Clarke, for African Mission, a box of clothing, 52,07
N. H., New Boston, Fem. Miss. Soc., per Mrs. Brown, for Assam Mission, a box of clothing, 25,00
do., Hampton Falls, Ladies' Miss. Soc., per P. D. Valentine sec., for distribution, a box of clothing, 30,00
Mass., Charlestown, Judson Miss. Soc. of 1st Bap. ch., for Miss M. Vinton, a parcel containing children's clothing, &c., 7,50
do., Boston, Bowdoin Square Miss. Circle, for Miss M. Vinton and Mrs. Cutter, two boxes of sundries.
do., do., Dea. Thomas Richardson, for mission chapel at Sibesar, Assam, delivered to Mrs. Brown, a pair of solar lamps, &c.
do., Old Cambridge, Ladies' Fem. Miss. Soc., per J. G. Coolidge sec., for Rev. A. Bingham, a box of clothing, &c., 35,73
R. I., Newport, 2d Bap. ch. and soc., per W. Stevens, for Rev. C. Barker, a box of clothing, 30,00
Con., New London, Mrs. H. Thompson, for Tavoy Mission, a box of medicines, 79,56
Vt., Brattleboro', Ladies of Bap. cong., for distribution, a box of clothing, 16,00
N. Y., Livingston Asso., sundries, reported by Mrs. Osgood, 88
do., Genesee Asso., do. do., 6,67
do., Steuben Asso., from Mrs. H. M. Haliday, for Mrs. Judson, a parcel containing a dress pattern, 2,00
do., New York city, Executive Committee of Am. Tract Soc., by request of Mrs. Dibble, for Burman Mission, twenty Dibble's Thoughts on Missions, bound.
do., do., per W. S. Packer, Esq., for Rev. E. B. Cross, a box of clothing, &c.
do., do., Am. and For. Bible Soc., for use of missionaries of Tavoy, a bible, sup. ex. morocco, 7,50
Ill., Belvidere, relations and friends, for Mrs. Beecher, a box of clothing, &c.

THE

BAPTIST MISSIONARY MAGAZINE.

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FEBRUARY, 1849.

NO. 2.

THE MOTIVES OF THE GOSPEL.

As a necessary requisite to efficiency in promoting the spread of the gospel, we need to bring ourselves completely and exclusively under the motives which it supplies. We must act, and urge others to act, from no motive not found in the gospel itself. It was so with the primitive disciples. In coming under the power of the gospel, they had *died* to the world. Its schemes and pursuits, its hopes, its joys and fears, ceased to influence their thoughts and affections. Having "tasted of the heavenly gift and the powers of the world to come," they had nothing to do with the present world, but from their holy heights to send down upon it a heavenly influence to regenerate and save it. And this surely is the appropriate attitude for those who profess to have *died* unto sin and to be *alive* to God,—and hence to be even *now* living in an heavenly and eternal state of existence. And surely we need no other motives to move men, much less *Christian* men, to their duty, than those furnished by the gospel. Here we may find an appropriate motive for every essential principle in human nature. Let us see if it be not so.

We have an instinctive dread of misery. The gospel reveals a hell of unquenchable fires and of inconceivable horrors. We have a desire of happiness. It discloses a heaven of glorious rest, and of ineffable and immortal joy. We have a love of excellence. The divine character, the sum and substance of all excellence, is exhibited in the gospel in all its ravishing and overpowering charms. We have a natural love of glory, and hence we are told of the crowns of life and the palms of victory, which the spiritual conquerors shall wear and wave before the throne of God and the Lamb. And so of all the natural principles of our being. You may observe here, how the element of immortality enters into every motive. All the power of these motives is drawn from the consideration of the soul's eternal existence; and to a thoughtful mind this invests them with a tremendous energy. We are immortal. The gospel has forever settled this truth. And what an endowment is immortality! Great God, shall we live *forever*, either to utter the eternal wail of the lost, or to sing the everlasting song of the redeemed? Then what is time, what is life, what is earth, to us?

But the great motive furnished by the gospel is, *the love of God in Christ*; and into *this* is poured all the moral influence which even an omnipotent God can put forth. We speak it reverently, but feel warranted in so speaking, that

the moral resources of the universe were exhausted in supplying this motive. And what a conception this gives us of the amazing strength of human depravity, that requires such a power of motive to subdue it, and of the infinite concern for man of a compassionate God who was willing to put it forth. And even this, as a *mere motive*, cannot accomplish the work. The Eternal Spirit must move upon the heart and energize the motive ere the work can be done. But still the motive is wonderfully adapted to affect the heart of man. As depraved and hardened as this heart is, it is still impressible by the approaches of kindness. It has an ear that still listens to the accents of compassionate sympathy, and a chord that vibrates to the tones of affectionate interest, and there will be an instinctive movement of responsive affection towards the source whence the kindness is seen to come. How often the heart which has remained impervious to all appeals to reason, to fear, to self-love, to the desire of happiness and to the dread of misery, has melted, and poured forth the waters of penitence, beneath some subduing exhibition of love. Abundant illustrations of this principle may be gathered from man's temporal history. Have we not seen the victim of justice, under the pressure of its righteous sentence consigning him to an ignominious death, stern and sullen, with hatred in his heart and defiance in his countenance, suddenly break down, and weep like a very child, on assurance of pardon from the reprieving power? He could listen to the stern voice of *justice* in gloomy hardihood; but the moment the sweet accents of *mercy* fell upon his ear, his frozen heart dissolved, and the warm and living waters of grateful emotion gushed forth. And so of the victim of vice, who by his excessive indulgence has become degraded and ruined. You may approach him with stern reproof, with clear and convincing exhibitions of his guilt and degradation; you may appeal to his self-respect, to his sense of shame, to his regard for the good opinion of others and for the feelings of his family and friends, and he will remain unmoved and unaffected. But let him be assured of your affectionate sympathy for him,—that *this* is the impulse which urges you to approach him with a beseeching and expostulating voice, and interests you in reforming his life and ameliorating his condition, and he must have lost the attributes of a man if he be not powerfully and favorably affected,—if there do not spring up in his bosom a grateful affection towards you, and he put forth with good will earnest efforts to second yours in his behalf.

Now it is this very susceptibility in the heart of man, to impressions from the manifestations of compassionate interest and disinterested kindness, which the gospel of the *grace* of God peculiarly and powerfully addresses. Perhaps, indeed, this is the only thing in our fearfully depraved nature that God could take hold of in bringing a restorative scheme to bear upon our ruined condition. The great problem to be solved was, to bring a rational and moral creature, in a state of alienation from his Creator, back to his allegiance and love, without doing any violence to the laws of the creature's moral nature or of God's moral system. And this is effected by the wondrous power of love, as manifested on the part of God in sending His Son to *die* for us that we might *live* through Him. We have considered this immense love and the peculiarly impressive and most affecting manner of its exhibition, and we cannot but profoundly feel that if there be *any* influence which can touch and subdue the heart of man, it must be this. Why, this influence was created *on purpose* to break the human heart. And why, oh my brethren in the ministry, should we not throw ourselves more entirely than we do upon this wondrous energy of the gospel, and make the power of our ministry consist in its constant, clear and impassioned

exhibition. Ah, the difficulty is, we do not feel it ourselves as we ought. If our hearts could be brought completely and thoroughly under this influence, we should be flames of fire instead of the poor, dry, inefficient things that some of us are. We might, too, most confidently rely upon our ministrations being made effectual by the mighty working of the Spirit ;—*that* is a spirit of love, and delights to energize and send home to the heart this congenial motive when presented and urged by the ministry.

With such a moral power in our possession, why should we so habitually resort to subordinate motives to urge men to their duty? These, indeed, have their place and may be legitimately used, but only in subordination to the *great motive*. Sinners must be told of a fearful hell,—of a pit of damnation, dark and deep, where the fire is not quenched “and their worm dieth not,” and where there is ceaseless weeping and wailing and gnashing of teeth of those who die in their sins. They may be pointed to a world of glory, where the redeemed wear glittering crowns and radiant robes above the brightness of the sun, and sweep immortal harps of gold to anthems that thrill with extacy the universal soul of heaven. But we fail in a *capital* point, we preach not the gospel, when we do not tell them in tones of touching tenderness that “God so loved the world that He gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life,”—and that “He commendeth His love towards us, in that while we were yet *sinners*, Christ died for us.” I must say that I always distrust a revival of religion, where appeals to sinners are *mainly* based upon their exposure to hell fire, or upon the attainableness of heavenly glory. Men who are changed by the fear of hell, or the hope of heaven, are not *converted to Christ*. This is never done, until, by faith in Him, His love touches and dissolves the heart into penitence ; and so in our appeals to the disciples of the Savior, this is the power on which we must depend. The man moved by it will of himself do every thing which he sees the cause of his Redeemer demands of him. If he can in truthfulness and deep feeling say, “*I love God because He first loved me, and sent His Son to be the propitiation for my sins,*” I need only make a simple statement to him of what the cause needs. To his power, yea, and beyond his power, he will be willing of himself, praying with much entreaty, if necessary, that his gift might be received. Surely, then, it should be our first and main object in appeals to brethren to do something for the spread of the gospel, to kindle up in their souls the *love of Christ*. We may safely leave all the rest to turn upon a clear and simple statement of the existing condition of the cause. *Love*, it is well observed, never asks *how much* duty requires ; it never makes conditions, or sets limitations, or talks of *sacrifice* ; it cannot do *too much*, it cannot do *enough*. O, I ask again, why shall we not confide in this great power in the gospel of Christ? Why should we, in accommodation to the reigning spirit of the times, address ourselves to the *love of gain*, and that too in the disciples of the Savior? We have even adopted into our benevolent vocabulary terms current on “change.” We talk of making profitable *investments* by our contributions to the treasury of the Lord,—of having excellent *stock* in the *bank* of Christ. Men are actually told, this giving to the Lord is a grand *speculation*, for He pays higher *interest* than any body else ; and this language is not intended as figurative,—it refers to a solid revenue in *dollars and cents*. For these appeals are backed up by illustrative instances of persons giving to the Lord, and then, by some unexpected turn of affairs, receiving a large accession to their *capital*. Such instances are treasured up and carried about with us to give impression and point to our appeals, by proving

that contributors to the Lord's treasury will be gainers, and not losers, in their secular interests. Now we may be permitted humbly to ask, if the tendency of all this be not directly to foster and strengthen the covetous principle,—if it be not in fact making *gain* of the gospel. But it may be said these instances are real, and are clearly special providences, and so legitimately used for the purpose in question. We admit the fact, but deny the inference. If a man gives to the Lord's cause under peculiar circumstances, trusting in Him for the future, the Lord may be pleased to reward his *faith* by some special turn of providence, convincing him that it is perfectly safe to "trust in Him and do good." But the moment he makes the prospect of *gain* the motive for giving, (and this is the very motive presented,) he *vitiates* the whole transaction. But is it not divinely said, "He that giveth to the poor, lendeth to the Lord, and that He will *repay* him again?" Yes, this is a blessed truth; but *how* does he pay?—in bank stock, in the perishable gold of this world? No, no. He has better funds than these. He has gold, but it is the fine gold of the kingdom. He has stock, but it consists in joys at His right hand and pleasures forevermore. This unworthy motive, and all kindred ones, must be abandoned. They degrade and *secularize* our religious charities, and the direct tendency is to dry up the very sources of these charities. Why should worldly motives at all be presented to the disciples of the Savior? They profess to belong to a kingdom not of this world, even a spiritual, a heavenly kingdom, which shall have no end. Then, surely, they should be urged to duty by motives drawn from the nature, subjects, and eternity, of that kingdom.

I suppose it is a sober truth that Baptists, American Baptists alone, have in possession at this very time resources amply adequate for the achievement of the moral conquest of the world;—and why do we not hasten to apply them? O why, my brethren, do we cast our eyes with so much indifference over the benighted myriads of earth, and behold *twenty millions* of immortal spirits annually passing away from heathen shores, unenlightened and unsaved, to the world of retribution? In truth, we have no just conception of our obligations to Him "who has bought us with His own blood." How little of His boundless compassion and love dwells in our hearts; how puny and contemptible our faith in His word and promises; and how little we realize the blessed privilege of *giving up all* for Christ and his gospel, and looking alone for a reward to that glory and blessedness which we shall enjoy with our Redeemer, when we return from the conquest of the world, made vocal with the songs of universal triumph through our toils and sacrifices. But if it is really so, that God has given His people ample resources for the conversion of the world, and in addition to this has wonderfully removed all obstacles to these resources,—if He has laden them with treasures, and cast up highways to all lands, and thrown open the brazen gates, and given free entrance to the perishing, that these treasures may be conveyed to them ere they die and perish forever, what trembling should seize us in view of the immeasurable and awful responsibility which now rests upon us.

The state of missionary intelligence in this community does not require a review, had we time, of the condition of the world in reference to existing facilities for missionary operations and the universal publication of the gospel. To the Christian, the *whole* world at this time exhibits an aspect intensely interesting. For a number of years past, all the great events which have shaken nations, have left them in a more favorable state for evangelizing operations. An *unseen* but mighty power has manifestly been directing the movements

and commotions of the kingdoms of the earth to this issue. Obstacle after obstacle has been taken out of the way. Existing forces antagonistic to the gospel, such as false systems of religion and philosophy and the customs and prejudices fostered by them, have been strangely losing their vigor and hold upon the mind. A decaying process is rife among the long-venerated institutions of the pagan world, and the pagan and the semi-pagan mind is becoming restless and dissatisfied in its present circumstances, and fast passing into a state of desire and expectation of something new and different from its past possessions. In short, it is assuming a position to listen to and consider propositions for a change. The facilities, too, for communicating with all lands have been *contemporaneously multiplying with the progress of these changes*. O, my brethren, what a tremendous and thrilling thought, that the world now stands *waiting* for the law of God at our hands. And if any thing can add intensity to the thought, it is the consideration that God has given us the means and furnished facilities to convey it to them. If this fail to stir our spirits, surely the love of Christ dwelleth not in us,—we have no love to the souls of men,—we have no enrapturing visions of the coming glory of the Savior's kingdom,—and we have reason to fear we have no part or lot in that kingdom.

E. W. E.



GREECE AS A MISSIONARY FIELD NOT TO BE DESERTED.

The following communication from a personal friend was addressed to the Editor under date of "Piræus (Greece), June 19, 1848." We offer no apology for presenting it to our readers. We only request that they give it a careful perusal, and, with the impressions which it cannot fail to make, settle it in their hearts whether they will "abandon forever the work they have attempted for God in Greece." For ourselves, we have for years had but one thought and purpose and prayer for the Greek Mission. Situated as we have been, we have seen many a token of the divine favor and care towards it, not visible to others, which has confirmed our faith and quickened our zeal. The trials which it has encountered in common with other missions, and those, too, which have been more peculiarly its own, have only served to assure us that the Greek Mission belongs to the same honored fraternity with them;—if called to endure like chastening, it has been because God has regarded this also as one of his offspring, and has purposed to confer on it eventually the same blessing. Already, indeed, are we beginning to see the proof of this. Events are at this moment occurring in Greece, analogous to those which in the Burman Mission, six years from its establishment, preceded the baptism of the first two converts, Mouna Na Gau and Mouna Thah Lah.

[Ed.]

You ask me to write you my impressions in reference to the expediency of continuing the Greek Mission, derived from a personal visit to this station. On the eve of departure from the storied charms that chain me to this shore, and from a ten days' delightful sojourn in the residence of our too little appreciated missionaries here, it is a pleasure to address one who I know feels a deep interest in the aspect of the Greek Mission, and only doubts whether it be the desire of our denomination to continue their efforts here. And at the very outset I must say, and you must excuse the perhaps too positive assertion, I be-

lieve the Baptist denomination in America will be most recreant to the trust which Jesus Christ in confidence has committed to them, if they abandon the attempt to give Christ's pure gospel to the Greeks. Let me allude to some reasons for this opinion.

Greece is a *classic* land, to which the *world*, and most of all, *America*, owes an incalculable debt. I know that we utilitarian Americans are apt to reckon *debt* as a mere thing of dollars and cents; and especially do we sometimes smile with a sort of proud consciousness of superior manliness of mind, when we behold the overweening and almost sickening sentimentalism of some dreamers in classic lands. But, doubtless, there is an extreme either way here; and American mind honors itself when it comes to a just estimate. Again let it be repeated, the *world*, and *America* especially, owes to Greece a *debt which cannot be estimated*. Our travellers, artists and architects, revel perhaps with undue enthusiasm among the beauties and glories of Grecian statuary and Grecian architecture; and Greece teaches them to rear our noble edifices for scientific and civil purposes and for the worship of God, and more, to *carve our Washingtons*. And every man that *looks* at such a structure as the United States Bank at Philadelphia, or at Greenough's Washington, is in part at least indebted to old Greece for the pleasure he feels and the instruction he gains. Our educated youth are employed a large portion of their time over the writings of the ancient Greeks, and our ablest statesmen carry in ripened age their Demosthenes in their pocket; and if there is any such thing as *debt*, men that have had their minds formed and strengthened by contact with such intellects, owe something to the land that has given them their instructors; and more, every man in our community who has availed himself of the services of a lawyer, a physician, a teacher, not to mention a gospel preacher, *owes* something to Greece. The light of the history of the Grecian republics of old gleams up like a Pharos over the sea, and reaches the storm-tost ship of our republic; and how many rocks, on which others have been dashed, the light of Grecian history has enabled us to avoid, no man can calculate; and no man therefore can tell how much on this score we owe to Greece. Once again, Greece gave to the church of Christ a language to deposit the New Testament of Christ in, and such men as Origen, Eusebius and Chrysostom, and the deliverance from pagan persecutors under Constantine, and who can tell how many other Christian blessings; and every man, therefore, that has the New Testament to read, owes something to Greece. I know that the thoughtless man may not weigh the force of such claims; but no man that *thinks* can help feeling he is a *debtor* to Greece. True, some may suggest, it is to *ancient* Greece,—it is to Homer, to Phidias, to Demosthenes, to men whom we are not able to pay, we are debtors. Yet, comes there not to our minds the natural reply, echoed as it were from the spirits of those venerated men now passed away, "what to ancient Greeks you owe, to their *heirs* repay;" for it was for their posterity they lived, and we have received the heritage designed for them, and *their* debtors therefore we are. And if thus truly debtors, how can we better pay what thus we owe, than by aiding to give Greece not *all*, but the *choicest among* the blessings we have received from her?

Greece has in modern times been a most *unfortunate* and *afflicted* land; and who that has a soul to appreciate the wisdom and goodness of Him who has so made us that it is "more blessed to give than to receive,"—who is there who is not covetous enough of the reward of benevolence, to lead him to feel and act for most unhappy Greece? When the terrific hordes of the

East, the followers of Mahomet, taught by their religion to ravage and butcher, broke like the fiery torrent from a volcano over both extremes of the Mediterranean, and a tremor and shudder of foreboding for the future ran through all Europe, the infidel's yoke, for peculiar reasons, sat lightly on the necks of the people of Spain; but how could free-born *Greeks* bear it? And he that has seen eastern despotism may imagine how perfectly demoniacal it would be likely to be, when crushing down on men all the time struggling to throw it off. Probably no page in the history of the world presents a picture of such bloody barbarity as does the record of the Mahometan rule in Greece. Low cunning and petty treachery have been, and perhaps with justice, ascribed to the modern Greeks; but that very cunning and treachery is nothing else than the ancient Greek magnanimity, and the sublime of patriotism, blinded by the ignorance and maddened by the suffering imposed by their oppressors. If Providence seemed to call America to open her heart and hand to Ireland, suffering for bread, a calm, reasoning, feeling soul, aside from very much of the mere fictitious that has been presented for our sympathy, will see *real* claims, on the ground of which the same Providence seems even more loudly to call on us to open our hearts and hands to a land to which we owe so large a debt of justice as well as benevolence.

Greece has *now* the elements of her ancient greatness in her; and she wants but the renovating influence which a pure gospel can give her national mind, to make her again conspicuous and noble in the eyes of the world. Mark a few items of fact that indicate this.

Even the present *political* aspect of Greece is not so unpromising as it might at first appear. After her successful effort, some twenty or more years ago, to throw off the Turkish yoke and regain her freedom, difficulty arose as to the choice of a king. The old sectional jealousies, as old as the days of ancient Sparta and Thebes and Athens, naturally arose. But it was an exhibition of true moral greatness when all parties, fearful that Greece should be dishonored by their civil dissensions,—all parties came manfully forward and agreed to refer the whole matter to mediating powers. A noble spectacle, however some may think otherwise, has really been exhibited often since, when the people, restive under the sway of a foreigner, a German, who was sent to be their king, and *having him completely under their power*, have borne and forborne, stopping short when the power has been in their own hands, in their *submission* (which the hasty observer might call meanness) exhibiting the truest magnanimity; acting indeed with a spirit of calmness and firmness, such as looks becoming even in such a people as they of England, in the work of gradual, *stable*, political reform, even while France and Italy, their next door neighbors, are rushing headlong into revolution. The true friend of liberty, who feels and acts with an enlightened spirit in behalf of Greece, will in days to come see the fruit of his little sacrifice an hundred fold.

The *intellectual* aspect of Greece is most interesting. The peculiar quickness and sprightliness of the Greek mind is famed the world over. It has given her people a commercial bias, and made her seafaring and mercantile community notorious for enterprise and thrift throughout the Levant. It gives to the Greek ladies, especially in conversation, a fascinating charm which even a Byron could not exaggerate. It has prompted the people as a body to undertake to bring back their language to its ancient classic beauty and surpassing elegance; no grammar but that of the *ancient* language being taught in their schools, (our familiar Buttmann being a text-book;) and her authors discarding, more

and more, modern corruptions, and adopting, more and more, ancient grammatical forms. It has brought forward such poets as Rhexas and Soutzos, whose patriotic odes the muse of ancient Helicon would not blush to hold side by side with Pindar, Anacreon, and others the most illustrious of her ancient votaries. It has called into prominence such a philologist as Korai, from whose deserved fame the most shining names of modern Germany are not ashamed to borrow lustre. It has gathered into the University of Otho (rather of Greece) men who for depth of thought and rareness of learning would be worthy of any nation of Europe. And, finally, it has led to an extensive and well-digested system of general education, which is working miracles for Greece; for, as a specimen, the American may now with surprise and delight enter a female school at Athens and find Greek girls, with their added brilliance of intellect, not a whit behind the pupils of even such a seminary as Charlestown, in the solid and ornamental branches of education; excelling in mathematics and ancient and modern languages, as well as in music, drawing, and fine needlework.

And even the religious aspect of Greece is not so hopelessly forbidding as some might suppose. The article of the Greek constitution which allows to all freedom to enjoy their own religious belief, and which at the same time forbids *proselytism*, is not really a strange enactment when we consider the peculiar circumstances under which the Greek people acted, conscious of their own weakness and exposure to other European powers, and proud of their own independence. And though the priesthood of a corrupt church clamor for it, and even enlightened and excellent men of influence among the Greeks still uphold it, hoping for the renovation of their national system and thinking it unpatriotic not to defend and guard it, yet in the advancing enlightenment of the public mind and especially in the improving education of youth, these illiberal features of the Greek constitution must become null. As an interesting proof that this must be the case, though the Greek government require of all teachers of the public schools that they have images in their schools and teach the catechism of the Greek Church, yet the teacher of the female school above alluded to, a most estimable Greek lady, will not and does not comply with either of these requisitions; and yet such is the state of public opinion, that she has the daughters of some of the first families in the kingdom; and no one interferes to compel her compliance with the illiberal statute. And although recently our most inestimable missionary assistant, Mrs. Buel, has been interfered with, and her school broken up, it has been through the influence of a few interested persons; and public sympathy is as manifestly with the *foreign* as with the *native* teacher.

The history of the mission of our Board in Greece has exhibited discouragements. The unhappy excitement against Mr. Buel in Corfu is perhaps one of them. But Christ, we remember, said in reference to such *expected* opposition to his gospel, "When they persecute you in one city flee"—where? Not out of the *country* and abandon the *nation* to eternal ruin;—"flee into *another city*." When Paul was driven from Philippi, the first Grecian town in which he landed, by a mob, did he shake the dust off his shoes against all Greece? No,—no; on he went to Thessalonica, to Berea, to proud Athens itself; and he *would* not let the enemies of Christ drive him from a field that he knew belonged specially to his Master. It would awaken the fear that our missionaries are not what Paul was, if they met not similar opposition; and they and the church of which they are servants, certainly would not be what Paul was,

if they abandoned the work to which God calls them because of opposition. Another discouraging circumstance has been the apparently unfortunate result in reference to the few individuals who have been supposed to be fruits of our missionaries' labors. But let it be remembered, Paul went to Corinth, the proudest capital, the very "*eye*," of Greece at his day, speaking the language of the people as his mother tongue, and he remained there "a year and six months," and afterwards "yet a good while;" and years after, in writing to the church there, he says that he had baptized there only "Crispus and Gaius and the household of Stephanas," adding, that even now they knew their calling; that "not many wise men after the flesh, not many mighty, not many noble, were called;" saying, still more, that among the poor and the ignorant few that had been gathered into the church, the grossest errors of doctrine and licentiousness of practice had arisen. And would it not be a strange thing if our missionaries had been more successful than *Paul*, when no one of them has ever been able to speak to the people, as Paul could, fluently in their native tongue? Ah, tongues have ceased, as Paul foretold they would; but "*charity*," charity, which, if possessed in truth, will make the church sacrifice and the missionary endure, waiting like the patient husbandman for the early and latter rain,—"*charity never*" should fail.

And here let me say, I feel assured, if this mission fails, it will be the church at home, and not the missionary in the field, that will be at fault. You know them well; and I long had thought I knew them; for some of their number had for years been intimate and attached companions. But I did not know them; for what man knows his own heart until the stern realities thicken around that *try* it. To meet them here, where all the romance of missionary life is vanished, and its real toils and privations crush down upon the spirit; to hear them speak of the difficulties around them, the people set against the truth; to observe the struggling emotion with which *home* was alluded to, and the fact mentioned that some of the warmest early friends of this mission had now abandoned their support of it; to hear the hesitating, tremulous question, coming from woman's lip, "Do you think we ought to yield to what seems to be the wish of so many at home, and leave this field?" and then to mark the instant guarding of the question, lest it should seem to intimate more than was intended; and, more, to listen to the oft repeated and heartfelt declaration of each of the number, "Yes, yes, we are willing to stay and die here, if we can but see our brethren at home less distrustful, and heartily ready to support the gospel in Greece;" to be a personal and confidential sharer of these joys and sorrows and mental struggles of our missionary brethren and sisters;—has given me an impression of the real worth of Christian character such as our less trying walks of Christian effort do not often afford. And, still more, to meet at the missionary's mansion, and to go with them to visit, some of the most intelligent and excellent of the Greek population of Athens, and to mark the esteem in which the missionaries are evidently held, and the interest felt for them *as missionaries*, and indeed the genuine affection of both young and old to those who have been, and still wish to be, their teachers for this life and for eternity; to witness for days these things,—has given me such a confidence as I had not supposed possible, in the fact that God is preparing thus the way for a great and glorious work of grace yet to be seen in Greece. As always in the history of God's planting of his garden on earth, the seed is now sowing which is in his appointed time to make the spiritual waste of Greece to gather a glad greenness, and, finally, to "bud and blossom like the rose," Why, if our missionaries could do nothing

more than Abraham of old in Canaan, simply to erect their private morning and evening altar and daily to *live* religion among the people, God is certainly saying to them, "Get thee out from thy country and from thy kindred and from thy father's house unto a land that I shall shew to thee." Yes, if it were only to have some who *pray* for Greece in that intensely interesting land, who would not be recreant to Christ to shrink from the little sacrifice of sustaining such men and such women as are our missionaries there?

I know not where to stop, in writing from such a spot on such a theme. Only one more thought and I must end. If our brethren in America who have undertaken this work are going to shrink from it, who is to follow in it? I feel as sure as if I actually heard his voice, that our blessed Master is with a tone of the intensest emotion addressing American Baptists and saying,— "You whom I have exalted among the nations as champions and friends of civil freedom, and whom I have prepared especially to be apostles to the land of freedom's ancient home, a home about which she still fondly lingers, suspicious of all who even seem to be her opposers,—you, too, whom I have especially honored, to have a view of all my truth, who have marked my footsteps in rising from the baptismal waters, and whom I have especially commissioned to go to a people in whose language my gospel was first penned, and among a degenerate branch of my professed people, who, among all their departures from my primitive statutes, have yet held firmly the truth that my disciples are to be buried with me in baptism,—are *you* to shrink from the field which I have prepared for you and for none else who love me on the earth? Are you, *American Baptists*, to abandon the land whose soil Paul, my great apostle to you Gentiles, so long wet with the sweat of his toil and struggle, and with the tears of his Christian anxiety and anguish?" Let our men of influence, yea, all our people, ponder these things ere they abandon forever the work they have attempted for God in Greece. G. W. S.

CONDITION OF MANKIND.

More than *seven parts out of eight* of the whole population of our globe are still sunk in deplorable darkness and corruption. Of the eight hundred millions of immortal souls, which the earth is supposed to contain, only about *sixty*, or, at most, *seventy millions*, are nominally Protestants. The great mass of the remaining *seven hundred and forty millions* are either Pagans or Mohammedans, or nearly as destitute as either of saving evangelical light. Of these *sixty or seventy millions* of nominal Protestants, only about a third part, or a little more than twenty millions, can be said to have the real gospel of Christ, in any thing like its purity, so much as preached among them. Of those which, in a large sense of the word, we may call *evangelical* congregations, probably not more than one half, or *twelve millions*, are even professors of religion, in any distinct or intelligent import of the terms. That is, of the *eight hundred millions* of the world's population, but little more than an *EIGHTIETH PART* are even *PROFESSORS OF RELIGION*, in any scriptural form, or claim to know any thing of its sanctifying power. How many of these professors of religion we may calculate upon as probably real Christians,—ah!—that is a question on which the humble, enlightened believer, though he may hesitate and weep, will forbear to attempt an estimate!

Such is, confessedly, at present, the dark and distressing state of the great mass of our world's population. What a little remnant, among all the *multiplied millions* of mankind, have any adequate or saving knowledge of the re-

ligion of Christ! O what a moral charnel-house does our world appear! What a valley of "dry bones!—exceedingly dry!" "Can these dry bones live?" Yes, they shall live! *The mouth of the Lord hath spoken it.* And even now, amidst the darkness and misery which brood over the greater part of the earth, there are appearances, every where, which promise the approach of better days. A short time since, a large part of the inhabited globe was absolutely closed against the missionaries of the cross. But now it may be said, without exaggeration, that the whole world is opened wide to the bearers of the gospel message.—*Miller.*

THE RIGHT SPIRIT.

Those who best knew the pioneers of modern missions assure us that they had enthusiasm, and in full measure too; else they had never been what they were, nor achieved those things which have endeared their names to us forever. Without this, the shoemaker of Leicester had never been able to give the bible to a score of nations in their own language, and, though uninspired, to speak to the tribes, so that every man should hear in his own tongue. Without this, he had never broken the silence of Pagan darkness and dominion in the jungle, nor made the gods of a hundred cities to quake with fear at the sound of Jehovah's name. Without this, he had never kindled that fire in the East, whose light already shines to the ends of the earth. No; he was as much under the influence of enthusiasm as was ever Alexander or Napoleon. Like them, he exerted all his energies, moral, intellectual and physical, for the promotion of one great, though better object. The most sublime spectacle that the sphere of human existence or human action affords, is a noble soul thus roused to its highest pitch of excitement, every faculty strained to its farthest tension, and all bent on accomplishing a single purpose,—the salvation of the heathen. Every thing within, and every thing without, he made subservient to this. His purpose fixed, his bias received, every pulsation of his heart drove him on, one step nearer to the consummation of his object, and one step nearer to heaven.

The same zeal which fired the hearts of the best missionaries, and the same spirit which has controlled and sustained them in their work, should fill and animate the whole body of the church. There is indeed a zeal kindling, and a better spirit pervading the Christian community. But personal and individual responsibility must be more universally felt. It is absurd, unequal, and unjust, for the mass to lay the heavy burdens of the whole heathen world upon the shoulders of a few missionaries, and executive officers of missionary societies, while they themselves will not touch them with one of their fingers. It is wrong, it is unscriptural, to represent missionaries as a different class and order of men from ordinary Christians. It is a most pernicious doctrine, calculated to persuade the mass that they were born into Christ's kingdom to be drones, while a few only are to collect the honey and fill the hive. The Christian at home and the Christian abroad are not only brethren, but fellow-laborers also; engaged in the same great and holy enterprise of the same Master, and under the same high obligations to live and labor for his cause. When one goes out as a foreign missionary, his name should not be heralded through the length and breadth of the land, as a voluntary martyr of benevolence, who has made great sacrifices, done works of supererogation, and almost deserved to be canonized. He has done well, no doubt; but no more than his duty. The Lord reward him for his work. Let Christians love him for it, esteem him very highly for his work's sake, and nobly sustain him in it. But let others feel, that if they are Christ's, they also are his missionaries, or his agents, to be employed in some way for the conversion of the world.

To hasten the tardy progress of better sentiments, a higher stand must be taken by the friends of missions. A reformation must be effected at home. A generation must be raised up, whose minds, and hearts, and hands, are all trained and disciplined for the cause. Young converts must be taught, that to

ard, but would develop energies tenfold greater than we have ever known. Neither kings nor empires, philosophers nor schools, have exerted that influence which the church might exert, if the whole Christian community were so interested and directed, so trained and disciplined, that all should harmonize and coöperate for the promotion of this work. It is the unmeasured might of the mass, exerted in the power of the omnipotent Spirit. But the mass must be enlisted, harmonized, and employed. As in the Roman army every soldier carried his bundle of sticks, to cast against the wall or into the trench about the besieged city, and thus open a way of access to themselves for conflict and for victory, so every Christian should be provided with his bundle, for the war which we wage against the kingdom of our foe. There is no trench about the heathen world, none around China, or Persia, or Ethiopia, too deep to be filled, if every man will cast in his bundle. There are no walls so high, but a way may be made over them, if all will do their duty. No defences of time-honored usages, no ramparts of hoary superstitions, are impregnable to the spiritual hosts of the Redeemer.

In the first age of the church, what wonders were wrought by a little band of Christian soldiers, with only the naked cross, the Holy Spirit, and the spirit of sacrifice. With the same spirit of sacrifice now, and with her present resources, what, under God, could she not accomplish? How long before the idols of the East would be broken, and scattered to the four winds of heaven? Buddhism and Brahminism, fetish-worship, caste, suttee, and all heathen rites and abominations, would be swept from the face of the earth. Before the light of the gospel they would vanish, like darkness at morning's break. They would flee away, and there would be no place found for them any more.—*Prof. J. A. B. Stone.*

American Baptist Missionary Union.

DESIGNATION OF MISSIONARIES.

INSTRUCTIONS OF THE EXECUTIVE COMMITTEE.

By the Foreign Secretary.

In the November Magazine, p. 437 of last vol., some account was given of the public religious services held in Boston in view of the near departure of several missionaries under appointment to eastern missions, Messrs. Jewett, Van Meter, Moore and Benjamin, and their wives. We have concluded, after a little delay from causes which need not be stated, to publish some extracts from the "Instructions" then delivered, together with the addresses by Rev. Messrs. Neale and Church. In publishing the extracts we owe perhaps a word of explanation to our home readers. They are designed mainly for the eye of our missionary brethren abroad, all of whom take the Magazine, and read it; and who all, in remembrance of things which they have seen and felt, will comprehend, in a way in which home readers may not, the pertinency and seasonableness of the sentiments therein expressed. At the same time we hope they will not be wholly devoid of interest to those of our readers who are here at home; and perhaps they will suggest some subjects of profitable reflection.

Delay in sending reinforcements.

There is another class of trials to which you will be exposed; such trials, we mean, as may grow out of the employing of fellow-laborers; or, to state it more accurately, the omission or supposed neglect to employ fellow-laborers in such numbers and of such character as may in your judgment be needed. The severest trials to which missionaries have been subjected, at least some of the severest,—and we fear in certain

cases the premature prostration and death of valued missionaries,—are traceable directly or indirectly to this cause: the severity of the trials having been aggravated in the cases alluded to, by influences against which you will do well to guard.

The nature of this class of trials, and the way to meet them, will more fully appear if we state in what circumstances they ordinarily occur.

Our first illustration is in the solitary position of a missionary who, in consequence of the removal of an associate laborer by death or other cause, is left to bear alone the weight of his charge together with the superadded burden devolved upon him from his now absent brother; although before he was barely competent, with the countenance and coöperation of his fellow-laborer, to bear his own burden. Witness the late condition of Hongkong station, of Akyab, of Sandoway, and of Nellore; not to designate others. On your arrival at your respective stations, the other members of our missionary stations remaining as they were at our last advices, it will be our happiness to be able to state that *every* occupied station of our Missionary Union in Asia, with the exception of Amherst in the vicinity of Maulmain, is in charge of *at least* two associate missionaries. And this will be in accordance with our approved and settled policy, as being indispensable not only to the health, comfort and highest usefulness of each individual missionary, but to the right measure of security for the continued occupancy of a station, and for the perpetuity of our missionary work in any place; to say nothing of the preservation of what has been already accomplished and of investments of property, labor and character. But this desirable state of things may not long continue. Even while we are here, causes are in operation, which will soon sever in twain some of our little missionary companies, and one and another and another will suddenly find that helper and friend is gone. And such, at no distant day, may be the order of Providence with some of you; and you will look to your native land and to the Missionary Union with irrepressible yearnings and confident expectations of speedy succor.

Closely analogous to this class of exigencies, and sometimes affecting the same identical stations, are those in which missionaries have labored long and successfully in their allotted spheres, but their strength begins to wane. Toil and exposure, heats and damps and pestilential exhalations, and fever, and unalleviated, unintermitted cares, and sympathies poured out like water, have done their work. The laborer must retire to rest a while,—the weak to recover strength, the dying to live again. But how shall he leave in the wilderness his precious charge? the church he has gathered, his schools, his native assistants, his hopeful inquirers?—Perhaps disease has laid upon him its *deathly* grasp; and in the near and certain prospect of closing his earthly labors, he calls as from the chambers of the grave for helpers,—successors,—men who shall enter into his labors, who shall reap what he has sown and gather where he has strawed. Such was the cry of the lamented Comstock. So Reed and Slafter and Crocker and Clarke have called. So Goddard and Abbott and Bronson *may* call, and others whom we forbear now to name.

Another class of exigencies demanding earnest regard, are consequent, but not the less urgently, on the superabounding grace of God bestowed on his missionary servants, opening wide doors of usefulness, giving to his word free course, multiplying believers,—churches,—raising up and presenting for culture and employment a native ministry. The missionary abides in strength; his hands are made strong by the mighty God of Jacob. But who are all these? They come as clouds, and as doves to their windows. The fishers of men have cast their net as the Lord had said unto them, but now they are not able to draw it by reason of the multitude. Thus God has added increase to the Karen Mission. He has not only filled their bosom with sheaves, but he has poured them out a blessing till there has not been room to receive it. And so we trust it may one day be with you; when converts, made willing in the day of God's power,

dom of election being virtually wrested from them ; and thus they may come under a responsibility for acts and results which of right should be charged upon others.

Shall the missionary, then, shut his eyes to the opportunities of increased usefulness opening around him, and shall he withhold his hands from doing good when it is in the power of his hands to do it? Not at all. Let him do with his might what his hand findeth to do ; but let him see to it that it is work which *his hand can* do ; and that its *growth* upon his hands be *natural*, in the order of God's providence and according to the measure of His grace.

And this leads us to

Our third suggestion ;—Whatever the demands and opportunities and promise of large results to missionary labor, whatever meets *your eye* or pierces your ear, that moves your heart or nerves your hand to toil, fail not to be heralds and monitors of the same to us at home. Be *our eye* and ear. Yours is a twofold service, to bear from us to the heathen messages of love and mercy,—redemption, life, salvation ;—and again, to bring back to us, not only the songs and thanks of the ransomed ones, but the cries and prayers of millions yet waiting to be rescued. Be not false to your trust. Nor be discouraged, though you wait long for answering tokens from us. Fulfil at least your part. Free *your garments* from their blood. And if the heathen perish through *our* hardheartedness, our love of ease, our love of worldly honors, our love of wealth, our destitution of His spirit who gave himself a sacrifice, even unto death, for the sins of the whole world, then on us be the guilt, and by us be the account rendered at the judgment of the great day.

Fourthly. If disappointed of the succors you hoped for, and of which confessedly you stand in need, beware of aggravating the bitterness of the trial, nor cut asunder the sinews of your strength, nor do your brethren what might be grievous wrong, by giving way, even for an hour, to harrowing thoughts of desertion or voluntary neglect, or of disparaging indifference to yours in comparison with others' claims, or of drowsy forgetfulness, on the part of your brethren at home, and specially of those who are put in charge of the missions to see that they be rightly conducted and sustained. There may be hindrances you know not of. The sympathy on your behalf, the solicitude to send you succor, the bitterness of disappointment, may be kindred in their bosoms to your own. "To will is present with them ; but how to perform that which they would, they find not." These hindrances may be twofold. There may be a deficiency of right men. Yourself know what this deficiency is at the present moment. Of the five recently appointed missionaries now ready to embark for eastern shores, no two are destined to the same mission. They are distributed one by one according to the greatest supposed exigency :—and where there is one, there should be five ;—not to speak of other missions, whose claims are for the moment apparently overlooked, though they were carefully poised one with another in the anxious deliberations of the Committee, before the final designation was made.—Or there may be a deficiency of funds,—a deficiency more liable to exist, a deficiency that more uniformly exists, than any other ; a deficiency which at the present hour and for *half the period of our missionary history* has done more to cripple our efforts, to retard the work of the Lord so far as committed to us, and to withhold the gospel of Christ from perishing nations, than all other hindrances combined. There is a deficiency of men ; but the deficiency of funds is greater ; and *this* deficiency it more transcends the power of the Committee to remedy.

There are embarrassments, also, of a secondary kind. In the distribution of the scanty reinforcements at our disposal, considerations must sometimes have weight which necessarily *bind* the action of the Committee. They act as agent for another ; they act under instructions. Or there may be personal peculiarities, predilections, relations, in candidates for missionary appointment and in those who pledge the means of their

support, which cannot be set aside. And even in cases of independent action in the Committee, there may be grounds of preference of one mission to another, in the assignment of reinforcements, which none but they can fully appreciate. They occupy a central point, a position which takes in at one view all the missions, and from which they can compare the necessities and claims of all. Nor is there any other point, within or along the broad circumference, from which comparative views can be so justly had, by whomsoever made. Least of all can they be justly made by the missionary. His own field for the greater part necessarily fills his horizon. He knows that helpers are needed *there*, and that they are slow and few in coming.

These things, would we judge wisely and righteously, must not be lost sight of. They may at least serve to explain why undisguised and impassioned recitals and warm solicitations and urgent expostulations do sometimes fail of their designed results; and may well account for the long withholding of earnestly sought supplies, without the superadded sorrow of surmising neglect or sloth in those who are laboring to send them. * * * * *

FAREWELL ADDRESS TO THE MISSIONARIES.

By Rev. Rollin H. Neale, Pastor of the First Baptist Church, Boston.

After a few words to each of the missionaries, as he gave them the parting hand, Mr. Neale proceeded as follows:—

In taking leave of you, my dear brethren and sisters, the first prompting of my heart is to commend you to God and the word of his grace, who has promised to be with his servants always, even unto the end of the world. On the ocean or amid the solitudes of India you may ask with joyful confidence, whither shall I go from thy Spirit or whither flee from thy presence.

“If you could find some cave unknown,
Where human feet have never trod;
Even there you could not be alone,
On every side there would be God.”

It is your privilege to carry the medicine of life to a dying world.

“Wherever human nature shows itself,
The uneradicable taint of sin appears;
A boundless upas, an all-blasting tree,
Whose root is earth, whose leaves and branches be
The skies, which rain their plagues on man like dew,
Disease, death, bondage, all the woes we see,
And even the woes we see not, which throb through
The immedicable soul with heartaches ever new.”

The gospel, and that alone, can reach and heal these diseases of the soul. It comes to seek and to save the lost. It changes the wilderness to a fruitful field and the desert into the garden of the Lord. Instead of the thorn there comes up the fir-tree, and instead of the brier there comes up the myrtle-tree, and it shall be to the Lord for a name, an everlasting sign that shall not be cut off.

Especially is it a privilege to preach the gospel to a people who, like the Karens and Burmans, are hungry for the bread of life. Scattered and fainting as they are, like sheep without a shepherd, the gospel is to them like the cool spring of the desert.

“’Tis a little thing,
To give a cup of water; yet its draught
Of cool refreshment, drained by fever’d lips.

to a unit. We will suppose that our missionary treasury has an annual income of one hundred thousand dollars. Now suppose it were possible to find an individual to pay this amount, so as to relieve the great body of our denomination of the necessity of giving, what would the effect be? Why, the effect would be to relieve our hearts of the burden of prayer, in the same proportion as it relieved our purses of the burden of paying. And the missionary movement would be compressed into a nutshell, even with four times our present income, if that income came exclusively from a few wealthy individuals. This great movement must act upon the hearts and pockets of the whole Christian church, as the sunbeams act upon every square inch of earth and ocean, exhaling from thence the humidity that forms the clouds and that falls in fertilizing showers upon the vegetable kingdom.

God's chronology of earthly events is marked off by imperceptible movements pervading the masses, more than by those gross developments of them which constitute our histories. The seventy prophetic years of Israel's captivity in Babylon, terminated before scarcely a man of them had returned to the place of their fathers' sepulchres. God's date of their return takes effect at the movement in that direction, which began with Ezra, Nehemiah, Zerubbabel the son of Shealtiel, Jeshua the son of Jozadak, together with the great mass of the poor people who had no possessions in the land of their bondage, and who, therefore, sighed for their lost inheritance in Canaan. The rich preferred to stay in the land of their enemies, to enjoy their possessions, and hence they had little to do with the restoration. "Not by might, nor by power, but by my Spirit, saith the Lord;"—my Spirit, stirring up the masses and ensuring their coöperation, shall begin and end the work.

And the fulness of time for God to send forth his Son in the likeness of sinful flesh, takes its date from a simultaneous movement with Zacharias and Elisabeth in the hill country of Judea, with Mary the mother of Jesus in Nazareth, with the magi of Persia and Mesopotamia, and at ten thousand different and distant points. Even Herod on his death-bed of guilt and despair, was not insensible to the dawning epoch of the Prince of peace, and hence his slaughter of the innocents of Bethlehem, to extinguish the rising luminary. Christianity at the very outset, while John the Baptist was in the nursery and Jesus in the cradle, was like the morning spread upon the mountains, if we regard the widely diffused influences by which God had prepared for its advent. If it was a prepared system, it found a prepared people, as the success of its first publication fully proved. It was this law of diffusion that made the gospel such a blessing to mankind. Had it been capable of monopoly, as the Jews expected of their Messiah's kingdom, then there would have been no progress, and the era of its mission would have failed.

So of the Reformation; it was a prepared movement for a prepared generation. In Heaven's chronology, its date was long anterior to Luther's birth. Luther was merely the boy that applied the match to a train, which had been elaborately laid under the mountain fabric of European society by other hands than his own, whose explosion overturned kingdoms, shook thrones, revolutionized the social organization of civilized man, and made the old red dragon tremble from his seat. Do you think that in God's epoch of events Luther occupies the position we assign him, or that, if we could look upon the dial of eternity, we should find its sublime cycles marked off according to our arrangement of earthly revolutions? No; His guardian angels notch their centuries on a scale of secret influences emanating from the throne of God and of the Lamb, to wield and direct our earthly history with reference to the decreed consummation.

Modern missions, also, existed in *fact* nearly a century earlier than they existed in *form*. They were begotten in a movement that touched simultaneously the Moravians in Germany, Whitefield and the Wesleys in England, and Edwards and the

Tennants in this country, all of different communions as they were of remote locations. This was the movement from which our revivals of religion took their rise, contributing more perhaps than any thing else, to the success of the voluntary principle in building churches and supporting the ministry without the aid of the State. It proved, in my view, to be a greater development of the spirituality of religion, and of the nature of Christ's kingdom, than took place in the time of the Reformation two hundred years previous. The *first* was a reformation of dogmas, but *this* is one of spirit and power. No wonder that such an energy from the holy God, acting with unobstructed force upon the mass of Christians, should have concentrated their growing legions upon the conquest of the world to Christ.

In view of God's plan of acting through the masses, therefore, what can we hope to do in the work of missions without the coöperation of the great body of our church members? Life can as well subsist in a vacuum, as our missionary Board here in Boston can sustain itself without a healthful missionary atmosphere in the churches. Can we have rivers without rills, oceans without drops, clouds without exhalations, or the great globe itself without its conglomeration of particles?

We have before us to-night a group of various missionary bands, ready to depart to points remote from each other, among the millions of Asia. One band is armed and equipped for an onset upon ten millions of people in Southern India. One of the number, Rev. Mr. Day, has already tried his hand at this species of warfare among the Teloo-goos, and, thank God, he is not afraid to resume the battle, though it be at the expense of wife and six children, whom he leaves behind, to see them perhaps no more. But he has his coadjutors in these new recruits, who are saying, "Send us, we will go." God speed their work.

Another band goes to occupy the place of the dead in Arracan. A movement already exists in that dark land, and they are calling for help. Have you forgotten the demand of the Arracanese, uttered through the voice of their dead missionary, when he parted forever from two lovely children, "Six men for Arracan!" a demand, as thus expressed, upon which poetry has poured out its sweetest strains, and missionary feeling throughout the thousands of Israel at home has offered up its purest and most exalted libations. Sainted Comstock! we respond to the pleadings of thy living voice, and to the dumb eloquence of thy distant tomb, in these who have consecrated their lives to the work in which thou and loved ones have found their death! Nor shall the rest be wanting. No, the impulse is abroad to ensure them in due time, and we charge you who are here to-night as the first of the six, to tell the heathen that the churches at home *feel* for their souls. Yes, if within one brief year you die in the service, we charge you to tell the poor heathen with your burning breath, as the hand of death is upon you, that God is touching the hearts of others among us to feel for their souls, and in due time to come into the places of the dead. We will care for the heathen; we will pour out treasure and life, if that be necessary, upon the altar of their salvation.

Another band goes to carry on the work in Tavoy, which Boardman having begun, commended to God with his dying prayer.

Another, Mrs. Brown, goes to rejoin her husband in the mission to Assam, upon which she has expended her youthful energies, and to which she now makes the offering of her maternal sympathies, in leaving behind her children, relying upon the promise of Him who said, that if we forsake *children* for his name's sake, we shall have an hundred fold more in this present life, and in the world to come life everlasting.

This is a great movement, which appeals in tones of power to the churches at home for their coöperation and support. Has the Board assumed these new responsibilities without the hope of renewed contributions? Already are the receipts of the treasury behind what they were last year, and, yet, we must resist the indications of Providence in

regard to sending out these new recruits, or we must incur the necessity of still further draughts upon the friends of missions. Will not the churches of Boston, who have the Board among them, and who constitute, as it were, its body guard, take the lead in meeting this new demand? Hundreds of dollars would flow into the treasury, if what we see to-night could be witnessed in some other cities and locations. And shall not we, toward whom the eyes of the country are directed, take a leading stand in this great work?

INTELLIGENCE FROM THE MISSIONS.

CHINA.—Letter of Mr. Dean.

Writing from Shanghai, Oct. 12, Mr. Dean says:—

You will be interested to learn that the object of my visit to the north,—the improvement of health,—has, by the voyage up the coast and my rambles about the country, to a good degree been attained. I am now expecting soon to proceed to Ningpo, on my way homeward, and hope soon to resume my work at Hongkong.

You have been informed that soon after my arrival here, I had the pleasure of greeting br. Goddard and his family from Bangkok. They come with improved health, and we fondly hope that br. G. will soon be prepared to resume his labors;—*where*, is not yet determined. He will probably remain where he now is, with the family of Mr. Toby, for the winter, and whether he may be located at Ningpo or Hongkong, or return to Bangkok, may be determined by the indications of Providence or the directions of the Board.

Preparation of scriptures—Difficulties.

After some consultation, we have thought that the present wants of the mission require immediate efforts for the preparation of one or two of the Gospels and the Acts, with explanatory notes; and also some portions of the Old Testament, with notes, perhaps Genesis and Deuteronomy. We have endeavored to settle the use of terms for the persons of the Trinity, scripture proper names, and the leading doctrines of Christianity. This is no easy matter, and it may be a long time before these terms are satisfactorily settled. Diversities of opinion very naturally prevail, particularly as terms are to be selected for general use in the

various dialects, and, while the written language is but *one* throughout the empire, each province has its favorite forms of expression; and in proper names, when *sound* alone is concerned, the same written name has a different sound in the mouth of each provincialist.

Tié Chiú population of Shanghai—Its eligibility as a missionary station.

We find that out of the entire population of Shanghai, estimated at one hundred and fifty thousand, there are six or eight thousand who speak the Tié Chiú dialect; and a number of the junk men annually trading here from Siam and the south of China, speak that dialect. If we had men to spare, after supplying the stations already established by the Union, there would here be an encouraging field for a station in the Tié Chiú department; and it would be convenient, in case our missionaries have to resort to the north for health, to find something to do with their own people when they might not be able to labor at the south. But we need another man at Ningpo, and another at Hongkong, and two at Bangkok, before we start a new station. The climate here is agreeable, except for a few weeks in the summer; and the country in this region "is an exceedingly good land;"—an extensive plain of rich soil, at one season of the year covered with wheat and barley; but now the same fields are covered with rice and cotton. Both are approaching the time of harvest, and the rice fields promise a rich return to the husbandman's toils; but the cotton fields promise little but disappointment.

Walks about Shanghai—The Grand Canal.

We have visited some of the larger cities as well as the smaller villages, in the neighborhood, and traversed the

Grand Canal for a few miles, thus witnessing the practical workings of this channel, opened by the ancient kings for inland transit between Hang-chau-fu, the ancient residence of the Sung dynasty, and the present capital of the empire. The country through all this region is level and the soil productive, and the people very civil. To avoid notoriety and escape the inconveniences of a constant gaze from the people, I adopted for the time the costume of the Chinese, and thus received the measure of attention and civility which is ordinarily bestowed on a Chinaman.

Need of reinforcing the Chinese Mission.

We were greatly rejoiced by the results of your last year's labors at home in raising funds; and we trust that the tone of pious feeling and sympathy with the interests of the Union, is fairly indicated by the measure of contributions from the churches. An increase of money will doubtless bring us an increase of men; which we very much need. We are very weak, and doing very little for the instruction of the Chinese. The station at Bangkok is left destitute of missionary aid in the Chinese department; the station at Hongkong has been highly favored for the last year, but for the last summer we have been able to do little more than stand still; little has been done, and I fear we are going back. Our good br. Johnson, though of much promise, is now getting the language, and can do little more than superintend. I have done little all summer, (I might have said all my life,) and though now quite comfortable, am unequal to any considerable mental or physical effort,—voice and vigor gone;—and it is difficult to ascertain what I am good for,—surely not for much. Br. Goddard's health is enfeebled, and his lungs forbid any considerable effort in preaching; but we pray and hope that his valuable life may be spared to perform much important service. The brethren at Ningpo are laboring zealously and encouragingly, but they are but *two*; and when we come to add together the various items of available strength for missionary work, the sum total is exceedingly small. We dare not compare it with the work to be done, lest it should be *lost* in the comparison.

Other missions in China—Revision of the Chinese scriptures.

The missionary brethren here, (twenty in number,) are in usual health, and are making a good beginning. The

London Society have a chapel with good congregations of Chinese,—i. e. a good number; but they appear to be *extemporaneous* congregations got together for the time,—few of the hearers return the second time. The Baptist brethren are about to open a chapel,—a Chinese dwelling-house refitted. Other societies are also holding service among the Chinese in like manner. The brethren engaged on the Revision Committee of the New Testament, have advanced to the sixteenth chapter of Luke. They may, perhaps, pass through the New Testament in two years more. How far it may then meet the wants of the various missions, we cannot, of course, now judge. The plan adopted, viz., to render it an *idiomatic and faithful* translation—is a good one. They leave the word for *God* and the *Holy Spirit* untranslated as yet, for want of harmony of views as to the best terms to be used.

BURMAH.—Letter of Dr. Judson, dated at Maulmain, Sept. 23, 1848.

Plan of revisiting Ava resumed.

It gives us much pleasure to state, that Dr. Judson, as will be seen in the following letter, has again been led to entertain the project of removing to Ava, the capital of Burmah, for the purpose of bringing to a higher perfection the important work now in hand,—his Burman and English Dictionary. Although indirectly, yet not the less really the proper execution of this work bears on the great object of all our missionary labors in that country,—the evangelizing of the Burman Empire;—and if worthy to be attempted at all, it claims to be done well. At the same time it is reasonable to hope, that the ulterior and higher result of making known the gospel to the Burman race,—prince and people,—may be directly subserved by Dr. Judson's residence for a time in the royal city. Probably no man living could have better facilities than he to make his way into the presence of the "golden face," and none, probably, more skill to use them. We remember, it is true, the manner of his reception in his earliest presentation to the then "emperor;" and are perfectly aware that the reigning dynasty answers to the

the liberties of the people and disappointed our expectations, and enacted laws, in concert with the ruling power, which have so lamentably assisted to bring us again under the yoke.

Berlin church,—its trials and enlargement.

But amidst all these convulsions we have been eminently blessed by our gracious Lord, so that, as yet, we have enjoyed almost all the good we could possibly hope for. No disturbing or preventing circumstance has happened with regard to the great work allotted to us; only we have had to lament the unfaithfulness of many, and have suffered very much from an unruly spirit, which, as it were, associated itself with the general tendency of the time. Things not before experienced, were seen in our church; and I myself was for a long time in a very difficult situation, finding an inimical party against me. It was then I was permitted to rejoice in the presence of our beloved br. Oncken, and with his important aid we were enabled in a considerable degree to overcome these difficulties. But later, also, I had to wrestle very much with the same deluded brethren. At present, I rejoice to say, all which disturbed us is entirely done away, and peace and concord again prevail amongst us. There has been, indeed, scarcely a time when we were more cordially united, and I am receiving the most unquestionable testimonies that they all deeply regret to have occasioned such struggles. Our meetings are again crowded, and great blessings are bestowed upon us. Within the last two weeks I have baptized thirteen dear converts, and the year will prove, after all, to be a year of the greatest blessings. However, in no previous year have we had to lament so many exclusions. At the close of it I shall give you a full report of all.

Churches around Berlin—Baptist Association of Prussia.

I have made several journeys during this year, and can hope that they have been attended with much good. In May I made a wider tour for a distance of 100 and more miles around Berlin. In Templin I found things very prosperous; baptized six believers and spent a blessed Sabbath there. Our dear br. Kemnitz, who has the oversight of the little flock there, labors with much acceptance, and the Lord blesses his work eminently. As there are already about thirty-six members and our br. K. deserves full con-

fidence, we have resolved to dismiss this station from our church in Berlin, and recognize it as an independent church. From Templin I proceeded on my journey and passed over the Elbe into the Altmark; where also I found the work of the Lord prospering and new channels opening. Spent a blessed Sabbath in the lonely establishment of the royal forester, whose two daughters I had formerly baptized; found also in Tangermünde our dear br. Ule, the lawyer, and baptized a Christian friend in the Elbe; breaking bread with them, and at other places, where lonely brethren live. Before this I baptized a dear sister near Rappin, who also lives, with her family, in the midst of a thick forest. Very much blessed I returned from this tour, and continued my labors among my flock in Berlin.

In the month of June I had the joy of seeing br. Oncken under my roof along with his beloved partner in life; the latter spending several weeks with us, which tended much to our benefit. It was then that the dear brother solemnized my marriage with Miss Pauline Handwerk, for several years a faithful member of our church; by which I see my house again much blessed and domestic comfort increased; above all, time to labor for the Lord in our church saved, and another very faithful fellow-laborer introduced; so that I very much thank God and take courage. My dear children feel also very much blessed by this change, and we trust that it will tend to the building up of the Lord's house.

In August I made another missionary tour into Saxony; visiting the church in Bitterfeldt, which, I regret to say, I found in a lingering state. Along with br. Werner, the pastor of that church, I made a tour into the environs, where, near Leipsic, we had great joy; in Lützen, a small town, and in Kötschan, an interesting work of grace has commenced. I spent a very happy Sabbath there, baptized, solemnized the marriage of a dear couple, and preached several times to crowded assemblies under the signal blessing of our gracious God. The happy days I lived amidst the people of the Lord there, I shall long remember.

We had in the month of July a conference of delegates of Baptist churches in Prussia. Seven were represented, viz.:—those in Berlin, Bitterfeldt, Templin, Zaeckerick, Stettin, Elbing and

advices from Greece, with the exception of a brief paragraph in the January number. A previous letter announces the restoration of Mrs. Buel's health. It appears from this, that Mr. Buel is prosecuting his missionary calling at Piræus without hindrance; "receiving all that come in unto him, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Your very kind and welcome letter of Aug. 8, was received the 10th inst. Thanks for its words of encouragement. "The word of promise" is an unfailling spring of hope and comfort, when there is little around us and less within us to keep alive our hopes.

My time, of late, has been wholly devoted to preaching. My Greek audience has never exceeded a dozen, of both sexes; these persons are of various ages, from youth to extreme old age. Respecting them I can say only, that they have given a respectful hearing to the word preached. English preaching also has been kept up, whenever the number of our friends among English naval officers in port has been sufficient to form an audience.

No opposition is manifested from any quarter, unless it be by silent and intriguing endeavors to dissuade people from attending the Sabbath service. A year ago our cause was persecuted before the civil tribunals. The demarch who distinguished himself in that disreputable business, was told that "the government will not last long which persecutes the religion of Jesus Christ." That person in less than six months was dismissed from the office of chief magistrate of Piræus, by an order from the king, on the charge of embezzling the public funds to a large amount. The people, on meeting us in the streets, would say, (alluding to his persecutions,) "*God is just.*" The nomarch of Attica and the prime minister of the kingdom, who had instigated and abetted those proceedings against us, both went out of office the last winter, in a manner little flattering to their reputation. This is every where the year of the right hand of the Most High; when in a special manner He is taking the part of the "persecuted for righteousness' sake."

You remark in your letter of June 8, that "such revolutions as are going on in Europe elsewhere, must be felt

in Greece." To this I respond;—they are felt in Greece; not in the overthrow of political institutions, but in the check which is given to the exercise of arbitrary power, and in the diffusion of more liberal views respecting political and religious rights. The political press here has often noticed with exultation, that religious equality and freedom of conscience have almost invariably followed in the train of revolution on the Continent. Whenever ghostly intolerance would lift his mace to smite a man for his religious opinions, he stands in awe of the public indignation; he fears the frown of the enlightened and the good. The discussions in the French Chambers are published regularly in some of the Athenian newspapers; and ministerial changes here are known to be affected very materially by political events in central and western Europe.

GERMANY.—Letter of Mr. Lehmann.

The following letter was dated at Berlin, Nov. 30. The first paragraph indicates very distinctly, though summarily, what at the time was the

Political and civil state of Prussia.

Our political convulsions you have doubtless read in the newspapers. My last letter also gave you some account of them (p. 48, last vol.). Our fond hopes as to the glorious results, with regard to religious liberty, have not been as yet disappointed; and though some fear might have been entertained that the spirit of revolution would go further and erase religion altogether, yet, so long as this was only the sentiment of some *Exaltados*, we joined in our sympathy the present movement in politics. But we are now again in a very important crisis. A counter-revolution has taken place, and we in Berlin are at the present time declared in a state of siege; a condition in which, probably, the whole country will gradually share, inasmuch as absolutism has again got the ascendancy. We now fear lest all the liberties we had obtained will vanish; notwithstanding the splendid declarations of men in power, that only anarchy shall be subdued. We have indeed had a good deal of riots and tumults, but none at all of anarchy. And these outbreaks of riots, &c., took place only when the National Assembly betrayed

sin, are becoming more and more evident. The love that prompted an offended God to give his Son to die;—the satisfaction rendered to the violated law by his sufferings;—the infinite mercy of Jehovah flowing through the gospel;—are topics that now engage the attention of many persons, who a short time ago were utterly unconcerned. And the number of such is increasing.

Monday, April 17. Our monthly two days' meeting closed last evening, quite late on account of the intense anxiety manifested by several of the inquirers. On Friday night, the 14th, our meeting preparatory to the monthly meeting was quite interesting. About twenty came forward for prayer. A gentleman from the State of Arkansas preached a good sermon.

Saturday, at 12 o'clock, a small company met. Meditation on the death of our blessed Savior occupied the attention of the meeting. In the evening a much larger attendance. A number of those under serious concern were present. There was much earnestness manifested. Br. Downing, who arrived in the afternoon, preached a lively, useful discourse. The number who manifested concern for their souls was about twenty-three. Before preaching, on Sabbath morning, we had a meeting for prayer, to seek the presence of God, and to ask the aid of his Holy Spirit in the unfolding of the truth and rightly applying it to the consciences and hearts of the congregation. The attention during this and the following exercises, was general and earnest. After the services of the morning, the congregation repaired to the water,—a stream about a mile distant,—and in the presence of a large company, br. Downing with deep solemnity baptized, on a profession of their faith in a dying Savior, two Cherokee and three black men.

At early candlelight, assembled again at the school-house. An unusual solemnity pervaded the meeting. The word spoken seemed to penetrate the souls of the hearers. At the close, br. Downing invited the inquirers to come forward for prayer and conversation. About thirty-five came up and occupied seats assigned to them. In the course of the exercises, the concern of most of them appeared to be deepened:—some were in great distress on account of their sins, and, we hoped, cast themselves at the Savior's feet in contrition and brokenness of heart. Many prayers were offered up, and a

great mourning pervaded the greater part of the assembly. The distress and anxiety of many appeared so intense that we could not think of breaking up abruptly and leaving them; so that conversation, exhortation and earnest wrestling in prayer occupied two or three hours of solemn and delightful labor with these precious souls.

A brother from Taquohee arrived this evening. He reports an interesting meeting, and three Cherokees baptized by br. Tanenole.

Church organized at Verdigris—Administration of ordinances.

Verdigris, April 21. This is the extreme western edge of the settled part of the nation,—thirty miles out in the Grand Prairie, which extends to the Rocky Mountains. The meeting commenced here last night. There was good attention; the people more than commonly serious. The truths set before them seemed to have a melting influence on the minds of the church members. On Saturday br. Downing preached with much fervor and affection, and the audience manifested much feeling. Sabbath morning, early prayer meeting. At 9 o'clock, with the aid of brn. Oganaya and Downing, organized a church with fourteen male and twenty-one female members. Three more females were added by baptism. At 12 o'clock br. Oganaya preached. At the first prayer the whole congregation were dissolved in tears. Br. Downing concluded with a powerful exhortation. Every heart seemed to be moved with love or fear. At 5 o'clock the Lord's Supper was administered. Br. Downing spoke in a very tender and affecting strain, on the sufferings and preciousness of a dying Savior. At 8 o'clock addressed the church from Matt. 5:14-16,—“Ye are the light of the world,” &c. At the conclusion, about sixteen came forward for prayer; some of them deeply distressed. Had much conversation and prayer with them.

On Monday morning, April 24, at early prayer meeting addressed the anxious, eight of whom were present. They appeared quite serious and earnest. Committed them to God and to the sympathy and care of the church.

Adsinohee—Baptisms at Grand River.

Wednesday, April 26, reached Adsinohee, on the east bank of Grand River, fifty or sixty miles west of Cherokee. Here br. Tanenole met us by

appointment, to assist in conducting meetings for two days. We parted with br. Oganaya at Verdigris. Had much conversation with the church members who form a branch at this place. Conversed also with some anxious inquirers. Our meetings were well attended, and much seriousness was apparent. The prospect is interesting and encouraging. The more advanced Christians give evidence of expanding views and increased earnestness.

Saturday, April 30. On Grand River, eight miles above Fort Gibson. Religious exercises commenced this evening. On Sabbath morning had conversation with the church members. After preaching, two Cherokee men related the exercises of their minds and were received as candidates for baptism. One of them and four women were baptized by br. Downing, in the presence of a large and serious congregation. The most solemn and earnest attention was given to a statement of the nature of the ordinance, and the authority by which it is enforced on the observance of believers. At night, many persons gave serious attention to the word spoken. Seven or eight inquirers appeared quite serious.

The resolution of the Executive Committee in regard to concert in prayer was received with great affection. Meetings were appointed at as many places as they could be efficiently conducted.

At this place (Cherokee,) our series of meetings commenced on Tuesday afternoon, May 16. There appeared an encouraging degree of attention and seriousness in the devotional exercises. Our br. Downing was a most efficient helper at the meetings. Saturday and Sabbath being our monthly appointment, our meetings were continued till Sunday night.

(To be continued.)

DONATIONS

Received in December, 1848.

Maine.

Sedgwick Bay, Fem. Miss. Soc.,
Mrs. Eliza H. Watson tr., for
Bur. Miss., 19,00
Eastport, Washington St. ch., to
cons. Daniel S. Hayden, L. M., 100,00
Wiscasset, John Sylvester 10,00
Lincoln Asso., A. Perkins
tr., viz.—Thomaston,
1st ch. and cong. 12,50;
P. Butler 1,00; G. But-

ler, 3d 1,00; do., 3d ch.,
Fem. Miss. Soc., 20,00;
D. Brown 2,00; West
Thomaston, 1st ch.
10,70; Union ch., L.
Lermon 1,00; S. Ler-
mon 50c.; St George,
2d ch., Rev. D. Small,
5,00; J. Alexander 2,00;
others 24,33; Warren,
ch. 69,62; Hope, ch.
27,00; col. at Asso. 7,57, 184,22

Kennebec Asso., G. Pul-
len tr., viz.—Water-
ville, Prof. Keely 5,00;
New Sharon, ch. 3,00;
Cornville, friends 3,25;
Skowhegan 1,00; Bel-
grade 1,50; Bloomfield,
ch. 18,50; Fem. Miss.
Soc. 24,00; Augusta,
1st ch. 16,70, 72,95

Damariscotta Asso., B. W.
Plummer tr., viz.—Col.
9,00; Nobleboro', 1st
ch. 25,50; Alna and
Newcastle, ch., Tobey
& Avery, 1,50; Jeffers-
on, 2d ch. 5,75; White-
field, 2d ch. 5,27; Wal-
doboro', ch. 4,47; Wool-
wich, ch. 10,70; Dama-
riscotta, ch. 41,64, 103,83

Cumberland Asso., J.
Chandler tr., viz.—North
Yarmouth, ch. and cong.
13,00; concert box 5,00;
Fem. Miss. Soc. 20,00;
cash 1,00, 39,00

To constitute Rev. Enos
Trask, Rev. Daniel
Small and Gilbert Pul-
len L. M., and one to
be named, per Rev.
J. Wilson, agent, — 400,00

— 529,00

New Hampshire.

Portsmouth Asso., Mr. Brown
tr., Portsmouth, ch., Fem.
Miss. Soc. 12,00

Meredith Asso., J. Spaulding tr.,
viz.—Rumney, ch. 9,00; Mer-
edith, 2d ch. 21,30, 30,30

Dublin Asso., Washington, ch. 14,00

Newport Asso., T. J. Harris tr.,
viz.—Hanover, ch. 11,50; Corn-
ish, ch. 26,27; New London,
Mr. Greely 5,00, 42,77

J. Wilson ,93

To cons. Rev. Phineas Bond
L. M., per Rev. J. Wilson,
agent, — 100,00

Vermont.

Baptist State Convention, Rev.
W. Kimball tr., viz.—Caven-
dish, Rev. Arial and Emma P.
Kendrick 5,00; Ludlow, ch.,
for sup. of Rev. Mr. Brown,
18,01; Rutland, Wm. Green,
for Assam Miss. 3,00; per
Rev. Oren Tracy, agent, 26,01

Massachusetts.

Berkshire Asso., George
Millard tr., 204,13; Wil-

liamstown, ch. 12,97; South Adams, ch. 16,22; (of which 232,01 is for the sup. of Rev. N. Har- ris, and 1,31, from Beck- et Sab. sch., for sup. of Mr. Harris's sch.); to cons. Rev. J. V. Am- bler and Joseph Wards- worth L. M.,	233,32
Worcester Asso.	47,17
per Rev. Oren Tracy, agent,	— 280,49
Boston, 1st ch., (of which \$162 is for the sup. of Rev. Mr. Mason, \$20 for German Miss., and \$18, from Mrs. James Loring, for sup. of a scholar in Mrs. Mason's school named R. H. Neale,)	200,00
do., Bowdoin Sq're Board of Benev. Operations, Wm. C. Reed tr.,	50,75
do., Charles St. ch., mon. con.,	10,35
do., Rowe St. ch., C. D. Gould tr., 93,47; do., Infant Sab. sch. 6,53,	100,00
do., "a layman," for the Karen Miss.,	100,00
do., "a friend," of which \$2 is for German Miss.,	5,00
	— 466,10
Mansfield, ch.	1,00
Fitchburg, ch., to cons. Miss Miranda Sherwin L. M.,	100,00
West Cambridge, ch.	59,43
Medford, James Nutall, towards sup. of Dr. Judson,	15,00
West Wrentham, ch.	5,00
Roxbury, Tremont ch., R. W. Ames tr.,	54,08
Worcester, 1st ch., A. D. Whit- tamore tr., to cons. L. M. to be named,	122,36
North Reading, Miss Sally Jones Charlestown, members of High St. ch., to cons. William Butts L. M.,	2,00 100,00
	— 1205,46

Rhode Island.

Baptist State Convention, V. J. Bates tr., viz.— Providence, 1st ch. and soc. mon. con., to cons. two L. M. to be named, 200,00; do., 8th ch. 10,00; Fruit Hill, ch., Sab. sch., H. B. Drown tr., 13,05; Warren, ch., John Hail tr., 24,64,	247,69
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Connecticut.

New London, Huldah E. Thomp- son, for her L. M.,	100,00
Baptist State Convention, Ware- ham Griswold tr., (of which \$121 is from Thomson, Cen- tral ch., to cons. Rev. Charles Willet L. M.; \$111 from Vo- luntown ch., to cons. John L. Smith L. M.; and \$200 by sundry churches and individ- uals, to cons. Rev. Solomon Gale and Rev. William C.	

Walker L. M. "Of the above, the following sums have also been designated by their re- spective donors, as follows :— Rev. Levi Meech 25,00, for sup. of Rev. Mr. Binney's school; Rev. C. Weaver 20,00; Rev. Erastus Denison 20,00; Rev. W. C. Walker 10,00; Wilkinsonville, ch. 31,25; Codrington Colver 20,00; Daniel Lamb 10,00; for sup. of Karen preachers, and 3,50 from Daniel Lamb, for circulation of the Karen scrip- tures;" per Rev. Oren Tracy, agent,	612,70
Essex, ch., S. C. Redfield tr., to cons. Richard P. Williams L. M.,	100,00
	— 812,70

New York.

Champlain Convention, J. W. Cutting tr., to cons. Rev. L. Smith and Rev. Charles Berry L. M.,	256,88
Palmyra, Mr. Cooper	5,00
New York city, Miss Elizabeth Cauldwell, "for Rev. Mr. Bronson for sup. of a school at Assam,"	24,00
Big Flats, Sab. Sch. Miss. Soc., for the Karen Miss.,	3,00
Akron, Rev. Augustus Warren	8,00
	— 296,88

Pennsylvania.

Bethany, Mrs. Eunice Torrey	2,00
Canada.	
Lobo	2,65
	— \$322,39

Legacies.

Portland, Me., Mrs. Hannah Carleton, per Rev. George J. Carleton administrator, to cons. Amos Sawyer, Mrs. Hannah Sawyer, Miss Mary Sawyer, Mrs. Sarah A. Saw- yer, Mrs. Elizabeth Cummings, Mrs. Abigail Fernald, Mrs. Fanny Shelton, Miss Mary C. Beecher, Charles G. Carleton, and Miss Mary Radford L. M., 1000,00	
Providence, R. I., Nicholas Brown, per W. D. Ticknor, Treas. of Mass. Bap. Con- vention,	200,00
	— 1200,00
	— \$4422,39

Total from April 1 to Dec. 31, 1848,
\$45,517,18.

The Treasurer also acknow-
ledges the receipt of the
following sums from the
American and Foreign Bible
Society, viz.—

For the French Mission,	500,00
" " German Mission,	1000,00
	— 1500,00

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NO. 3.

ARE THE UNEVANGELIZED HEATHEN IN DANGER OF PERISHING?

Truth has a power fitted to move the heart to feeling and the hands to action. There is no topic of truth, from the discussion of which the Christian philanthropist ought to shrink. Severe and painful as the truth sometimes may be, it has its use. And if the knowledge of it gives pain, still it is better that it should be known than that it should be concealed. He who knows of the existence of dreadful evils may be aroused to remove them. If those evils were unknown, they might remain unalleviated and unpitied.

It is easy to see the relation of these remarks to the topic proposed. Difficulties hang around the subject. It is not a theme in respect to which we can anticipate universal harmony. It is one of those points in which the influence of feeling prevails over an exact judgment; in which, in the case at least of many persons, no arguments addressed to the reason outweigh an instinctive feeling, swaying the understanding and controlling the heart. But human feeling is not God's rule of action. And feeling is incompetent to settle a point of doctrine, or to interpret the methods of the divine administration. We design, in this article, to present a dispassionate view of the topic proposed, with as much brevity as the nature of the case will admit. Whatever conclusions are sanctioned by the word of God, we ought to exhibit fearlessly. If we properly feel their weight, they may stimulate us to more fervent prayer and more zealous activity.

We maintain that the unevangelized heathen are in danger of perishing. By the term "perish," in this connection, we mean, to be shut out of the favor of God in the world to come; to be excluded from the divine smile, and to lie down under his frown; to be deprived of the blessedness of heaven, in the future life; and, to be subjected to all that is to be dreaded in the second death. This is the fate which, we believe, hangs over the whole heathen world. We speak in general. We do not affirm that there may not possibly be individuals who live righteously according to their light, and who will be saved. But we maintain that, in general, the whole heathen world are exposed to the condemnation of God's holy law; and, that there is no hope of their escape, except by the diffusion among them of the gospel of Christ, and their acceptance of its provisions by faith.

For, in the first place, the heathen are sinners. In common with all our race, they have the infection of original depravity. ~~The same~~ ^{These} are not

holy inclinations. Their tastes are not holy tastes. They are not constitutionally propense to love, serve and enjoy God. He is not the supreme object of their hearts. He does not attract towards himself their fervent affection, their ardent desire, their true worship, and their unfeigned trust. The effect of the taint of original depravity is universal. This will be instantly admitted by any one who has ever seen the heathen, or who has learned from the journals of travellers what they are.

The heathen are sinners in practice. They not only have depraved inclinations, but they act out those inclinations. They not only have not a taste for holiness and God, but they have a taste for that which is inferior to God, for that which is opposed to God, and which God abhors. And that unholy taste and those depraved inclinations are constantly leading them to actual infractions of the divine law.

For the heathen are under law. There are those who maintain that the heathen are not under law, that they are not accountable for sin, and that they will not be judged and condemned on account of it, because they have not been illuminated by a written revelation. But "sin is the transgression of the law;" and, "where there is no law, there is no transgression." And the heathen are transgressors; for the scripture says, "We have proved both Jews and Gentiles, that they are all under sin." If the heathen had no law, we admit they would not be accountable. If there is no known plan of moral government which they have transgressed, then they are not guilty; they are not proper subjects of condemnation; and they will not be condemned with the ungodly. But we think it can be shown that the heathen have a law which they are bound to obey, and the violation of which will bring upon them the award of the transgressor.

Men cannot violate a law so as to be justly accused of sin, except it be a law whose precepts they know. Hence, if any man is accused of sin, we infer that he is acquainted with a law, of which that sin is a violation. But the idolatrous nations of antiquity were charged with being sinners before God. Thus it was understood that the original inhabitants of the promised land were given up to the sword of the Israelites, on account of their crying sins. The Amorites, on one occasion, were spared for a season, "because," said God, "the iniquity of the Amorites is not yet full,"—implying that they were a wicked tribe, and that when the cup of their sins should be full, God's displeasure would be poured out upon them. The Old Testament throughout affirms the corruption and guilt of the Gentile, that is, the heathen nations. How far is the inspired record from saying any thing which would imply that they were innocent in God's sight, or that their crimes were not inexcusable!

In the Epistle to the Romans, the sacred writer affirms that the Gentiles, that is, the heathen, who had no written law, were as truly guilty as the Jews, who had heard Jehovah speaking to them from heaven. They had, therefore, a law, whose requisitions were righteous, and its precepts discernible. Hear the reasoning of the apostle—The heathen, he says, are without excuse for their wickedness; first, because the power and divinity of God have been clearly manifested, ever since the creation of the world, by the things that are made; secondly, because the heathen show the work of the law, that is, the works which the law requires, written on their hearts; and their own consciences alternately condemn or acquit them, according as they obey or violate this law (Rom. 1:19, 20, 2:15). In Rom. 1:19—23, the apostle affirms that God has communicated to men a knowledge of himself through the works of creation;

that his perfections are clearly revealed in his works, and that they are without excuse who, after the manner of the heathen, became ungrateful persons, not recognizing their obligations to God, the Creator; who changed the glory of the incorruptible God (the glorious, eternal God) into images, and the truth of God into a lie (the true God into a false one). They are without excuse for this impiety and idolatry; and, therefore, in the way of penalty, as a consequence visited upon them for their sins, God gave them over to uncleanness and vile affections, and left them a prey to all evil passions (vs. 24, 26—31).

In chapter 2: 14, 15, he says, the heathen, which have not the law . . . having not the law, show the work of the law written in their hearts, their conscience also bearing them witness, and, as above, alternately condemning or acquitting them, as they keep or violate this law. Yet in verse 12 of the same chapter he says, "they that have sinned without law shall also perish without law." This is said of the same persons who are afterwards described as having the work of the law written on their hearts, and as endowed with a justifying and condemning conscience.

Hence we may deduce two conclusions: first, the heathen have an intelligible law,—a law whose requirements bind them, as truly as the precepts of the written law bind those to whom the written law has come: secondly, if they violate that law they are without excuse. It is on the ground of these deductions that the apostle says (v. 12), "as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law:" that is, they who have sinned without a written law shall be judged on the principles of the law revealed to them, and which they have broken; and they who have sinned with a written law shall be judged on the principles of that written law. This is not a denial that the heathen are under law; it is not an assurance that they do not know the difference between right and wrong; it is not an affirmation that, in consideration of their ignorance of the written law, they are not accountable for their sins, and in no danger of the penalty of transgression; but the very opposite. If the apostle had designed expressly to rebut the false notion of the safety of the heathen in the future life, he could scarcely have chosen a more pointed and logical method of doing it.

The law which the heathen have violated is the law of God, written in the nature of things, and on human hearts. In the works of nature, there are instructions concerning the being of God, and a portion of his attributes. In the human constitution, there are faculties adapted to the discovery of those teachings. If there is a God, infinite, eternal, almighty, omniscient, omnipresent and good,—if he is alone, admitting none equal to him, none like him,—it is due to him that we should worship him only, and no created object,—above all, not the works of our own hands,—instead of him. If there is such a God, we should love him supremely; we should dread to offend him; we should maintain constantly the sense of his presence. Endowed as we are with an instinctive love of life and good, and living under relations involving dependence on one another, God has written on our constitution the laws for the proper government of life. Though sin has defiled and dimmed the original impression of duty, still a moment's calm consideration is sufficient to teach the sin of selfishness, and the rightfulness of universal benevolence. Here, therefore, we have the elements of human duty. Apart from a divine revelation, we have a law. The conscience of the heathen owns that law. There are no nations, however degraded and corrupt, which have not the moral sense. They may have varying and defective standards, But they all recognize the distinction of

right and wrong, and feel, more or less strongly, the obligation to pursue the one and avoid the other. The system of rites and sacrifices and penances, found in every heathen nation, is a testimony to their sense of guilt. And, if their own consciences condemn them, in view of their imperfect standards, how much more sinful must they be in the sight of God! They themselves admit that they do not properly obey the laws which they know,—the unwritten laws, in the works of creation, in the nature of things, and in their own constitution. How solemn and decisive, in view of such a fact, is the inspired declaration, coming from the lips of Him who cannot lie, "As many as have sinned without law shall also perish without law." If it had been the design of the sacred writer to affirm that the unevangelized heathen are in danger of perishing, how could the sentiment have been more strongly or more decisively expressed?

Some one may suggest that we know of no instances in the heathen world, in which men have come to a knowledge of the course of duty and uprightness, without the aid of revelation; who among them has reasoned concerning the book of nature, till he has discovered the being and attributes of God, and the system of human obligation? To this we reply, first, we are not acquainted with the mental exercises of one out of many thousands of the unevangelized heathen; and those persons with whose mental exercises we are not acquainted may be the persons who have conducted successfully such a process. The correct moral and theological discoveries of Cicero, Socrates and Seneca, to mention no others, show how intelligible is the book of nature to him who has an attentive and thoughtful mind. And, secondly, although no heathen may have attained to this knowledge, it is not because the means have been wanting. The book is open before them. Why do they shut their eyes against its instructions, changing the glorious, incorruptible God into images, and worshipping and serving the creature more than the Creator? And, thirdly, the defect is not so much in the means of knowledge as in the corrupt hearts of the heathen. When they knew God, the apostle says, they glorified him not as God, neither were thankful. And, again, they did not like to retain God in their knowledge. It is for this reason that God gave them over to a reprobate mind, to do those things which are not convenient. If an obdurate child, whom no authority can control and no love can win, is at last sent away by his desponding parent, with the words, "Well, do as you please, I despair of your reformation," does the child cease to be criminal? Is he not, on the contrary, the more blameworthy for his extreme wickedness? So it is with the heathen, whom God has given up to their own blindness. If they are without the knowledge of God, it is because they do "not like to retain him in their knowledge." And when they sin wilfully and willingly against the law of nature, against their own conscience and judgment and sense of right, God holds them guilty, and inspiration pronounces them without excuse.

In view of these things, we now affirm that the heathen are sinners in the sight of God. Every day their crimes wreak with guilt, and call for his displeasure. A few examples will suffice. Read first the account of the heathen given in the first chapter of the Epistle to the Romans. They "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; they changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever: being filled with all unrighteousness, fornication,

wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." In addressing the Christian Corinthians, the apostle, alluding to their unevangelized state says, (1 Cor. 6:9, 10,) "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you." This corrupt state of the heathen was not confined to the days of the apostles. Again and again have we been told by modern missionaries, that if Paul the apostle had visited the heathen of modern days and witnessed their hideous corruption, he could not have penned a more accurate description of them, than in the words just cited from Romans 1. It is well known that travellers in the East find the sins of lying and cheating among the heathen universal. We think it is President Durbin, who makes the remark that the Arabs are so given to falsehood, that they will sometimes lie when it is against their own interest to do so, and even the dictates of selfishness would engage them to speak the truth. When the missionaries first visited the Sandwich Islands, the population was fast wasting away, through the indulgence of the natives in unnatural crime. So corrupt are many of the unevangelized nations, that uncleanness and prostitution are mingled with their sacred rites. So it was also in the Saturnalia of the ancient Romans. In ancient Babylon, there was a time when prostitution was not only permitted without reproach, but required, in certain cases, by law. The Spartans taught their young men that to steal was a virtue, if they could do it without being detected. Deception, murder and lust roll like a polluted tide through the life of the heathen nations. The people sit down to eat and to drink, and rise up to play; but God is not in all their thoughts. Some of them, like the ancient Greeks and Romans, make their very divinities patterns of pollution; and others, like the Mohammedans, carry their taste for licentious concubinage into the peerless presence of God, anticipating the gratification of lust as one of the pleasures of the heavenly world. (See also Bib. Repos. Vol. II.)

It is on account of these things that we have said, the heathen are sinners in the sight of God. The scripture asserts, that "they are without excuse;" that "as many as have sinned without law shall also perish without law;" that neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards shall inherit the kingdom of God (1 Cor. 6:9, 10); that all liars shall have their part in the lake that burneth with fire and brimstone (Rev. 21:8); and that, without, that is, excluded from heaven, are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie (Rev. 22:15). These characters find their prototypes all over the heathen world. In view of such things, when the question is proposed, Are the unevangelized heathen in danger of perishing?—can we give any other than an affirmative reply? If we take the word of God and the character of the heathen as the basis of our reasoning, is there any logic by which we can escape this result?

Other methods of argumentation bring us to the same conclusion. The heathen are human beings; they have souls which are immortal. Their future and eternal state must be happy or otherwise, according as their charac-

ters shall be. If they have the qualifications for heaven, they will be received into its mansions. If they have not, they must be excluded. If they have followed the dim light which they possessed, obeying the law written upon their hearts, they will be saved. If not, as the law which they have violated has its penalty attached to it, they must fall under that penalty.

It is lawful to speak of a twofold method of salvation, by works; and by grace. Under the first, in order that salvation may be possible, the obedience of the person proposing to avail himself of it must be universal and entire. A single failure, from the cradle to the grave, would break the condition and cover the hope of the sinner in eternal night. Not one of the unevangelized heathen, we are confident, could claim or expect heaven, on the ground of perfect obedience.

Under the second,—salvation by grace,—it is necessary that he who would be saved should embrace the atonement as his hope, with repentance and faith. Now, alas, the unevangelized heathen have no knowledge of salvation by grace, or of an atonement for sin, or of faith in Jesus Christ. They do not repent of sin. On the contrary, they cleave to it most tenaciously, holding their caste, their idolatry, their sensuality, and their selfishness, with a grasp that refuses to be loosened. They love their sins, and glory in them. If now, in order to be saved, a man must repent of his sins and forsake them, what hope has the heathen world?

Faith is an indispensable requisite in him who would be saved. "He that believeth and is baptized," said the ascending Jesus, "shall be saved: he that believeth not shall be damned." But how shall they believe in him of whom they have not heard? Besides, the whole heathen world spend their lives in trying to work out a righteousness of their own. They trust in their sacrifices, their pilgrimages, their self-denials, their self-tortures, but not in Christ. And if faith in him, actually or substantially, really or constructively, is necessary to salvation, and they are totally destitute of that faith, how can they be saved?

Regeneration is a necessary qualification for heaven. "Except a man,"—any man,—every man,—"be born again, he cannot see the kingdom of God." The natural, depraved heart must be changed. Old things must pass away, and all things become new. For, if any man be in Christ, he is a new creature. It is not, on some accounts, difficult to conceive that a sinner might be carried to heaven; but heaven could give him no happiness, if his taste were not in harmony with it. The necessity of regeneration consists in this,—that a heavenly taste must be implanted in the soul, adapting a man to the employments, the enjoyments and the society of that happy place. But, the heathen are not regenerated; they have never exercised that holy, heavenly taste. How then can they be fit inhabitants of heaven?

It is affirmed in the scriptures that "without holiness no man shall see the Lord." The statement is made without exception. Let any man examine the foregoing remarks in reference to heathen wickedness and pollution, or inquire into the present actual condition of the unevangelized nations, and he will quickly see to what result this divine principle will bring him.

The religion of the heathen is notoriously a system of external observances. But our Lord said, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." We fear that, tried by this test, they must be deemed as much in danger as when tried by any of the preceding.

In the word of God several descriptions of persons are mentioned who have no part in heaven. Many of those descriptions apply precisely to the great mass of men in the heathen world.

But three objections may be suggested. 1. It would be unjust in God to punish the heathen; for they have no knowledge of the way of salvation. We reply, it is not unjust in God to punish sin. He has affirmed that he will do so. How could he receive the heathen into heaven, corrupt as they have made themselves, unrepenting and unbelieving,—without violating his principles of government, his promises, his threatenings, and his purposes? Their punishment will not be the consequence of their ignorance of revelation, but the consequence of their violation of known laws. “As many as have sinned without law shall also perish without law.”

2. On account of their moral darkness, the heathen cannot merit so severe a doom. We acknowledge that he that knew not his lord's will and did it not, will be beaten with few stripes. And if the heathen shall perish, sinners in Zion may well be afraid. If these things be done in the green tree, what shall be done in the dry? But it has before been shown that the heathen have a law. Now they either keep that law, or they violate it. If they keep it, they can claim heaven as a debt; if they violate it, they must bear the penalty of its violation, and God will be just in inflicting that penalty. They have sinned or they have not sinned. If they have not sinned, they have nothing to fear. Eternal joy is their portion. If they have sinned, it cannot be said that they have not merited the punishment of sin.

3. If it should be said that on account of the death of Christ mercy will be extended to the heathen, irrespective of the proclamation of the gospel among them,—we ask, by what authority is this said? Where, and in what language does the scripture affirm it? And even if they were saved from destruction, how could they be fitted for the enjoyment of a holy heaven, into which there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they that are written in the Lamb's book of life? Without repentance, without regeneration, without faith in Christ, without a single holy taste, or affection, or emotion, or a single point of adaptation to heaven, how can they be welcomed into it, with the sentence, Well done, good and faithful servants?

We shrink from the awful result to which these arguments have brought us. We tremble at the conclusion, and yet we cannot resist the evidence. We will not hide the truth. We dwell in a world where there is such misery. Five hundred millions of our fellow men belong to the class which we have denominated the unevangelized heathen; and with every beating pulse, they are passing to their immortal destiny. There is only one alleviation of their doleful condition. That alleviation is found in the gospel of Christ. Who will not give of his money, that the pearl of great price may be transmitted to them? Who will not be fervent in prayer that the perishing nations may be delivered?

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HUMAN LIFE IN RELATION TO THE DEMANDS OF THE MISSIONARY CAUSE.

No human possession is so valuable as life; and few questions are so hard to be settled as those in which the possible sacrifice of life is involved. How difficult it is to give even the claims of duty full weight, when placed in the balance against so valued an endowment. Persons of adult years feel a hesitation in settling such questions in respect to themselves. Parents feel the same hesitation in respect to their children. Shall they give up their beloved offspring, when the probability of an early curtailment of their usefulness, and the prospect of an untimely death, stares them in the face? Shall they not only consent to the arrangement, but even advise it, in view of the chances of such a catastrophe?

This is, moreover, a moral question. The preservation of life is a sacred duty. We have no right to trifle with it. We owe it to the world and to the cause of religion to protract the period of our usefulness to the utmost possible limit. In like manner we should use our influence with others to prevent them from the needless waste of so precious a boon.

But religion demands sacrifices. The cause of missions requires sacrifices. The discharge of duty is sometimes connected with sacrifices,—sacrifices that stagger our faith and overwhelm our hearts. It is a serious question whether the sacrifice of life, or of the fair prospect of its continuance, may not be one of the sacrifices to which we are called. God may require it of us for the purpose of trying our faith, as he required of Abraham the sacrifice of his son Isaac. Many are the great causes which have been consecrated in the beginning by the sacrifice of life; perhaps it may be requisite that the missionary cause should be consecrated in the same manner.

An examination of the statistics of missionary history indicates to us that a few thoughts on this topic may not be out of place. It is a topic which we do well to approach with a perception of its difficulty, its importance, and the tender and the great interests involved in it.

In the outset, we doubt if the number of deaths which occur among missionaries is greater, in proportion, than the number which occurs among persons in other spheres of employment. The station of the persons concerned, the interest generally felt in them, and the shock which their removal, especially their sudden removal by acute diseases, causes us, gives to their death a prominence in our minds. But men and women die, in all countries and in all departments of labor. In statistical tables published a few years since, it is stated that in Boston, one in forty-two dies annually; in Philadelphia, one in forty-six; in New York, one in thirty-seven; in London, one in forty; and in Vienna, one in twenty-three. Now when we compare the number of missionaries in heathen countries and the number of those who die, with the results contained in these tables, the average of deaths does not appear unusual. During the thirty-five years since the American Baptist Mission was commenced in Burmah, a little more than thirty of its missionaries have died, including male and female. If, of the number in the field at the present time, four should die every year,—which would be less than the average of deaths in Boston, who would not deem it an enormous mortality? Or if, in consequence of several of the deaths occurring among children, the number of deaths of adult missionaries were reduced to two a year, we should think even this an alarming average. But it would by no means equal the ordinary mortality in Vienna.

The mortality among missionaries is probably no greater than that which occurs among persons residing abroad for commercial purposes, as merchants, government-agents, etc. Yet the fact that deaths occur among the latter does not interfere with the custom of foreign residence. In 1837, there were two hundred and forty-three foreign residents, European and American, living in China, including five missionaries;—of these residents, twenty-six had families with them. The last year there were sixty-seven Christian missionaries there. These facts show that for commercial purposes men will cheerfully submit themselves to an exposure, which many Christians seem to dread. Men of the world, whose only object is perishable treasure, willingly hazard the sacrifice of life; but from the same sacrifice they shrink, who are to win crowns for Jesus Christ.

It should be remembered that the persons who die in the missionary service would not be immortal, if they had remained at home. The proverb, "Man is immortal till his time comes," is doubtless in place here. We believe that the bounds of men's habitation are fixed by a God of infinite wisdom; and that, wherever they may be, they will wait all the days of their appointed time. Hence the very persons who die on missionary ground, might have died at the same juncture, had they never left their native land. In examining the statistics of the diseases by which thirty missionaries of the Union have been taken away, we find but two instances of diseases purely indigenous to the country where they died. Three died of cholera and one of small pox. Men die of the same diseases in this country. Four died of pulmonary consumption. Seven died of dysenteric complaints, four of fever, and four females after confinement. These diseases cannot be averted at home. Multitudes are carried off by them every year. Persons in the vigor of life and hope, and in the bloom of beauty, become victims to them. And it is a vain effort, by keeping our friends at home, to endeavor to hide them from God. We cannot conceal ourselves, in America or in Europe, where disease and death will not find us.

In November, 1847, a table was published in this Magazine, giving information respecting the deaths of all the deceased missionaries of the American Baptist Missionary Union. In that table are recorded the names of nine males and twenty-one females. It is remarkable that of the persons who have died in the service of the Union, the average term of missionary service of the females has been in every case longer than of the males. In Burmah, of seven males who have died, the average term of service was four years and five months nearly; of fourteen females, seven years and six months. In Siam, of two males, the average term of service was one year and ten months; of two females, three years and seven months. In China and Assam, all who have died, four in number, are females. The general average is, for nine males, three years and ten months nearly; for twenty females, six years and five months nearly. These facts, it is true, do not prove the greater liability of males than of females to perish by an early death. Indeed, God has graciously preserved the lives of the male members of the missions, through many and great perils. The average term of service of all the males who have been sent abroad, far exceeds the average term of service of all the females. But, if there were in the outset a more vigorous constitution, (and this should be regarded in the female candidates for missionary service,) and were more care exercised to prevent excessive care and labor, and an undue burden of responsibility, we could not but hope for still better results in the case of the female sex.

Doubtless there are various ways in which, humanly speaking, sickness and death may be averted, the term of life lengthened, and the period of usefulness protracted. On this subject we refer the reader to an article in this Magazine, for November, 1847, Vol. xxvii, p. 385.

But even if life in the East in the missionary field be somewhat shortened beyond the average in other countries, and beyond what might be expected, apart from the exhausting toils of that employment, we beg leave to suggest that we owe it to God and to the Lord Jesus Christ to be willing to expose ourselves and our children as sacrifices on the altar of Christian missions. The Lord Jesus gave his own life in a kindred cause; are we better than he? God has demanded a few sacrifices, which were apparently needless, in this enterprise; perhaps, to teach us to trust in his Spirit more than in human instruments; perhaps, to show how boundless are his resources, and that he can do without some of those whom we had deemed essential to the advancement of his kingdom. So Dr. and Mrs. James were drowned at the outset in their work; so Rev. J. Thomas was killed by the fall of a tree, as he was ascending the river to go to Assam; so Munson and Lyman were murdered by the cannibals of Sumatra; so John Williams in the South Sea Islands, and De Bruyn in Chittagong, and another Mr. Williams, with his family, in South Africa, and others, have been put to death by those to whom they went to carry the word of life. And so, by acute or chronic diseases, have some of our female missionaries been taken away after a term of service by no means protracted. Are these things God's frown upon our efforts? Are they not rather the setting of a few of our choice gems in his coronet, as shining points to fix our eyes on heaven and on God in the outset of our efforts? Are they not methods of his mysterious and wonder-working Providence, to teach us the importance of faith, and of singleness of purpose, and of an *absolute* sacrifice, in this cause, of that which we give to God? The glory of our gifts of self-denial in this enterprise is that they be entire gifts, never to be demanded back again. Ought we not to offer such gifts, for such a cause, and in obedience to such a Redeemer? The glory of faith is to trust God in the dark. Abraham never was more pleasing to God, than when he gave up to him his only son Isaac, anticipating that he should see his early death, and ready to inflict it, at God's command, by his own hand. So let us give ourselves to God in the missionary enterprise; so let us give to him our children and our dearest friends; "for with such sacrifices God is well pleased." "And the Lord will reward him."

APPEAL IN BEHALF OF THE HEATHEN.

I shall not suppose, in addressing you, that you are altogether indifferent to the great work of evangelizing the world. Such a supposition would amount to a contradiction in terms. A *Christian* who takes no interest in the establishment and extension of *CHRIST'S* kingdom, implies no less of incongruity than does the idea of an obedient child who disregards his father's will,—of a faithful servant who wastes his master's property,—of a loyal subject who is leagued in treason against his rightful sovereign.

But, while the duty of lending your aid to this great cause may not be overlooked, much less gainsaid or disavowed, it may not hitherto have received *that* place in your regards which it is entitled to occupy. Allow me, therefore, for the purpose of elevating it to its right position,—allow me to bring within a

narrower compass, and to present to your closer scrutiny, some of those points which have already been more generally and largely brought under your review.

Reflect, then, UPON THE MAGNIFICENCE OR THE ENTERPRISE IN WHICH YOU ARE CALLED TO ENGAGE. It has for its object the renovation of the soul,—it embraces the circumference of the globe,—it is commensurate with the duration of eternity. Its design is to sweep away every remnant of pollution and misery that has marred the face of God's fair creation,—to transform the world into a terrestrial paradise,—to make earth a nursery for heaven. Its aim is the accomplishment of the same high purpose for which the eternal Son of God left his Father's bosom, and lived and died in our sinful world; for which he administers the affairs of the universe; and for which the Holy Ghost is sent down from heaven. No more convincing evidence of its greatness can exist than the means provided for carrying it forward. The power of the cross of Christ, his kingly authority, and the energy of his Spirit, all concur in its accomplishment. It is a work, the progress of which awakens the interest of angels, and whose completion will exert an influence on the highest orders of intelligent existence. We cannot calculate the extent and variety of its relations, nor grasp in our minds the immensity of its results. Imagination itself becomes bewildered by the amplitude of the field it opens to our view. We are not so well qualified besides as we hope yet to be, to perceive its grandeur, or to estimate its bearing on the purposes and plans of the Almighty. It is only in the course of being unfolded. Like the condition of things in the earlier stages of the creation, the elements are only beginning to arrange and adjust themselves, and have not yet assumed the form and order by which they are fully to reflect the wisdom and beneficence of the Creator. We are a part, too, rather than spectators of the scene. And, like a few individuals in a long procession, which has only begun to issue from the vaulted recesses of some venerable pile, we are neither at the time, nor in the place, in which we can take an enlarged and comprehensive survey of the whole. But is it not enough to satisfy your mind as to the magnificence of the undertaking, that it is the same which occupied the counsels of Eternal Wisdom, and the accomplishment of which became the work of the incarnate God?

Consider, also, THE DISTINCT AND SOLEMN OBLIGATION UNDER WHICH YOU LIE TO LEND YOUR SUPPORT TO THIS ENTERPRISE OF LOVE. It is not a matter of taste or of opinion, but a positive duty enjoined upon you by supreme authority. It is well indeed that your tastes and opinions have been made to accord in some measure with the Divine will. But the reason of your compliance in this case, is not merely or principally, because you are disposed to assist in the work,—but because God has commanded it. That command is to regulate your inclinations, and to raise them to its own high standard. The wavering mind, or the fainting spirit, which may cause you to hesitate or to languish in the enterprise, subjects you to the charge and to the guilt of disobedience. By devout reflection you may perhaps discover that you owe to the cause your personal consecration: at all events, you owe to it your best efforts and highest influence in your particular sphere of life. You owe it your pecuniary contributions and your prayers, and that too in the very spirit of the Christian missionary himself, who leaves his country and his home. You fail in this important department of duty, if you fail in maintaining a fellowship of spirit and of aim with him who from love to Christ has gone forth to preach his gospel to heathen lands, and if you do not therefore perform your part of the service, willingly, amply, heartily, and to the end. Your compliance in this case, is one of the most decided tests of your personal religion. If you fail here, it will be impossible for you to avoid the suspicion, that you have forfeited your entire claim to the character of a believer.

Think, too, ON THE HIGH HONOR WHICH A PARTICIPATION IN THIS WORK CONFERS. It has been transmitted to you from the hands of the most illustrious men who ever adorned our nature, or blessed our world. They pursued it with indefatigable zeal, up to the last hour of their continuance on earth, and with their dying breath commended it to the care of posterity. They have placed it in your hands, entrusted it to your care. And is it a small privilege to enter into the labors of the hoary and venerated sires of past generations? to tread in the path of patriarchs, apostles, confessors and martyrs? Above all, is it an inconsiderable distinction to be fellow-workers with God? In what other enterprise, in which your time, talents or personal influence can be employed,

will you act in concert with such coadjutors as prosecute along with you this godlike scheme? How humble soever the place you occupy, and how little conspicuous soever the department of service assigned you in the work, your condition is exalted, and every effort you make is dignified by the fact, that you are prosecuting, in your appointed place, a design which awakens the sympathies and engages the coöperation of all that is great and good in the universe of God.

Call to your remembrance, also, **THE FORCE AND TENDERNESS OF THE MOTIVES** by which you are invited to engage in this service. It is Christ that asks you, and that, too, from the regard and love you owe to HIMSELF, to take pity upon them that are perishing for lack of knowledge. It is himself that knocks at the door, and seeks admission to the sympathies of your hearts. And will you allow him to knock in vain? He comes to you in the persons of the numerous and destitute tribes that know him not, but that need his salvation. He puts it in your power to express the love you bear him, by acts of purest and highest kindness to those whom he commends to your compassion. You cannot bring to himself your offerings of gold and frankincense and myrrh; you cannot express your penitence by washing his feet with your tears. You cannot evince your respect and veneration by opening your alabaster box of very precious ointment and pouring it upon his head;—but you can still give those expressions of an ingenuous and grateful spirit which he has enjoined. The desolate and destitute heathen are Christ's own demand upon you for relief. By the descent he made from heaven to earth, to seek and to save you,—by the agonies of the garden, by the suffering of the cross; by the benignant look which beamed upon you from on high, when first you were melted into contrition, attracted by his love, and united to him by a bond which shall never be dissolved, he says to you,—“Inasmuch as ye do it unto these,—ye do it unto ME.”

Behold, too, **THE OBJECTS OF PITY THEMSELVES, THAT DIVINE TENDERNESS COMMENDS TO YOUR REGARD.** The view is sufficient to awaken your deepest commiseration. Their numbers are so vast, and their misery so intense and complicated, that the mind is overwhelmed by the contemplation, and seeks relief by turning away from the dark and mysterious scene. But the horrors of that scene have been made to pass under your eye, that you may seek to mitigate and relieve it. The victims of a cruel superstition, whose minds are darkened and enthralled, whose affections are quenched or vitiated, whose comfort is abridged or embittered, and upon whose land the shadows of spiritual night have rested for many generations, are capable of all the feelings of humanity, and all the elevation of a Christian state. So vividly alive to the sentiment of devotion many of them are, that they cannot live without a god;—will not you furnish them with knowledge of the true object of supreme veneration and love? So heavily does the burden of guilt press upon their consciences, that they subject themselves to the most cruel tortures, that it may be expiated and forgiven; will you not make known to them the true source of pardoning mercy, and bring them to the only fountain whose waters can heal and purify the soul? Liable as they are to bereavement, suffering and sorrow, without a comforter, and to death without the hope of immortality,—will you not provide for them the only true solace of all their woes, and send to them the light that can alone relieve the darkness and solitude of the grave?

Finally, Christian reader, **THE TIME IS SHORT.** Souls are fast peopling eternity. Your day of opportunity is passing away. It may be in your case its morning has only dawned, but at best it is an uncertain day; you know not how soon its sun may set. Or, peradventure, the shadows of the evening may have begun to lengthen, and the night may be certainly at hand, when no man can work. Seize, then, the passing hour. Promote, by your activity and zeal in this undertaking, one of the great ends of your existence. The season is incalculably precious. There are services you can render to Christ on earth, which you will not be able to render him in heaven. As the exercise of the passive graces of patience, meekness and forbearance, implies a condition of suffering and of exposure to injury and reproach which exists not in the celestial country, so the conflict with the powers of darkness, that retain the heathen under their cruel tyranny, implies a condition of things which will no longer continue when you have entered the land of purity and peace. This is probably the only season in the whole range of your existence, in which you may

have it in your power to glorify Christ by striving for the establishment and extension of his kingdom. And this, too, is the season, when according to that which a man soweth, so shall he also reap. As the triumph shall correspond with the vigor of the conflict, this is the time when you may add some new and verdant branches to your palm of victory,—some radiant gems to the immortal crown, which you shall delight to cast at the feet of him by whose grace you have maintained the warfare, and by whose strength you have prevailed.

Whatever is sublime in purpose; whatever is authoritative in express command; whatever is ennobling in coöperation with uncreated as well as created beneficence; whatever is pure and tender in love to Christ, and in compassion to the helpless and the perishing; whatever is cheering in present success, animating in hope, and urgent in the precious and precarious season of our opportunity,—all unite with an earnest and admonitory voice, calling upon us to prosecute to the utmost this heavenly undertaking, and to commend it to the care of the coming generation. Would that we might be disposed to listen with an obedient ear, that it may be carried forward until the time when the way of Jehovah shall be known upon earth, and his saving health among all nations, till the joyful sound, having echoed from shore to shore, proclaiming deliverance to the captive, shall have ushered in the jubilee of the world.—*Cox's Missions.*

American Baptist Missionary Union.

CHINA.—Journal of Mr. Lord.

In May of last year Mr. Lord, feeling the need of some change and recreation for himself and family, made a short excursion up the Taze-k'he branch of Ningpo river, accompanied by the Rev. Mr. Culbertson and family, of the Presbyterian Mission. The following notes of occurrences, &c., are under date of May 20.

Excursion into the interior—Ch'hangting.

We set out about midnight on the 9th instant. We had chartered each of us a boat manned by two men, and propelled either by sail or scull, as we might or might not have wind. Having got underweigh we retired to rest, and slept tolerably quiet until morning. When we arose, we found ourselves among the hills some seventy or eighty *le* (a *le* is about one third of an English mile,) from Ningpo. The tide now changing, we were obliged to stop and wait for its return. The place where we stopped was just above a large village called Ch'hangting, and near a number of brick-yards. After breakfast, Mr. C. and myself went ashore for a walk. Taking a circuit of some two or three miles through paddy fields and over hills, we returned through a couple of villages, one of them the one mentioned above, distributing a few

tracts, and Mr. C. occasionally addressing the people that gathered around us. They had heard of the gospel before, and said it was good. But they seemed far more interested with our clothes, umbrellas, books, &c., than with the messages of salvation. They were all eager for books; they who could not read, probably more eager than they who could.

During our excursion we ascended one of the highest and most rugged looking hills in the neighborhood, called by the people Wang-wang, the name of one of the ancient rulers of China. From the summit of this hill, which might have been 800 or 1000 feet above the surrounding plain, we had a very fine view, counting, within the circle of a few miles some eighteen or twenty villages. The hills in this vicinity are either bare or covered only with a thin and stunted shrubbery. They seem to be a mass of rock composed chiefly of red sandstone.

Brick-yards—Implements of labor—Poverty of invention.

Having returned to our boats, we were joined by the ladies in a visit to the brick-yards. The Chinese mode of making bricks is not very different from that in the United States, except that it is on a much shorter and smaller scale. Their kilns contain only a few thousand bricks, and are burned

in about twenty-four hours. The bricks, however, which they manufacture, are of a very inferior quality. Their mode of moulding tiles is very novel, yet simple and effective. The Chinese are remarkable in nothing more than in the fewness and simplicity of their implements of workmanship. An entire set of carpenter's tools could be strung together and carried without inconvenience in his hand, or on his shoulder, and might cost, perhaps, from two to five dollars. The same simplicity and cheapness are observed in every branch of mechanical labor. And yet, strange as it may seem, *some* of the most beautiful manufactures of which the world can boast are found among the Chinese. This, however, is by no means *generally* true. For by much the greater part of their manufactures are rude and inferior. I have never yet seen any thing among the Chinese, which in the West would be dignified with the name of *machinery*.

Entrance of a canal—Ascent of locks—Pih-kwan.

The tide favoring us again, about the middle of the afternoon we resumed our course up the river. About dark we reached the city of Yu-yaou. Passing it a little way, we hauled up on the opposite side of the river, and made our boats fast for the night. Early again next morning we resumed our course. The river had now become very narrow. About noon we came to its termination. The river ends in a canal, which is entered by a kind of lock, or inclined plane of mud, over which boats are drawn by means of rude capstans fixed on either side. Here lay a large number of boats both in the river and in the canal, with their men smoking and eating and scolding and quarrelling, until their turn should come or they could manage to pass the barrier. The news of our approach had outstripped us, so that we found a large number of men, women and children running together to see the "*red-haired men*," the common and almost exclusive appellation which the Chinese in this vicinity give to foreigners. Owing to the heat and the crowd, which was noisy and rude, it seemed impossible to wait here until it should come our turn to pass. Our boatmen, on the contrary, were of a different opinion,—they were very much inclined to stay, as the longer they stopped the less would be their labor and the

greater their wages. We must therefore wait, or turn back, which we were also unwilling to do, or go ourselves and request, purchase, or demand permission to pass. This last we did, and soon succeeded in our undertaking. We were now in the canal, which was considerably wider and much more pleasant than the river which we had left. In a few hours we came to another lock, where the same scenes and difficulties were presented, which we met in a similar way. Having passed this barrier we proceeded till near sunset, when we reached Pih-kwan, the place we set out for on leaving home. This was as far as our boats could go. It being late when we arrived, and as we did not deem it prudent to stop over night, we had, of course, to make a very short stay. The ladies could not go ashore. Mr. C. and myself, however, managed to make a short excursion through the village, one going at a time, while the other staid to guard the boats. The people were exceedingly curious, having never seen a foreigner there before. They were, however, inoffensive and even friendly. This place is small, and seems important only as being the head of navigation,—the place where most of the cargoes taken up this branch of the river are discharged, and whence they are transferred by other means of conveyance to Hang-chow, the capital of this province, and to other cities and villages inland.

Homeward passage—Tract distribution.

About dark we turned our faces homeward, our boatmen saying, what they either supposed or hoped would be the case, that we would return the next morning. But as we did not choose to return next morning, we urged our way homeward until about 10 o'clock, when we had passed the first lock or barrier on our return. Then finding a quiet place, we rested for the night. Next morning, on reaching the second lock, we found that we had to wait a few hours for the tide to rise in the river before we could pass. This, however, would not occasion us much inconvenience, as the canal here contained a fine basin where our boats could lie undisturbed, while we ourselves could go ashore and take a pleasant ramble over the hills. Having spent an hour or two in this way, and in distributing tracts and instruction among the people, we returned to our boats and made an attempt to pass the

barrier. By dint of effort we succeeded, and in about an hour we found ourselves safe and comfortable in the river. Dropping down a few miles, we came to a large village situated on the left bank of the river. Here a large number of people had collected on the banks and bridges, in order to get a sight of us and to solicit our books, which they understood we gave away. In their excessive eagerness to get hold of the books, which we reached or tossed to them from our boats, those next to the river were often so hardly pressed by those behind as to be precipitated into the water. Had this eagerness been prompted by a desire for religious instruction, it would have been to us a more pleasing spectacle. But, alas! we knew too well its origin and character, to be allowed to indulge much hope. However, we know that God is able to bless such efforts, and that he does sometimes make them the means of good.

Stone quarry—Yu-yaou city.

We now continued our course homeward, stopping only for the tide, and occasionally going ashore when any thing of special interest attracted our notice. At one place where we stopped, they were quarrying stones, or rather *cutting* them from the seamless rock, some two or three hundred feet below its surface. We went to the mouth of the cavern and descended a little way; but the workmen entreated us to stop, fearing, I suppose, lest some accident should befall us, for which they would be responsible. At our request they brought us up some pieces of rock, which we received and came away, feeling perhaps as little inclination to descend as they to have us.

The city of Yu-yaou, which I mentioned as having passed in the evening in going up, we passed by day on our return. This is a walled town, situated principally on the left bank of the river. The walls enclose a large hill, upon which we did not see any houses or buildings of any kind, even tombs; although, according to our western notions, it seemed admirably adapted for building sites. The town itself was entirely concealed from our view by the wall, which next to the river was some fifteen feet high, and seemed in good repair. The dwellings on the opposite side of the river had also been surrounded by a wall, but it was now in ruins. We did not stop at this city. We stopped, however, a

mile or two below, and from a high hill which we ascended we had a tolerable view of it and its neighborhood. The country around seemed fertile, and, under the hands of Europeans or Americans, would be beautiful.

We had left home on Monday evening. On Saturday morning we had returned, safe and well, with abundant cause for gratitude to our heavenly Father, who had guided and protected us all our way.

Travelling charges.

I will just add, as an item that may be of some interest to those who would like to know something of the expense of this mode of travelling, that each of our boats was chartered for about forty-two cents a day, and this was, doubtless, rather high! The cost of having our boats drawn over the barriers ought to have been about three cents each for each time, but we paid some eight or nine, for the privilege of passing first.

Letter of Mr. Lord, dated at Ningpo, June 8, 1848.

Mission boarding schools.

In the following letter Mr. Lord presents various facts and considerations bearing on the expediency of opening a boarding school in connection with the mission at Ningpo. They are deserving of an attentive perusal. The importance of laboring to disseminate the gospel in foreign lands by training the young to the knowledge and practice of its principles, apart from untoward influences, no intelligent person will question. The difficulty is, to determine justly how far this mode of evangelization ought to be followed when it involves a correspondent reduction in the direct preaching of the gospel, the resources of a missionary organization being inadequate to the vigorous prosecution of both.

I have for some time past had it in mind to lay before you more fully the subject to which I have alluded on several occasions,—that of establishing a boarding school in connection with this mission. But I have delayed the introduction of the subject till now, that I might have opportunity to acquaint myself more fully in regard to

us train the young. At this national fountain let us plant the tree of life, that its healing leaves may be wafted downward upon its ebbing tide.

Their powerlessness to save.

But it is asked, Suppose we establish and sustain schools among the Chinese, and succeed in educating many of their youth, and thus effectually and forever wean them from their idolatry, what, after all, have we gained? We have not yet converted their souls.

To this it may be replied, in the first place, that the conversion of the soul forms no part of the missionary's work, or, at least, whatever part he bears in this work is performed in preaching the gospel. And this, in its proper sense, consists in getting before the minds of individuals, of communities, and of nations, the clearest possible conception of the Divine character; of themselves as sinners; and of Christ as the only way of salvation. The religious education of heathen youth, therefore, is not aside from the appropriate work of the missionary.

In the second place it may be replied, that we have been preparing the only class of persons from whom we have any reason to believe that God will raise up an effective native ministry. And it may be added, that without a native ministry, and a native *educated* ministry, but little comparatively can be done for any pagan land, much less for China; whose language but few, if any, except themselves, can perfectly acquire. The church may educate and send hither a few tens or scores of missionaries to toil and die, and when they are gone others may come and take their places, but they, too, must soon pass away. And thus after the succession of years and ages, we may inquire what has been accomplished? A few, it is to be hoped, will have been converted and gathered home. The scriptures, though perhaps imperfectly, will have been translated, and something accomplished towards the creation of a Christian literature. This, it is true, in itself considered is a great work, a work worth far more than the money and life it will have cost; but considered in reference to the evangelization of this whole empire, it is small indeed. China still remains a pagan land, with her institutions of idolatry firm and unshaken as her own everlasting hills. To overturn these, and build upon a

better foundation those of the gospel, *she must have a native, educated ministry.* This ministry must be raised up in our mission schools. To look for it from any other source, as it is now unreasonable, so in the end it will disappoint us. Where do we look for our ministry at home? Is it not principally,—I might say *entirely*,—from our Christian schools?

Sufficiency of native schools.

What is said about native schools being adequate to this work, seems to me to be entirely a mistake. We need only acquaint ourselves with their character,—indeed this is not necessary,—we need only mingle with the literary men, in order to be forced to this conclusion. I would by no means underrate the Chinese system of education. It may answer very well their purposes; but for the purposes of the Christian ministry it is necessarily inadequate. To learn the form and meaning of the characters of their own language; to acquaint themselves with the doctrines of Confucius; to be able to recite memoriter their ancient classics; and write with a free and beautiful hand; these constitute the perfection of Chinese scholarship. Now who needs to be told that men thus educated are yet but poorly prepared,—supposing them converted,—for the work of the Christian ministry? They could not with safety be entrusted with such an office, without *much* previous Christian instruction,—instruction the most of which they ought to have received in childhood. Indeed, a man who grows up a heathen in China and is converted in middle or advanced life, can seldom be so instructed as to make an intelligent and safe minister of the gospel. This must be the work of Christian schools, commencing early in life.

Tendencies of mission schools to denationalize their pupils.

It has also been objected, that schools conducted by foreigners are calculated to unnationalize the pupils and thus alienate them from their countrymen. But this cannot be so; since they are always required to study their own language and literature, under their own teachers, and after their own manner, so far as that is found to have an advantage. In many cases they are allowed to study no other language. If, then, it be asked what advantage our schools can have over

those conducted by natives, we answer, that while we, as they, teach our pupils a pagan language and a pagan literature, we do not require them to embrace and practise a pagan philosophy. We endeavor to point them to a more excellent way. We have one to tell them of, who is wiser than their sages, one who has taught a profounder yet simpler philosophy, and one in whom if we believe, we shall never die. We endeavor, also, to teach them several of the sciences, by which their knowledge is increased and their intellects strengthened. And thus they will not only be less susceptible to the idolatrous influences around them, but also more likely to be convinced by the truths of the gospel.

Educated talent often misapplied.

But there is one more objection to which I wish to allude. It is that many of our pupils have been, and are still likely to be, employed in foreign trading establishments; where they are usually under such influences as are calculated to divert their minds from the subject of religion. This is, doubtless, a serious objection; but it is far from being peculiar to China, or to any pagan land. This evil, however, as it here exists, if it cannot be entirely prevented, can be greatly lessened, by adopting the plan of our Presbyterian brethren at Ningpo, of not teaching English to any of their pupils except to a few, who after a long acquaintance and trial should give peculiar promise of usefulness. There is another method, I think usually adopted by the Catholics, which I am inclined to think would be better still,—that of teaching our pupils the Latin instead of the English, and making this the medium of our scientific and theological instructions. This method might, perhaps, be more wieldy in the hands of the Catholics than in ours, as they are usually more familiar than we with that language. But I do not think that even we should find it unmanageable.

I have now briefly referred to the more prominent objections usually urged against the establishment of mission schools among the Chinese. Whether I shall have effected any thing in their favor, I do not know. But I have at least performed what I felt to be a duty. Should the wisdom of the Committee approve of the measure, and should their means allow them to authorize us to establish a boarding school at Ningpo, I should

receive its intelligence with great delight. And until they approve or disapprove, I shall wait in hope. The commencement of a school would not necessarily require any other help than we now have, although, of course, we need help very much, not only for schools but for other labor. I think that a single lady of the right character could conduct either a school for boys or for girls, with what assistance could easily be rendered her from the family with which she would be connected. I have at present a small day school under my care, numbering some twelve or fourteen. If this could be changed into a boarding school, I think its usefulness would be increased far more than enough to pay the expense.

FRANCE.—*Letters, &c., of Native Assistants.*

The following communications from some of our fellow-laborers in France are published for the twofold purpose of introducing them to the fraternal regards of our readers, and of exhibiting in some measure the character and conditions of the work which is now going forward in that country for its evangelization. The letters were addressed to Mr. Willard, by whom they were translated and forwarded.

Letter of Mr. Lefèvre.

Mr. L. writes in October,—

In the painful task of preaching the gospel, the Lord from time to time gives his servants cause for encouragement; he has just done this for me at Barenton-sur-Serre, where I have recently established religious meetings. I repaired to the house of the mayor of that village the 10th of last month, with a letter informing him of what I intended to do in his village. But, as I expected, that mayor, (who gives and accepts dinners reciprocally with the curé,) forgetting in what time we are, opposed me, objecting that the house chosen by us did not present the qualities required by the police regulations, because, 1. It was not large enough; (there were at that time but three persons in the village recognized as Protestants). 2. It was not substantial enough; and 3. It was not salubrious, on account of the quantity of stagnant

water always standing in the road before the door of that house;—that for these three reasons he thought he was right in refusing an authorization. I thanked the mayor for the interest he took in our life and health, and told him that, though we were altogether as much interested in them as he was, I nevertheless did not see that his objections were sufficiently well founded for him to prevent our meeting for the exercise of our worship; as there could not have taken place so great a change in that house since one year ago, at which time they still held wakes there; and that moreover I did not come for an authorization, of which I had no need, but to leave with him my declaration, and to receive from him an acknowledgment of the document deposited. Thereupon he requested a few moments, and he soon came back with the village schoolmaster. After having conversed with him of our business, and having replied to all his questions concerning religion, he took my part and persuaded the mayor to give me the receipt which I demanded; and he told me, before the persons present, that if it were not the hour of vespers he would attend my meeting; but that he would send his two children. They came in effect, and more than three-fourths of the people of that little village. The Lord blessed me abundantly,—all was well.

As I am going to hold a meeting there the third Sunday of each month, I repaired thither, of course, the 15th inst.; but later than 2 o'clock, as was stated, because it was at that hour that the review of the battalion of the National Guard, to which I belong, was to take place; and as I had requested leave of absence, the officers were divided upon the question; nevertheless, after a long debate, it was decided that they could not refuse me; this, I say, was the reason why I could not be punctual at 2 o'clock, as I had promised at my preceding meeting. Consequently I had not so many people as at that meeting. The schoolmaster had his vespers an hour earlier in order to be present. Still there were twenty-five persons, who had not only persevered in waiting for me, but also accompanied me a league of my way after the meeting. The schoolmaster, whom I have since seen and with whom I had a good conversation, also manifested much friendship for me. I have a good prospect in that little village.

Letter of Mr. Foulon.

LaSère, Nov. 29. I see with much pleasure that my sojourn in this region will not be without result. The Lord will awaken some of the dead; already he seems to say,—“Where have ye laid him?” Mayot and Rouy are the object of my cares, but also of my hope. I preached there first without making any declaration to the mayors; but the hearers becoming more numerous, I thought I ought to prevent all vexation. I, therefore, made the following declaration:—“To the mayor of Mayot,—Sir, I have the honor to inform you that there will be henceforth, every Sunday at about 10 A. M. and 2 P. M., religious assemblies at the house of Mr. Joseph Béguin. I beg of you, very respectfully, to grant us protection according to the tenor of our constitution.” I carried this billet to its address. The mayor was not at home. Not finding the adjoint, and wishing not to make two journeys for one, I went to the house of a member of the municipal council. He would not acknowledge the reception of my declaration. It was in vain I observed to him that I asked no authorization, that I came only to make known to him that I was going to avail myself of a right; he would hear nothing, so great was his fear of the curé.

The next day, 11th of Nov., I received a letter, and went immediately to the house of the *Juge de Paix* of the town. He received me very civilly, and when he knew who I was, “Sir,” said he to me, “some of the inhabitants of Servais have sent a petition against you to the ex-préfet de l’Aisne, and I have been charged to make inquiry into this subject. The depositions counterbalance each other;—before doing any thing I wished to see you.” He read me the petition. It gave, or rather pretended to give the history of our beginnings in that place; it related our prosecutions, and finally asked if it was permitted a few Protestants to have a temple at Servais, to have part in the cemetery, to enter it by the same gate, and especially to insult the Catholics, to call them, when they passed near them, children of darkness. The petition being read, I said, “As to the first questions, it is for the authorities, the laws of the country, to judge of them; but the last accusation is a lie; besides, I do not see how the insult which a single individual of our number might

have offered to a Catholic, could draw after it our banishment from Servais,—the guilty one alone should be punished.” “One of your enemies,” said he, “for I recognize them very quick, told me just now that they are not those already of your religion, who offer insults, but those who incline to your side.” “We have, then, nothing to do in this affair; you understand, sir, that we cannot command those who listen to us to insult others; that would be overthrowing what we wish to establish; besides that, our conscience, our doctrines are opposed to such things. Above all, we preach regeneration, the conversion of the heart; and we find the model of our preaching in the Gospel by John, chap. 3; where the Lord Jesus says, ‘Except a man be born again, he cannot see the kingdom of heaven.’ And our preaching is confirmed by what the Apostle Paul says to the Corinthians:—‘If any man be in Christ Jesus, he is a new creature; old things are passed away, and all things are become new.’” “But it is not so easy,” said his lady, “for villagers to change themselves.” “That is true, madam, it is even impossible, impossible for villagers and townsmen. Nor do we tell them that they can, of themselves, change themselves. We direct them to the Holy Spirit,” &c., &c. “There was a man here just now,” said she, “who affirmed that two women of Servais said, when they were beaten by their husbands for becoming Protestants,—‘Strike, strike, the more you strike, the more you will efface our sins, the wider will you open heaven to us!’” “Madam, it is not true, at least of Servais, that two women have embraced the gospel without the consent of their husbands; but had you known our principles you might have said to that man that he did not tell the truth; for we do not believe that we can efface our sins by our sufferings or by our works. The blood of Jesus Christ is what effaces them, that is the only thing (*savon*) by which we pretend to be cleansed from our faults,” &c., &c. It gave me pleasure to announce to her Christ, Christ crucified. Her husband then said to me,—“I had said that I would go to hear you; but it is always on Sunday that I am most occupied.” “Sir, whenever it shall please you to honor us with your presence, it will give us pleasure.” I informed him of the declaration I had made to the authorities of Mayot, in order that if any

thing happened the next day (Sunday) he might understand it; and I withdrew, thanking him for the kindness he had manifested to us.

On Thursday, 23d inst., I went to make to the mayor of Rouy the same declaration which I made at Mayot. After the usual civilities, I gave him the little letter. When he had read it, I requested him to give a receipt. “I will refer it to the Préfet.” “As you choose, sir; but you will, I hope, be so good as to give me a receipt.” “You are English emissaries; the English meddle too much with our affairs.” “Sir, our meetings are purely religious, there is nothing political connected with them.” “You are English emissaries,—you would better look out,—you come to trouble every family. The religion of Christ, all religions are but lies.” “Sir, I did not come here to invite you to abuse my religion; I have not insulted you,—do not insult me;—I come to tell you that I am going to use my right, and nothing more. And as for you, your duty is to prevent any one from troubling us. You know that in our republican constitution there are penalties provided against those who disturb religious assemblies;” (his son, who was there, had attempted to trouble us the preceding Thursday). I told him that the two witnesses whom I had with me, were a substitute for the recognition which he refused me; and after having saluted him very respectfully, I went away to hold a meeting of some hundreds of persons. May my adorable Savior hear my sighs, and bless my effort; may his word be received.

We append a few extracts from journals of colporteurs employed at Paris under the supervision of Dr. Devan.

Journal of Mr. Herbet.

Aug. 7. Visited a woman who, when she heard that I spoke from the word of God, came near to examine my books. She said she had a bible, and prized it very highly. Conversing with her upon the subject of religion, and she asked why Protestants do not use images in their churches. I replied, “because they are forbidden in the word of God.” “Then,” said she, “what do you have to make you think of God?” I replied, “God in his word has taught us how to think of him, and how to worship him acceptably.” I tried to speak of salvation by grace,

and she replied that she believed salvation must be by grace alone, for all the works in the world will never wash away one sin. In parting she thanked me, and said "Go on in your work; sell as many bibles as you can, that poor sinners may be saved."

8. Looked out for a convenient baptizing place, and sold two testaments.

19. Called on Mr. L. He seems very anxious to spread abroad the truth of the bible, but rather with a view to better the moral condition of the people than to secure their salvation. We tried to impress upon him the truth that salvation is a personal affair, and that, while it is good to try and improve the moral condition of others, our first inquiry should be, "Are our own souls safe?" We each of us need the influence of the Holy Spirit to change our heart, for He alone can do it.

20. Called on Mad. F. She seems to love the bible, but is not clear on the doctrine of salvation by grace. She is anxious to be instructed, and we prayed together that the Holy Spirit may enlighten her.

21. Visited Mr. La J. He is strong in the faith, although too weak in body to meet with us for worship.

23. Called upon a woman who, although not a Christian, earnestly desires to be one. We directed her to the Lamb of God as the only one who could pardon her sin, and engaged in prayer with her that He would reveal himself to her as the way, the truth, and the life.

Sept. 1. At 6 o'clock this evening called upon a family and remained until 10, conversing upon religion and answering their numerous questions. They are not Christians, but seem willing to hear and converse. The wife was very much opposed to Protestants, which is not surprising, as she has been educated in a convent. Her husband, however, invited us to call again.

7. Visited Mad. F. This woman seems greatly to desire instruction in religion, and every time I have called upon her, has invited me to read and engage in prayer with her. Her views are not clear upon the doctrine of salvation by grace, yet I think her a believer in Christ.

13. Visited Mr. P., and after engaging in religious conversation for a short time, I read a part of the Gospel by John; and he desired an explanation of the words, "If ye eat not of the flesh of the Son of Man and drink

his blood ye have no life in you." This passage, he thought, referred to the Lord's Supper. We tried to disabuse his mind on this point, and spoke of the way of salvation. The subject of *free grace* he did not comprehend. He thought, if true, it would take away all restraint from evil; but we told him that the faith of God in the heart is a holy principle, and must produce holy fruits.

19. Called upon a man who says he knows how to read, but is obliged to work so hard that he has no time to read the bible. I told him this objection, so often urged, is valueless in the sight of God. Offered to sell him a New Testament, but he declined purchasing.

22. Called on Mr. T. Our conversation was principally on the subject of baptism. He inquired particularly about our sentiments, and seemed to acquiesce in all I told him. Afterward called on a workman who, although a Catholic, expresses himself more edified by the Protestant than the Catholic mode of worship. Upon leaving he invited me to call again.

Oct. 3. Visited Mad. S. I think her a Christian, and she expresses herself willing to be baptized.

Nov. 1. Visited and conversed with a man who says he cannot see much difference between the Catholic and the Protestant church. I explained to him many points of difference, and he appeared to accept the explanation.

11. Called on Mad. Le C., and tried to interest her in the subject of religion. To my question, what would become of her if she died to-day? she replied, if she had done good works enough, she would go to heaven. I told her good works would never work out our salvation, and tried by a simple comparison to show her that we owe God a debt which we cannot pay. Christ must do it for us.

23. Visited and conversed with a man who is, I believe, a Christian, but who does not agree with us in the fundamental principles of the gospel. He thinks one may be a Christian to-day and not be one to-morrow,—the matter depended upon our fidelity. I told him if it depended on us, I thought we should all come very far short of the kingdom of heaven. Afterwards talked with a man who professes to be friendly to the gospel, but says he cannot meet with us on Sunday because his wife, being at service, only returns home on that day and he must prom-

nade with her. He promised, however, to come if he could. Another one, to whom we spoke of the bible, said it was an excellent book; but he applied it rather to the present life than to the life to come. He promised, however, to attend our meetings.

25. Held conversation to-day with a man upon the subject of baptism. He does not believe that the mode of baptism is prescribed in scripture, because, he says, we are not told what is the quality of the wine we must drink, nor what the quantity of bread we must eat. I told him the case was not an analogous one. One ordinance did not refer to the other. We could not, for example, be buried with Christ by baptism in a cup of water. That, he replied, was the baptism of the Holy Spirit.

28. Visited Mr. R. He and his family are in a very trying condition as it respects this life. They are very poor; and he says it is absolutely necessary to sell on Sunday as well as through the week, to gain a bare livelihood. I told him that God's promises to his children were first spiritual and then temporal. We were to seek first the kingdom of God and his righteousness, and all things else are promised afterward.

29. Called on Mad. S. This woman seems always strongly attached to the word of God and firm in the faith. Called on a man who, although he has little or no time at his own disposal, makes up his deficiency by reading the bible while eating his meals.

Journal of Mr. Devain.

Nov. 19. While travelling to-day I met several persons, to whom I offered testaments and spoke of the importance of the word of God. Some purchased the book, not so much for themselves, they said, as for their children. The idea of instructing their children in the truths of the bible seems to be a very common one.

20. Went to Puteaux and spoke freely of the value of the word of God to many of the workmen of that place. I sold six copies of the New Testament; some purchasing from curiosity and some for their children. May God bless the truth in their hands, to the hearts of both parents and children.

22. Sold a number of testaments to-day principally to females. I took occasion to show them from the scriptures, that the religion they were trust-

ing in is a false one. They received my explanations gratefully, and manifested a strong desire to commence reading for themselves.

23. Visited Sevres, and sold a number of Testaments; one to a young man, who commenced reading it as he would an ordinary book; but I told him that it is the word of God, and, as such, demands strict attention and obedience. Had an interesting conversation, too, with a young man who assured me that he had never heard a sermon nor an explanation of the scriptures. He promised, upon my invitation, to meet with us next Sunday. A wine merchant in this village bought a testament from curiosity, as he had never seen one before.

27. Sold a testament to a man who soon will leave for Algiers.

28. The father of a family bought one of my books to-day at the request of his daughter. May it be the word of life to them both. Sold another to a woman who said her son-in-law had burned the only one she possessed, because it was a Protestant book. Called also upon a woman who, although a Catholic, heard gladly the truths of the bible, and requested me to call again.

29. Called upon a woman who seemed very willing to purchase, and promised to read. After I had gone out, she opened her testament at the 12th chapter and 9th verse of the Revelation of John, which reads somewhat as follows:—"And the great dragon was cast out, that old serpent, called the devil and satan, which deceiveth the whole earth, and his angels were cast out with him." Frightened by what she could not understand, she ran into the street after me, saying that I had sold her the word of the devil and not of God, and praying me to take it back. I told her to keep her book and read it; and when I called again, if she could prove to me that the book was a bad one, I would certainly accede to her request.

Oh may God add his blessing to the seed thus sown, and awaken and regenerate many who are now dead in trespasses and sins.

BASSA MISSION.—Letter of Mr. Vonbrunn.

On leaving the mission in April last, our lamented missionary, Mr. Clarke, commit-

ted the immediate charge of the school at Bexley to Mr. Vonbrunn, a native assistant, whose letters have repeatedly been spread before our readers. In the following communication, after an appropriate allusion to the death of Mr. Clarke, and an expression of confidence towards Him "who graciously hears our prayers," Mr. V. writes under date of Nov. 21.

General state of the mission—School—Baptisms.

With regard to the state of our mission since our dear brother, Mr. Clarke, left us, at which time I took the school under my superintendence, I will state a few particulars. I have been employed here, under the patronage of the Board, about four years; and think I can observe a decided improvement in my country people. Attendance at church on the Lord's days, and our preaching to them on those days, are regular. Comparing the state of things in the mission at the present time with the time past, it must be observed and acknowledged that the Lord is blessing and prospering the means which are employed for the spiritual welfare of the people of this country. Though Satan is trying to counteract the attempts which are made for abolishing the kingdom of the devil and darkness, yet, as the natural night gives way to the day, so we trust the darkness of ignorance, superstition and heathenism is gradually giving way to the cause of our blessed Lord, who must reign till he hath put all enemies under his feet.

The number of scholars in this school is forty-six; fifty-eight scholars in all, including the twelve which the little school at Benjamin Harris's town contains.

I am happy to state, nine individuals of this country, that is, two young women and seven young men, all under this mission, have been added to the church by baptism since Mr. Clarke left this country. Thus it may be plainly seen, the seed which was sown in weakness, has begun to rise in power in the hearts of some. We are now seventeen in number, the Bassa communicants amongst the rest, in this mission.

It is with pleasure we see that some of our Bassa women have begun to appreciate the advantages which are derived from the cultivation of the mind, and civilization. It is a common thing

now for many of them to attend divine service; when they are neatly dressed, after the manner of civilized women.

Now, Christians, though our mission is deeply afflicted through the death of the Rev. Ivory Clarke, yet we hope our benevolent friends in America will not be discouraged, but endeavor to realize the truth of the apostle's word, "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." Our compassionate Redeemer will not despise the day of small things. A bruised reed shall he not break, neither will he quench the smoking flax; but we will pray he will raise it to a flame.

Letter of Thomas G. Clarke, or Gawiwi Zeediu.

The letter from which we make the following extracts, was written by one of the assistant native teachers in the Bexley school. It contains some interesting particulars not communicated in the preceding letter; and more especially announces the sad intelligence of the death of Kmanyo, or John Wesley, who left this country for Liberia in June. (See Mag., p. 269, last vol.) He died at Cape Coast, Aug. 31.

The writer of the letter joined the mission school when located at Edina, and is now about twenty years of age.

I doubt not you will like to hear from us, and how things are going on here since the departure of the late Rev. Ivory Clarke. Before he went away from us, he appointed br. William Crocker and me teachers in the school here. Since it became our lot to have charge of the school, under the superintendence of Mr. Jacob Vonbrunn, it has been regularly attended, as usual. All the scholars are improving well; the greater part of them study arithmetic, grammar, geography, and other different books both in English and in Bassa. Almost the whole number of the scholars can read in the scriptures, with the exception of some of the little boys and girls, and those that were recently admitted into the school.

Br. John Jones is stationed at br. Benjamin Harris's, and is teaching the school of that place; the number

of his scholars is twelve; ours forty-six, including both sexes. Since the departure of our teachers, the Lord has blessed us in converting some of us. He has converted nine of us, who, at different times, have been received by baptism into Christ's church. I hope the Lord will enable us to praise Him while we live in this world of sorrows. On every Monday night we have a prayer meeting in our own house; also on every Tuesday night we have a prayer meeting at Benjamin Harris's, and on every Wednesday night we have a prayer meeting in the mission church. So we have three meetings of prayer every week. I hope the Lord will enable us to press forward in well doing, knowing that our labor is not in vain in the Lord. We hope, also, that He will add to His church daily such as should be saved.

Mr. Jacob Vonbrunn preaches to us every Sunday morning and sometimes in the evening. We like his preaching very much, because he preaches in our own language; so that every person

of the Bassa people that comes to the church can understand him well.

Dear brother, I am very sorry to tell you that our br. John K. Wesley is dead. We heard this heavy and sad news from Mr. Bushnell, at Gaboon, this same week. Oh how grieved and disappointed we were, when we heard this intelligence! The reason we had not heard that he had left America, is, the captain did not stop here. John died at Cape Coast, as we are told. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." "Blessed are the dead which die in the Lord." Though we have not seen his face in this world, yet we hope we shall see each other in heaven, where we shall dwell and part no more forever. Pray for me, that I may be able to teach my fellow countrymen the fear of the Lord Jesus Christ. This is the prayer of your African brother in Christ. Please write to me by the first opportunity. My love to all your friends.

Other Benevolent Institutions.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Converts from Romanism.

The statements which follow, will gratify the desire of many in this country, who wish to be more fully informed in respect to the converted Italian priests, heretofore assembled at Malta, and their contemplated plans and movements. The extract is from a letter of Rev. Mr. Dwight, of Constantinople, dated Oct. 27, 1848.

I must mention also, among the pleasing changes that I notice on revisiting Malta, that now the word is regularly proclaimed in Italian by a converted priest from Rome. I have attended the service uniformly since our arrival; and rarely have I heard the gospel preached more discriminately or more eloquently. Would that more who understand this language, were inclined to come and hear the joyful sound! The largest number I have seen present, on any occasion, is seventeen or eighteen, all of whom were Protestants, though eight or more of them are converts from the papal ranks.

So much has been said of the converted Italian priests in Malta, that I shall not probably communicate any thing new to you on this subject. By way of refreshing your memory, however, I will just say that there have been congregated together here, within the last two years, six or seven Roman Catholic priests and monks, who have forsaken the Roman Church and embraced the Protestant faith. Two or three of them are from Rome itself, two from Egypt, one from the Greek Archipelago, and one from Constantinople. These were all led by the study of the bible, and by reading other books and tracts, to a knowledge of the errors of the papal church and of the truth of Protestantism, while actually performing the functions of the priestly office in their respective locations; and they found their way to Malta, one by one, partly on account of the difficulty, amounting in some cases to an impossibility, of professing Protestantism where they were, and partly because of the inducements held forth to such persons by the Protestant College established in this island. Two of them were preachers of a high order and in great reputation, in the very centre of popery itself.

They were all, until recently, connected with the Protestant College here. Some of them were employed as teachers in part; but all of them were under a course of training, with a view to ultimate labors in Italy, for the conversion of their own people to the evangelical faith. Not long ago, however, some serious charges were brought against two or three of them, which led to an entire change in the relations of all to the college, and in the plans of the Committee in England in regard to them. I believe that only three are now connected with the college in any way. Two have left Malta; one of whom is Dr. Achilli, who is at present in England, endeavoring to excite an interest in behalf of Italy; and it is said that he is going to America with the same object in view.

Whether the charges against the individuals, alluded to above, were satisfactorily proved or not, it is not for me to say. Even on the supposition that they were true, a good cause ought not to suffer injury therefrom. If some of these conversions are spurious, we may charitably hope that all are not. Let us never forget the case of Judas among the chosen twelve.

So far as man can judge, the character of at least some of these priests is unsullied. Of Dr. Desanctis (the preacher) in particular, I hear but one opinion expressed; and that is most favorable to his piety and general worth.—*Miss. Herald.*

SOUTH AFRICAN FRENCH MISSION.

The Society of Evangelical Missions, founded in 1822, opened the following year a Mission House at Paris, for the training of young men desiring to devote themselves to the missionary work.

The first missionaries brought up there departed for South Africa about the middle of the year 1828, and their sphere of labor has been confined to the various tribes of Bechuanas, which under the respective denominations of Battapis, Bapoetos, &c., have become familiar to the English ear, through the travels of Campbell, and the Christian chivalry of the well-known Moffat. Twenty-three missionaries have been sent out since the commencement of the Institution. That number was reduced in 1848 to eighteen; all but two are married; and the mission, including women and children, amounts to seventy persons. The wives of the missionaries render valuable service, by instructing the ignorant of their own sex, inculcating habits of order, economy, and propriety, and coöperating with

their husbands in implanting the first seeds of instruction amongst their children.

The habits of this people are chiefly nomadic, and although their subsistence might be easily made to depend upon their flocks, and upon the abundance of game afforded by the country, yet a kind of hereditary love of strife keeps each tribe in continual enmity with its neighbor, and their relative prowess is tested by the success which crowns their incessant encroachments upon the property and cattle of the adjoining settlements.

No fewer than fourteen stations have been established among these people, by the zeal of the French missionaries, thus bringing within a certain degree of their control a population of about 40,000 souls; but the influence of the mission does not end here. Churches and schools have been founded in many parts of the adjacent country; and, while engaged in carrying the message of salvation, the missionaries have not neglected opportunities of improving the social condition of the natives, but have assiduously applied themselves to their elevation in the scale of civilized life, by inculcating various branches of the useful arts, and diffusing among them a taste for the necessities and conveniences of a new and improved gradation of being.

The missionaries have zealously applied themselves to the study of the language, into which they have translated many portions of the Word of God, besides valuable elementary works and tracts. Annual reports of the Society's proceedings are regularly published, from which the following facts may be gathered. During the eighteen years in which the work has been carried on, several hundred natives have been baptized, and subsequently admitted to partake of the Lord's Supper. Numbers present themselves every year for admission into the church.

The number of communicants in the different stations may be estimated at about 1,000, and that of the natives frequenting public worship, at from 5,000 to 6,000. Last year, 1,900 Bassontas attended at the baptismal ceremony of fifty of their adult countrywomen; and in one year only, 500 Bechuanas have demanded admission into the church.

The converts give evidence of their sincerity by a consistent walk. Many among them have died in the faith, and manifested in their last hours feelings of established peace and Christian hope.

The schools are attended by adults as well as children, the number of scholars now amounting to 3,000. The desire for reading and instruction is spreading throughout the country, so that the mission press

cannot overtake the urgent wants awakened by evangelical preaching. The natives who have embraced Christianity are beginning to build clean and comfortable houses, in place of their smoky and unwholesome huts. Instead of dirty and loathsome skins of animals, with which they were formerly clothed, they wear a jacket and drawers.

The women, who have learned to sew in the mission schools, make clothing for themselves and their daughters. Many chiefs, and sons of chiefs, have already been baptized, and the king of the Bassontas, a powerful and influential prince, convinced of the truth of Christianity, and the excellence of European civilization, encourages his subjects to embrace the gospel.

Among the Bassontas, polygamy and circumcision are gradually disappearing; cruel rites are abolished; aggressive expeditions becoming more and more rare, and peace begins to reign amongst nations whose chief practice was but lately war and bloodshed. Finally, agriculture is progressing, and there is reason to hope that at a future, and not far distant time, the nation of the

Bechuanas will take rank among Christian people.

To carry out these animating prospects, and at the same time to supply the insufficiency of laborers sent from Europe, the missionaries have lately founded an establishment, under suitable direction, destined to prepare pious natives for carrying on the work of evangelization.

In the accomplishment of their excellent and arduous undertaking, the missionaries have had to struggle with difficulties which those who are conversant with the adventures of Moffat can alone adequately estimate; but their labors have been crowned with success, to which Sir Harry Smith, in his late expedition against the Boers, bears willing and unimpeachable testimony.

In the opinion of all missionaries and travellers, to whatever nation or religious communities belonging, the French missionaries of South Africa are among the most efficient and devoted, while their establishments are among the most prosperous.—*Evangelical Christendom.*

American Baptist Missionary Union.

RECENT INTELLIGENCE.

China.—Missionary meeting at Ningpo—
Ultior plans and measures.

The following letter is under date of Ningpo, Nov. 3, and is subscribed by Messrs. Dean, Goddard, Lord and Macgowan. Of the course of events antecedent to the interview spoken of, the reader will find some account at pp. 27 and 56, of the last two numbers.

It may be matter of interest to learn that so many of your missionaries have met at this place for fraternal conference and Christian communion. It has been good for us to be here. We have experienced in each other's society and counsels a pleasure, and, we trust, have derived from it a profit, which can be fully learned only by a residence in a heathen land. The pleasure and benefits of Christian sympathy are here more fully appreciated and more gratefully enjoyed, than while surrounded by the wise and good of a Christian country. After a long course of habitual contact with uncultivated, unchristianized mind, we enjoy, with a

peculiar relish, the sanctified society of Christian friends, who know how to sympathize in our sorrows, and identify their joys with ours. In coming together at this place, we cannot fail to recognize very distinctly the hand of God in directing our way. We have met, and consulted, and prayed, and wept together; and now we part refreshed by the interview, bearing on our hearts a still more lively interest in each other's happiness and success in the service of our common Lord, and with renewed proofs of the power and blessed effects of our holy religion in cementing more closely our hearts, and making us still more happy as they are called forth in desire for the good of souls and the glory of the Savior.

Br. Dean is about to return to Hongkong and hr. Goddard to Shanghai, both with health greatly improved by a short residence in these northern latitudes during this cool and delightful season of the year. From present appearances it seems to us desirable that br. Goddard remove his family here in the spring, should no counter indication of Providence appear before that time. For the winter, it is

thought that Mrs. Goddard's health would not warrant another removal. Should they be located here, br. G. will be able to assist the brethren already residing at this station, and at the same time coöperate with br. Dean, at Hong-kong, in the work of translation and preparing books for the use of our missions. Should the Committee think proper to make this arrangement, it is sincerely to be desired that they may be able soon to send a reinforcement to the stations of Bangkok and Hong-kong. The indications of good to the people of this place demand our gratitude to God, and we trust that the members of the Board will not cease to pray for all, that the divine blessing may attend us and the mission.

At Ningpo the former teacher of Dr. Macgowan, baptized last year by Mr. Lord, is now acting as an assistant to the mission, and aids in the services at the chapel in the city. They have there an encouraging congregation on the Sabbath, both morning and afternoon; one conducted by Dr. Macgowan and the other by Mr. Lord, each assisted by the native helper. They have also a bible class, composed of six or eight Chinese, who meet each of the missionaries once a week, and manifest an interest in the study of the Christian faith. Some of these have requested baptism, one or two of whom afford encouraging evidence of their sincerity. The people of the city and neighborhood appear very civil and teachable, and we hope great good will result from your mission at this station.

Mr. Goddard returned to Shanghai on the 14th of November, from which place he writes on the 18th.

My health is becoming quite good; the cold agrees with me, does not cause a cough nor any unpleasant feeling at the lungs. Shall be able to preach again soon. I feel like a young man again. Br. Tobey leaves to-morrow for America on account of Mrs. Tobey's health. They have been very kind to us since we have been here. Their mission have rented a house for Mr. Percy, who has just arrived, and they kindly furnish me with two rooms, where we hope to pass the winter comfortably. I have also just fitted up a small out-room for a study.

Siam.—Letter of Miss H. H. Morse.

Our last advices from Siam are to Nov. 28; at which time Miss M., after alluding to her own employment during the summer, says:—

Mrs. Jones still remains well; with the same degree of cheerfulness, energy and vigor which characterized her at New Hampton. She has at present seven boys under her instruction, four of the number boarding scholars. Mr. Jones has accomplished much since his return to Siam, although much of the time he has been feeble. At present he appears better than usual, but I doubt if he ever again enjoy firm health.

Br. Chandler is full of business,—feels the need of rest, and is hoping in January to take a tour into the country with Mrs. C., who is still teaching her interesting group of little girls. Her health has been better the past season than during any summer since she came to Bangkok. Her Sabbath school,—composed of her own pupils and Mrs. Jones's,—she still continues also; upon that especially her heart seems to centre.

Br. Goddard's little church is doing better than we could expect in the absence of their pastor. We hope the teacher's wife, (who is a *very interesting Siamese woman*,) is a Christian; also another female, widow of the Chinese brother who died the week after our arrival. Have we not great cause for encouragement and gratitude to God? Oh may we all be humbled under a sense of his great goodness.

At the date of the above, Miss M. was temporarily residing at the "Upper Mission," or station of the American Board of Commissioners for Foreign Missions; having removed at the request of Mrs. Caswell, whose husband had died on the 25th of Sept. Of the decease of that esteemed missionary Miss M. writes:—

His end was peace. On the day of his departure he said to a Christian friend, "If this be death, it is by no means dreadful;" and a short time before speech failed him, "I die, but live." And he *does live*, not only in heaven, but in the hearts of all his missionary associates.

She adds,—

I have referred to br. C.'s removal as

a reason for my being at this station. To relieve in some degree the loneliness of his dear wife, I remained with her a few days after his burial, and when the time of my expected return home arrived, she begged me with tears to remain with her until Providence should open the way for her return to America; assuring me, at the same time, that she had already consulted br. and sr. Jones concerning it, and obtained their consent. So here I am, and shall probably stay through the present year, perhaps longer. As I have here every facility for acquiring the language which I could enjoy at my own home, and as Mrs. C. speaks the Siamese better by far than any other lady, it may, in that respect, be for my advantage.

Speaking subsequently of the lamented death of Mrs. Johnson, late of Hongkong Mission, in company with whom she had sailed for China, she gives the following expression to her memory of her worth.

Our intercourse during the long voyage and while we were detained at Hongkong, was such as greatly to endear her to my heart, and impressed me most deeply with a sense of her ardent piety. Her thoughts and conversation were much on heaven and divine things, and her apprehension of an *early departure* were often referred to by herself while we were together, and always, I think, with pleasure rather than pain. She gave me, as a parting gift, "The Life of Faith," (a book we had read much together,) and said, as she handed it to me, "Oh! let us live by faith *daily*, till we meet where faith is changed to sight." I trust *she did thus live*.

Maulmain.—Additions to the English and Burmese churches.

Mr. Howard writes under date of Nov. 24 :—

The Lord has blessed us with some additions lately to the English church in this place. On the 8th of October we had the pleasure to baptize one young woman, and on the 22d eight young persons were baptized. Of these nine persons, one was br. Stevens's oldest son, two were formerly connected with br. Simons's school, and the remaining six belonged to the

boarding school and premises, including my two oldest daughters. Br. Haswell has recently baptized three persons in connection with the Burmese church. It is hoped that these two churches will soon receive other accessions, for it is evident that the Holy Spirit is still working with us.

Expected return of Mr. and Mrs. Haswell.

In another letter of the same date, Mr. H. announces the intended return of Mr. Haswell and family to this country by the earliest opportunity, in accordance with the recommendation of the Maulmain Mission and with the approval of the Executive Committee. Provision had been conditionally made for his homeward passage in the ship Coquimbo, in which Mr. and Mrs. Bronson are to return; but owing to the transfer of the Calcutta and Maulmain mail steamer to another service, information of the arrangement was received too late to allow Mr. Haswell to avail himself of it; and a passage was engaged by him *via* England. Both Mr. and Mrs. Haswell have been for a considerable time suffering from ill health, rendering their return to America imperative; while, also, the labors of Mr. H. had become greatly impeded by the partial, but we trust temporary, loss of sight.

"It is well."

We subjoin the following paragraph from the close of Mr. Howard's letter.

Day before yesterday we could say that our lives had been spared nearly fourteen years in Burmah, and that with seven children given to us our family had remained unbroken. But yesterday we laid the lifeless body of our third little son in the grave. At about 3 o'clock yesterday morning he breathed his last breath, and at evening we committed his body to the dust. The effect of the event on the physical strength of his mother, in her feeble state of health, has not been small. It has confined her to her bed for the present; but, I trust, with a spirit submissive to the will of God. In this spirit I trust we are united, and could heartily reply to the interrogation, "Is it well with thee? Is it well with the child?" "IT IS WELL."



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